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SANCTORALE CATHOLICUM.

Sanctorale Catholicum

OR

BOOK OF SAINTS;

WITH NOTES

CRITICAL, EXEGETICAL, AND HISTORICAL,

BY

THE REV. ROBERT OWEN, B.D.

AUTHOR OF "AN INTRODUCTION TO THE STUDY OF DOGMATIC THEOLOGY;"
SOMETIME PUBLIC EXAMINER IN THE SCHOOL OF MODERN
HISTORY, OXFORD (1859-60).



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"Tunc principium in die virtutis Tue in splendoribus Sanctorum."
Psalm cix. 8.

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PREFACE.

IN offering a work of this nature to the public, it is desirable to prefix some explanation of its design and general character. Hagiology or the Biography of Saints was formerly a theme of absorbing interest. Passing by those magnificent eulogies contained in the Book of Ecclesiasticus and in the Epistle to the Hebrews, we learn from S. Gregory the Great that the "praise" of "famous men" was reduced into system in the early Christian Church. For it was the custom to recite in church the names of the Martyrs, with the date of their passion and its locality; to which the record was strictly confined, and hence called a 'Martyrology.' Gradually Saints, *not* Martyrs, were inserted, without the main lines of the composition being disturbed. Of such a kind was that of S. Jerome, amplified in later times by Usuard, Maurolicus, and others, until its form was fixed by Cardinal Baronius, and finally authorized as the Roman Martyrology. Works have been published on that model, limited to Saints of particular countries or Religious Orders, such as that of Adam King, written in the Scottish dialect; of Raderus, Beck, Fabricius (for Germany); of Henriquez (for the Cistercian Order). Another type soon appeared, which attempted to relieve the barren outlines of the old plan by incidents derived from the Passions or Acts of the Saints. This is exhibited by that insipid Byzantine work the *Menologion*

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or Month-book of the emperor Basil, and by the Martyrology of S. Ado of Vienne, imitated in England by the legendary writers Capgrave and Whitford. The taste for the marvellous and for pious declamation must have greatly increased to account for the popularity of Simeon Metaphrastes in the East and of James of Varaggine in the West. The work of the latter, however, the famous 'Golden Legend,' which exercised the loving pains of our great printer Caxton, deserves credit for the many poetical creations it embodied, such as once raised delight or awe in the bosoms of our simple forefathers. This developed form of a *Legendary* or *Biography of Saints* was continued in the fifteenth century by that rare writer Boninus Mombritius of Milan; in the last century by Bishop Chaloner (in the "*Britannia Sancta*"), and in an exhaustive manner by the worthy Mr. Alban Butler.

I had prepared materials for a work on the same model, when my purpose was anticipated by a voluminous publication by Mr. Baring Gould.

In view of the ground thus pre-occupied, it may seem that another attempt of the sort is superfluous. Of this I may not perhaps judge impartially. Suffice it to say, that however much we may respect Butler for his piety, his heavy style and perpetual sermonizing recall involuntary thoughts of Keats's "gray-hair'd Saturn, quiet as a stone."

To those who desire critical accuracy of detail and a grave sobriety of tone the emotional treatment of the later writer may not prove more satisfactory. In presenting a third version of the subject, I cannot hope to escape error; the reader will judge for himself.

But it is right to point out the principles that govern the present composition, and the special features that distinguish it from the works already indicated.

1. A main innovation (which indeed completely differentiates it from others) is the inclusion of "just men," who flourished in the Anglican Communion since its severance from the See of Rome. It seemed to me preposterous for persons outside the Roman Obedience to shrink from honouring such worthies, because they died out of communion with Rome and cannot be even supposed to have wrought miracles. If their position was schismatical, as separated from the Centre of Unity, so was that of SS. Meletius and Oswald and of the ancient churches affected by the controversy of the Three Chapters. We deny not that the present condition of things is in fact schismatical; but with Archbishop Bramhall, on a review of all circumstances, we deny that we are guilty of "criminous schism." The guilt of it does not lie solely at our door. If people object that there is no evidence of *charismata* or supernatural gifts having adorned the persons in question, the reply is obvious. Such evidence is utterly wanting in the case of some of the greatest luminaries of the Primitive Church. No miracles proclaimed the sanctity of Chrysostom any more than Jeremy Taylor's; and I may surely urge that the life and writings of Richard Hooker evince a more heavenly temper than S. Jerome's. If I am blamed for honouring the ambiguous merits of Charles Stuart, I object to the East the *cultus* of Constantine 'equal-to-an-Apostle,' to the West its veneration of the ambitious Charlemagne. The solid unpretending virtues of a Berkeley or a Johnson are more admirable than the fantastic merits of a host of ascetics, about whom the most impudent fictions have been circulated.

2. In my Notes I have sought to apply to modern times the lessons of the Past; and in so doing have paid regard only to what I sincerely believe to be con-

sonant with historic truth. If the lives of Saints are to teach us any thing, they must admit of discussion and criticism. No benefit results from a string of pious platitudes analogous to Pepys's Lenten dinner of fish and sugar-sops. I trust that I have written nothing in an uncharitable spirit; but in consequence of the frequent adverse criticisms of details in the Roman Breviary, I must here distinctly disclaim any studied irreverence towards that ancient and august Church of Rome, our Mother and original Instructress in the Catholic Faith. It is not now indeed, in the pontificate of Leo XIII., who has discerned some Christian merit even in Protestant men of science and honoured the genius of Newman with the sacred purple, that such a temptation is imminent.

3. The modest limits of this work have enforced the excision of a host of Saints. My regret is lessened by the reflection that the reader may find them elsewhere. I have no wish to amuse him with the Irish humour of S. Sguithin's walk to Rome on the sea in one day and the shamrock he culled at his feet, or the notable partiality of the cow for S. Keivin's flannel tunic. Let who will record fabulous notices of such as S. Eutropius of Saintes, "the son of Xerxes king of Babylon and Persia, sent by him to the court of Herod in Galilee," ('pour apprendre gentillesse,' I presume)—as S. Aphrodisius of Béziers, "Augustal Praefect of Egypt when Mary and Jesus were there," &c.

According to French and Italian *local* legends S. Peter the first Pontiff must have preconized a numerous Bench of Bishops in some unrecorded consistory. Whether such fabulousness is to be referred to ignorance or officiousness, I assent to honest old Lightfoot's conclusion, "Its father was an Amorite and its mother a Hittite." (Works, vij. p. 4.)

4. Enforced to make a selection, I have sought to embody in these pages what is most valuable in the authentic monuments of ancient Christianity. The precious "*Acta Martyrum Sincera*" of Ruinart and the vast collection of the Bollandists have been sedulously followed. The other sources drawn on have been indicated in the foot-notes. Such articles, as I am specially responsible for, are marked with an asterisk in the Index.

5. A main object has been to preserve the names of Saints of Great Britain and Ireland of whatever nationality; a feeling of generosity as well as patriotism has induced me to gather up the sparse relics of Ancient British (or Welsh) saints. They truly are prophets not honoured in their own country! Besides, their lives have been hitherto handled by persons ignorant either of their language or of the usages and history of mediaeval Catholicism. The late Professor Rees, in his valuable Essay on the Welsh Saints, treats them pretty much as if they had been Evangelical Incumbents of Peel districts. It was not his fault. He died before the wave of Catholic Revival had gathered strength.

6. The dedications of some important churches have been included; and sometimes notices of personages of great celebrity, but whose claims to sanctity are not generally admitted. For such insertions there are precedents in old works of this description.

7. I have not undertaken to discriminate between History and Legend, or to decide when Legend is tantamount to Fiction. The attempt would be futile. Their intersecting lines blend imperceptibly. Yet, while I have criticized or rejected palpable impostures, ample allowance has been made for that gem-work of Imagination, which our Catholic forefathers wove around the memories of the Saints.

In conclusion: an unbeliever of the nobler sort (M. Renan) has remarked, that a philosopher would be happily employed, if he were consigned to the solitude of a cell in company with the enormous folios of the *Acta Sanctorum*.

There he would learn the mystery and depth of the human soul in its sublimest elevations and its profoundest sympathies; there would his heart glow with the purest enthusiasm, and his intellect bathe in the irradiations of a higher World. Here too may the reader commune briefly with the Saints, as they march past in triumphal procession in the following pages; he will find himself as it were in a quiet hermitage, whence he may catch heart-feeding glimpses of the vast outlying prospect of the City of God.

Let him "mark well her bulwarks and tell the towers thereof;" let him extol the mercy of God, which has raised sinners to His holy mountain, set crowns of pure gold upon their heads, and made them walk among the stones of fire;^a let him lie "at the gate of the temple, which is called Beautiful, to ask alms"^b of all them that enter into the Church Triumphant; and so learn to realize more deeply and solemnly his belief in the Communion of Saints.

^a Ps. xxi. 8. Ezek. xxviii. 14.

^b Acts iij. 2.

Sanctorale Catholicum.

JANUARY I.

The Circumcision of our Lord and Saviour Jesus Christ; when the first drops of His Precious Blood were shed for the sake of us sinners and for our salvation. Holy Church on this day sings the *Veni Creator Spiritus* to begin the year holily.*

Anciently in Britain, the feast of the apostolic missionaries *SS. MYDWYN* and *ELVAN*; of whom Elvan is said to have been a native of Avalon, now Glastonbury, and Mydwyn a Belgian, that is, "born in the country about Wells, of old called Belgia." They were sent by Lucius or Llës ab Coel, a British king, to Eleutherus, bishop of Rome, by whom Elvan was consecrated Bishop of the Britons, whence he was afterwards styled the second Archbishop of London; and Mydwyn on account of his singular eloquence was solemnly created 'Doctor of the British nation.' They baptized king Lucius; and it is said that S. Patrick found a moth-eaten roll at Avalon, containing the Acts of the Apostles and of *SS. Fugatus* and *Damianus*, written by S. Mydwyn.^b A.D. 183.

Also, that of *S. THEAN* the first bishop of London.^c

At Rome, that of *S. TELEMACHUS*, commonly called Almachius, a monk and martyr. He came to Rome, when the accursed show of swordsmen was being held, who slew each 404.

* Our noble English printer William Caxton, in his edition of the Golden Legend, writes that a relic of our Lord was at Antwerp, "in the chirche of our ladi at Andwarpe in Brabande," and was borne about in solemn procession on Trinity Sunday. "And that," he adds, "though I be unworthi, I haue seen dyuers tymes; and they named it the *preputium d'ni*."

^b Pits, on dubious authority. The quaint old poet Michael Drayton notices these saints thus:

"Saint Elvan with his pheere Saint Midwin whose dear grave
That Glastenbury graced, there their memorial have."

—*Poly-Olbion*, Song xxiv.

^c Memorial of ancient British Piety, London, 1761.

other to make sport for the Roman people. He sought to stop them, and was stoned by the indignant spectators. Whereupon the emperor Honorius classed him with the martyrs, and put an end to that evil pastime.^d

A.D. 470. At Alexandria, that of *S. EUPHROSYNE* virgin; so called from the joy she occasioned her childless parents. Her father used to visit a certain monastery, and Euphrosyne learnt to admire the psalmody and spiritual conversation of the monks. One day she sent for one of them, and said that her father, a Christian and owner of great property, wanted to give her in marriage, but that she was unwilling. The old man advised her to leave all and fly. "Your father's property," he said, "would find many heirs. There are the orphanages, almshouses for old people, hospices, monasteries, widows, orphans, strangers, sick, captives; he may leave it where he pleases; only do not you lose your soul."^e At her request he cut off the hair of her head, and gave her the monastic habit with his blessing. She bethought her, if she went into a nunnery, her father would drag her out by force on account of her betrothed. So she put on men's attire, and went to where her father was so well known, and, representing herself as Smaragdus, an eunuch from the palace desiring a religious life, was permitted by the abbat to stay there. He delivered her to a holy mortified brother named Agapitus as his son and scholar, saying, "I seal him such as may surpass his master." Agapitus failed not to report to all the constancy and sincerity with which the young solitary served God. Meanwhile her father, Paphnutius, sought her in vain. Her betrothed suggested to him, "Perhaps someone has run away with her." On this they scoured Alexandria on horseback, searched the ships in harbour, searched the nunneries, deserts, and caves, and finding her nowhere, mourned her as dead. "Alas! sweet daughter," sobbed the bereaved father, "light of mine eyes, consolation of my life! Who has put out my lamp? What wolf, think ye, has devoured my lamb? What dungeon hides that imperial face?" Finding no comfort he went to his friend the abbat, who reminded him how not a sparrow falls to the ground without the will of God. "Would you like to talk," he said, "with a spiritual brother that came from the palace of Theodosius?" He knew not it was his daughter. As soon as she saw her father, she recognized him and burst into tears. Paphnutius thought it was compunction, for he knew her not, because her face was emaciated from extreme

^d Theodoret. Hist. v. 26.

^e See below, Jan. 15, where this advice is corrected by the broader teaching of S. Macarius.

abstinence. She drew the cowl about her face. They prayed and sate down. Smaragdus spoke to him of the blessedness of the kingdom to come, and of preferring God to all things. Paphnutius retiring felt for the young monk, for his face was pale and wet with tears. He told the abbat, "My soul has been much edified by that brother, and by the grace of God I am as glad as if I had found my daughter." Smaragdus (it was a sweet name, meaning *emerald*, and denoted the clear constancy of her faith) abode thirty-eight years in her solitary cell; and in her last illness revealed herself to her father, who fainted away. "Spouse of Christ, and daughter of the saints," cried the abbat, on learning the wonderful occasion, "pray for us to the Lord Jesus, that we may by earnest striving have our portion with Him and His saints!" Her father, bestowing his property on good works, continued in the same cell, sleeping on the mat Euphrosyne had lain on, and was buried by the side of his daughter.^f

At S. Claude in France, the feast of *S. EUGENDUS* abbat. A. D. 510. He was the son of a priest at a village called in the old Gaulish language, *Ysarnodorum*, or *the Iron Door*.^g He used to relate a dream he had in his boyhood. Two religious men led him outside his home to gaze on the starry eastern sky. Presently one, then another, then a host of figures pressed round him, as bees cluster about a ripe grape. A sloping staircase led heavenward, and angels sang, "I am the Way, the Truth, and the Life." This portended his vocation. When cloistered, he never set foot out of his monastery to his dying day. He was but seven years old when he was offered, like Samuel to the Lord's service. In the hardest winter he would only wear Gallic wooden clogs like the country people. His care of the old and infirm was notable; he allowed them to choose whom they would to wait on them, and gave them suitable diet. He always declined the priesthood, as not becoming the abnegation of his calling.^h

In Africa, that of *S. FULGENTIUS* bishop of Ruspa and 533. confessor. At an early age he embraced the monastic life. Though an eminent scholar, he would work with his own hands, for he transcribed books creditably, and very often wove fans of palm leaves. He was tempted to visit Upper Egypt from admiration of the lives and conversation of the monks of that country; but was dissuaded on reflecting that they were out of the communion of S. Peter, and therefore would not partake

^f Life by an unknown hand, in Bolland.

^g In Welsh, which is of the same stock as the Gallic, *Hacarn-dor*.

^h Life by an anonymous disciple, in Bolland.

with him in the Sacrament of the Altar.¹ He was told by the bishop of Syracuse to return to his African monastery, lest by a regard for a higher discipline he should imperil his sound faith. On his way home he visited the tombs of the Apostles at Rome. The imperial city was keeping festival by reason of the presence of king Theodoric. There, at the *Golden Palm*, he saw the king holding his court in ordered pomp. "How beautiful," he thought, "must be the heavenly Jerusalem, if earthly Rome be so glorious!" He was forced by the popular enthusiasm to become bishop, in defiance of the prohibition of the Arian king Trasamund. The episcopal dignity made no change in Fulgentius's mode of living. He never wore the stole, as all bishops do.² He went generally barefoot, girt with a leathern girdle like a monk. He never had himself, nor allowed his monks to have, a costly chasuble, or one of a rich colour; conscious of his purity toward God, he used to sacrifice in the very tunic he slept in, and would say, that at the time of the Sacrifice hearts should be changed rather than garments.³ He built a monastery near his church, in a pleasant wood of lofty pines; and there dwelt under the obedience (in religion) of the abbat Felix. He bade all his clergy have homes not far from church, cultivate a garden with their own hands, and have the greatest care to sing or say sweetly. He ordered all clerks and widows, and such lay folk as could, to fast on Wednesdays and Fridays weekly; enjoining all to be present at the daily vigils, matins and evening prayers. When exiled along with over sixty bishops to Sardinia for the Catholic Faith, he was their mind and tongue, and dictated their religious correspondence. At the close of life, when afflicted by pain or weariness, his frequent saying was, "Lord, only grant me patience here, forgiveness hereafter!"⁴

A.D.
1049. At Savigny in France, that of *S. ODILO* abbat of Cluny. Under his rule the minsters flourished. Romain-moûtier, Charlieu, Savigny, sprang up. He used pleasantly to boast of Cluny, that he found it of wood and left it of marble. Being

¹ This was possibly about A.D. 482, when the pope Simplicius supported the pretensions of the orthodox patriarch John Talaia against Peter Mon-gus, the Monophysite intruder into the see of Alexandria. Talaia was then an exile at Rome. So 'the Communion of S. Peter' is here used as a term equivalent to 'the orthodox cause.'

² This means *constantly*, as the Pope does in our day. For no priest offered the holy sacrifice without a stole or *orarium*.

³ This does not imply the absence of a solemn ritual in this instance. The context shows the contrary. For it states that he had a chasuble, but not a rich one. In fact, the bishop changed not his ordinary under-clothing. Ritual, however, is set in its proper place, simply as an auxiliary to worship.

⁴ Life, in Bolland.

blamed as remiss in correction, he replied he would rather be condemned for mercy than for rigour. He first commanded the solemnity of All Souls to be kept in his minsters on the morrow of All Saints; which custom was afterward received by the whole Western Church. It is recorded of him, that once his sumpter-horse tumbled down the steepes of the Jura; it was raining hard. The people recovered some of the baggage, saving the abbat's *Sacramentary* or Mass-book, enriched with gold, and some rare glass vessels. Next day they found the vessels sound and the book uninjured.^m

And in other places the feasts of other holy martyrs, confessors, virgins, ascetics, bishops and doctors, just men and women, whose names are known unto God.

JANUARY II.

The Octave of S. Stephen the First Martyr.

The memorial of the holy patriarch *SETH*. Apocryphal writings report that he had a radiant face like Moses, and was thence styled Divine. He imposed names on the seven planets, and invented the science of astronomy; and knowing the world would be destroyed he inscribed his wisdom on two pillars, one of brick, to withstand the action of fire; the other of stone, to resist water; which Josephus alleged still existed on mount Sirid.ⁿ

At Lichfield in England, the feast of many British Martyrs under Dioclesian, whence that city got its name, to wit, 'the Field of the Dead.' A.D. 304.

In Georgia, that of *S. NINO* virgin, the apostle of the Iberians, who like the 'little maid of Israel' in Naaman's time brought good tidings of salvation to her captors.^{315.}

In Egypt, that of *S. MACARIUS* of Alexandria abbat, a disciple of S. Anthony; in whose hands he one day saw some choice palm-branches, and asked for a handful. "It is written," said Anthony, "'Thou shalt not covet thy neighbour's goods.'" As he said this, the branches forthwith withered as if parched by fire. When Macarius was troubled with the spirit of impurity, he condemned himself to sit six months in the marsh of Sketé amid a waste solitude, where gnats as big as wasps stung his body, so that on his return they only knew him by his voice. His power of healing the 394.

^m Life by S. Peter Damian, in Bolland.

ⁿ Journal Asiatique, t. ii.

^a Georg. Cedren.

sick suggested to him the vainglorious thought of going to Rome to benefit the world by his presence. To resist this, he filled a hamper with sand, and putting it on his shoulders trudged through the desert. He was met by one who said, "What do you carry, Abbat? Give me your burthen, and do not vex yourself." But he said, "I vex him who vexes me; for when I am idle, he suggests to me journeys from home."^p Being consulted by a monk, who was troubled with the thought, 'You are doing no good, retire hence;' he replied, "Tell your thoughts, For Christ's sake I keep within walls."^q

In Wales, that of *S. TAVREDAUCUS*, the son of Aristobulus the lame, the son of Septimian;^r in whose church in Anglesea Hugh earl of Shrewsbury wantonly put his dogs for a night. Next morning they were all mad, and within a month he himself was slain by a Norwegian pirate.^s

In Ireland, that of *S. MUNCHIN* the first bishop and Patron of Limerick.

At Brechin in Scotland, that of *S. STOLBRAND* martyr.^t

A.D.
827.

At Corbie in France, that of *S. ADELHARD* abbat, a kinsman of the emperor Karl the great. To induce him to quit the cloister, the emperor caused his superiors to appoint him gardener; but not esteeming the lowly post an injury, Adelhard tilled the ground, and with Mary sought in a garden for the risen Jesus. His mind was so bent on God, that even when he was at court, he never could refrain from tears, if he heard sweet music. And no wonder, for he ever longed for his heavenly home. As abbat, he left none of his monks for a week unspoken to, lest the enemy should sow tares in their hearts.^u

JANUARY III.

The Octave of S. John the apostle and evangelist.

The memorial of the holy patriarch and prophet *ENOCH*, of whom Holy Writ beareth witness that "he walked with God; and he was not, for God took him."^v This is expounded elsewhere to signify that "he was translated, that he should

^p What a lesson this for moderns, who "run to and fro, and grudge if they be not satisfied!"

^q Palladius, Hist. Lausiaca.

^r In Welsh, Tyvrydog ab Arwystli Gloff ab Seithenyn. Many Roman names of the later empire are thus strangely disguised under British forms.

^s In A.D. 1098. Giraldus Cambrensis, *Itinerarium Cambriae*. Leland notices "S. Tereudacus Chapel yn the mouth of Wy Ryver."—*Itinerary*.

^t Ferrari.

^u Bolland.

^v Gen. v. 24.

not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." * Seeing then that all men are born in sin and owe the penalty of death because of their origin, the ancient Fathers logically concluded, that Enoch and Elijah, the only two men hitherto exempted from that penalty, were hereafter to return on earth, and be slain for the testimony of the Lord and of His Christ. They are called in the Revelation the "two witnesses of God," "the two olive trees and the two candlesticks standing before the God of the earth." *

A fragment of Enoch's prophecy is rehearsed by S. Jude. † An Ethiopic book, professing to be his work, tells how the angelic *Watchers* of heaven ‡ fell in love with the daughters of men; and descending on the summit of mount Hermon under their chief Semiaza took unto them wives, and became the progenitors of the accursed *Nephilim* or giants. And they taught them evil inventions. Azazel taught men to make weapons of war and to work gold and minerals; he showed them also how to make ornaments for their women, to paint, and employ gems and colours. Fornication ensued, and they led astray the holy ones. Then was the earth filled with violence, and the giants began to eat human flesh. The souls of the slain cried for vengeance. At their prayer the Most High commanded to cast Azazel into the outer darkness, and let him wander in the desert of Dudaël; for by his cursed inventions he was to answer for all the crimes of violence. As to Semiaza and his followers, they were to be kept in chains under the mountains unto the judgment of the great day, § after seeing the ruin of all that was dearest to them in the world. Enoch was sent to announce to them their doom. They sent him back with a humble petition for pardon. He went on to the waters of Dan-endan to the west of Hermon, and there fell asleep. In a vision he saw himself surrounded by thick vapours; and mounting to heaven, found a vast habitation. Its roof was of wandering stars and lightnings, its walls of crystal; and fiery cherubim showed in a stormy sky. Further on was another place of glory unutterable. The Most High gave His answer to the rebellious angels, saying,

* Heb. xi. 5.

† Rev. xi. 3, 4. Moderns have interpreted the Two Witnesses to mean the Old and New Testaments; but the context clearly points to human agents, not to books. The statements that "fire devoureth their enemies," that "these have power to shut heaven, that it rain not in the days of their prophecy," plainly allude to Elijah.

‡ S. Jude vv. 14, 15.

§ Daniel iv. 13, 17.

* S. Jude v. 6; 2 S. Pet. ii. 4.

"Flesh and blood were made to die; but you had heaven for your home. Ye never knew its secrets: but what mystery of iniquity ye conceived, you have revealed to your wives. Never shall ye have peace." Enoch was also led by angels to survey the mysteries of creation. He saw the powerful Spirit of the Sea as it dashes itself against the rocks; the good Spirit of the Snow in its charming freshness; the splendid Spirit of the Clouds, and the gentle Spirit of the Dew with his dripping flanks. He saw a river of fire discharging itself into the great sea of the west, and he saw the dark mountains where is the birthplace of winter. He saw seven mountains that shone afar like majestic thrones, on which grew odoriferous trees, and among them one like a palm-tree. "What fair leaves! what delicious fruit!" he exclaimed. The glorious Michael his guide said, "That mountain shall be the resting-place of the Eternal King, when He shall visit the earth in His bounty; and as to that tree, whose perfume is not carnal, its fruits are reserved for the elect, when its pleasant odour shall reach their very marrow and they shall rejoice in the Saint of Saints." Again Enoch advancing eastward passed the Red Sea, and came to the Garden of Justice. He saw many trees in bloom; and one like a tamarind, and its fruit of remarkable beauty like unto grapes. Its perfume embalmed all around, and he cried, "What a fine tree! what a delightful sight!" "This," said the angel Raphael, "is the Tree of Knowledge, whereof thy father and mother did eat, and their eyes were opened." Lastly he was led to the ends of the earth; to the gates, whence the stars issue to pursue their unvarying path to the west. He praised the Lord, Who had made those luminous bodies to reveal the magnificence of His work to angelic and human intelligences; to the intent they should glorify the divine labours of His hands and praise Him for ever more.^b

^b Georg. Syncellus. The Book of Enoch, as edited by Archbishop Lawrence and M. Silvestre de Sacy.—The ancient Church generally followed the view of Genesis c. vi. given above; until the West, swayed by the authority S. Austin, came to regard the 'sons of God' as the descendants of Seth, and the 'daughters of men' as of the Cainite race, a limitation not sanctioned by the sacred text. This rational or common-sense view, however, fails to explain how the blending of the two human families produced such a portentous result as to call for the Flood to expiate it; whereas we might have thought it would have mitigated the evil of the Cainites. The loosest is not always the more probable solution. Tradition stands for something. The legends of all ancient races include Demons, *ἡμῆτοι*, or Half-Gods, whose goodness or wickedness exceeds the proportions of later times. They 'walk with God,' as Enoch did; or threaten Heaven with the Nephilim or Titans. And the *rational* view leads directly to a denial of the super-natural, to such theories as that of Rabbi Abenezra, that the

At Rome, the memorial of *S. ANTEROS* pope.^c

A. D.

236.

320.

At Cæsarea in Cappadocia, the feast of *S. GORDIUS* martyr, who was an eminent military commander. In the persecution of Galerius he retired into solitude to fortify himself for martyrdom by a closer communion with God. He waited for the day when horse-races were exhibited in the city in honour of Mars. All the people were intent on seeing the race; neither Jew nor Gentile were absent, nor even the mass of Christians who led careless lives. The magnanimous man, disregarding the hostile throng, came lion-like on the course, exclaiming, "I am found of them that sought me not!" All eyes were instantly turned on him. His hair was rough, his dress worn, and his looks haggard. No one now cared to see aught, save Gordius only. Presently the bugles and fifes were silent by order of the Prefect, and Gordius declared how he had of his own accord returned to confess Jesus Christ openly. With great constancy he sealed himself with the sign of the cross, and was led away to execution.^d

At Paris, the feast of its Patroness *S. GENOVEFA* virgin. 512.
S. Germanus on his way to Britain came to the parish where she was born, seven miles from Paris;* he noticed the little maid in the crowd; and foreseeing her future sanctity called her to him, kissed her head, and congratulated her parents on possessing such a child. "My daughter," said he, "wouldst thou preserve thyself spotless as a spouse consecrated to Christ?" "I would, Father," said she. Whereupon, picking up a brass coin marked with a cross he gave it her, saying, "Pierce this, and wear it round thy neck for evermore, and suffer none other; for let the least sparkle of this world overcome thy mind, farewell to heavenly ornaments!" On her parents' death she removed to Paris. The news came that

passage of the Red Sea was effected by natural causes—which has been lately revived in England by Milman and his followers. Enoch is known by the Arabs as *Edris* or 'the Intelligent' (from the root *ders*, study); it is remarkable that the same word occurs in Greek and Welsh, *ἰδρις* and *Idris*, with the same meaning. In the British Triades, *Idris Gawr* is one of the three astronomers of Britain; which would seem to imply some dim legend brought by the Kymry from their Asiatic home. *Cadair-Idris* mountain retains his name.

^c Saxon Menology. Hygden in his *Polychronicon* startles us by coupling him with the fiction of *S. Ursula*. "And for he wente to Agrippina, whiche nowe is called Coleyn, with eleuen thousand maydens, whom he had crystend wel nygh al: the cardynalys trowyd that he had lefte the poperych not for deuocyon but for lykyng of maydens. Netheles he was a clene mayde y martred with the sayde maydens." Fol. 206.

^d *S. Basil. Homil. 19.*

^e *Nemetodorum*, now Nanteuil. From its Gallic elements it would answer to the Welsh *Nant-y-dwr*.

Attila king of the Huns was going to lay waste the whole country. The Parisians in terror thought of removing to a safe place, and on Genovefa's opposing them would have drowned her as a witch; when a priest brought the *blessed* (but not consecrated) *Bread*,^f as a special token to her from S. Germanus, and prevented their wicked design. The Huns never attacked Paris. Her abstinence was wonderful. From the age of fifteen to fifty she never broke fast, except on Sundays and Thursdays; and then her food was barley-bread and beans. After fifty, she partook also of fish and milk. It was her devout practice to watch all Saturday night, like a servant waiting for his master. She was also wont to remain shut up in her cell from the Epiphany to *the Birthday of the Chalice*, that is, Maundy Thursday, to be more at liberty to serve God in prayer. Her influence prevailed with Hildebert the pagan king of the Franks, so that he set prisoners free. She died at the age of eighty, and was followed to the grave by Clovis, the first Christian king of France. Near thirteen centuries after, the godless rabble burnt the relics of the generous maiden, whose courage and faith had saved Paris in its cradle.^g

JANUARY IV.

The Octave of the Holy Innocents.

In Candia, the ancient Crete, the festival of *S. TITUS* the disciple of S. Paul the apostle; the first bishop and Patron of that island. We gather from S. Paul's epistles that Titus was a Gentile convert, who accompanied him to Jerusalem; that he went on a mission to Dalmatia; and was left in Crete with powers to ordain elders or *priests* in every city. Tradition adds no more than that he continued bishop over the Christian community there, and died at an advanced age.^h

A. D. 203. At Adrumetum in Africa, anciently the feast of *S. MAVI-LUS* martyr.ⁱ

^f The 'Eulogiae' or 'Pain bénit,' the *Antidōron* of the Greek Church.

^g Bolland. Biogr. Univ. Her name is Keltic, indeed, pure Welsh; it is *Gwenhwyfar*, meaning 'white-heaving sea,' the name of Arthur's queen Guenevere, a contemporary of S. Genevieve. In Italian it becomes *Ginevra*, and is still common in Wales as *Gwen*.

^h S. Jerome. The fabulous life by Zenas the Lawyer is unworthy of notice. It would seem that he resided at Gortyna, as the archbishops of that see claim the Primacy of Crete, and enjoy peculiar honours, such as signing with *purple ink*. When Crete was in the hands of the Venetians, it was customary after the prayer for the Duke of Candia to respond, '*Sancte Tite, tu illum adjuva!*'—Bolland.

ⁱ Tertullian. ad Scapulam, c. 3. Boll.

At Arbroath in Scotland, the feast of *S. VIGIAN* bishop and Cluniac monk.^j

At Bangor in Wales, the memorial of the venerable *DAVID*,^{A.D. 1139.} bishop of that see, a monk of the Scots' abbey of S. Alban of Mainz in Germany, and confessor to the emperor Heinrich the fifth; "elected by the prince Griffith ap Conan, the clergy and people of Wales."^k

At Foligno in Italy, the feast of blessed *ANGELA* widow, 1309. who, at the beginning of her conversion, went to church, and prayed God for a special grace. And, as she was saying our Lord's Prayer, God put it in her heart with such clearness and understanding of His goodness, and of her own unworthiness, as she could not express. Moreover she had consolation in beautiful dreams; and came to entertain such love towards God, that she longed to go without eating, so as to continue in prayer. When she saw pictures of the Passion of Christ, she was ready to faint, so that they kept them from her as much as possible. She said that the Royal Road to Life Eternal was the way of pain and tribulation; and the Book of Life was the Cross of Christ, which could only be read by continual prayer. Before death, she begged her friends not to judge those in mortal sin, for they knew not the judgments of God. She declared she saw Christ presenting her to His Father, and showing her a robe, as a bridegroom would to his long-loved bride. "That robe," said she, "was not of purple or scarlet, nor of sendal or samite (fine linen or silk), but was a wondrous light which clad the soul." The sharp pains, which had afflicted her her life long, departed; and she rested as in a gentle sleep."^l

JANUARY V.

The Vigil of the Epiphany.

At Rome, the feast of *S. TELESOPHUS* pope and martyr, 138. the seventh from the apostles; to whom a report attributes the origin of saying the Gospel at mass, and of the three celebrations on Christmas day.^m

At Alexandria, that of *S. SYNCLETICA*, a lady of ancient family and good estate, who at an early age devoted herself to the ascetic life, and was eminent for the spiritual wisdom with which she guided others of her sex. At the age of eighty she was afflicted with a horrible cancer, which consumed her cheeks

^j Dempster.

^k Continuator of Florence of Worcester. Bolland.

^l Life by Brother Arnaldo, O. S. F., in Bolland.

^m Peter Canisius, Martyrolog. Euseb. Hist. Eccl. Capgrave.

and mouth. When they sent for a surgeon, she would not hear of attempts to cure her. But on his remarking, "I am only going to apply aloes and myrrh and myrtle steeped in water to the dead flesh, that others may not be infected," she complied. Three months of suffering and loss of sleep brought on atrophy; and she died with unshaken fortitude, amidst visions of angels inviting her to Paradise."

A.D.
459.

At Antioch, that of *S. SYMEON* of the pillar or *Stylites*, ascetic; who began life as a shepherd boy, and entering a monastery so astounded the superior by his austerities, that he asked him, was he some unreal phantom, or why broke he the rule of the monastery? He retired to the desert, and constructed a pillar whereon he stood, overawing and converting the rude Saracen tribes by his preternatural mode of life. Once the devil appeared in a chariot of fire, inviting him to mount to heaven like Elias, for it was now *his* turn. Symeon was on the point of complying, when on his making the sign of the cross the airy show vanished; but he received an injury in the thigh, from which he never recovered. Another time there was a great storm. Symeon's pillar shook like a leaf before the wind. The saint bade the crowds who beset his column, regardless of the Syrian sun, redouble their *Kyrie eleisons*. Suddenly he stopped them. "Brethren," said he, "only one soul among you has been heard." He bade the man step forward. "Tell me, what good hast thou done?" "Pardon me, Father," replied he, "I am a sinner." But being constrained, he confessed, saying, "I am a countryman, and am wont to divide my daily wages into three parts. The first I bestow on the poor; the second I spend on the State-taxes; the third on my daily charges. This rule I have hitherto observed." When Symeon died, three bishops ascended the column to let down the corpse in presence of the prefect Arda-burius; silver curtains were spread around; the mountain echoed the wail of mourning multitudes; and countless birds flitted over the column, as if lamenting the departed. His remains were conveyed with chants and tapers and palm-branches to the church of Cassian at Antioch.*

At Rome, the memorial of *S. AEMILIANA* virgin. She was one of three sisters, all converted with the same ardour, all consecrated at the same time, all living under strict rule in their own house. After a while, as the affections of the eldest

* S. Athanasius. Bolland.

° Life by his disciple Antonius, in Bolland. Some moderns would blot out such an eccentric Saint as Symeon. He was a Christian *fakeer*. But, after all, Christianity is many-sided, not merely English, but Catholick: she sprang from Asia.

and youngest grew heavenward, so did Gordiana's revert to the world. She could not bear persons who were not people of the world. In vain did her sisters plead with her. She grew more giddy. One Christmas-tide, Tharsilla, who had most advanced in holiness, died. Soon after she appeared to her sister, Aemiliana, saying, "Come, as I have spent Christmas without thee, I will spend Epiphany with thee." "And if I come alone, in whose charge shall I leave our sister Gordiana?" said the other. The spirit looked sad, and said, "Come, for she is reckoned among the lay folk." After the vision, Aemiliana sickened, and died before the Epiphany. But Gordiana, as soon as she found herself left alone, betrayed her inward purpose; for, forgetting the fear of the Lord, reverence, chastity, and her consecration, she presently married her bailiff.^p

In Argyle in Scotland, the feast of *S. BARNET* confessor, a companion of *S. Brandan*.^q

In England, that of her good and glorious king *S. EDWARD THE CONFESSOR*, in veneration of whom the best institutions of our Anglo-Saxon race were cherished as 'the laws of good king Edward,' and whose sceptre and crown are still borne by our Sovereign at his coronation. 'Clean and mild, Eadward the noble,' as his loving people called him, he kept innocence and did that which is right, and it brought him peace. When a youth in exile, his saying was, that he would rather be without his kingdom, if it could not be got without bloodshed. Recalled to the throne, as was his natural right, he set himself to lighten the burthens of his subjects. He was the father of the poor, and never so happy as in spending his treasures on the needy. He had a wonderful devotion to *S. John the evangelist*, and would refuse no one that asked of him in his name. And so it hapt, that at the hallowing of a church in *Essex*, called *Clavering*, an old man in tattered raiment asked an alms of him in *S. John's* name; when the king, having no money by him, drew the ring off his finger, and gave it him. Not long after, two English pilgrims from the Holy Land came and brought the king his ring again, saying, they met in *Palestine* a fair ancient man, with white hair for age, who charged them to deliver that ring to their king, together with the announcement of his approaching death: which accordingly came to pass on the day foretold him; for *Edward* fell sick at the hallowing of the noble church of *S. Peter* of *Westminster*, and died on *Twelfthday* thereafter.

A.D.
1066.

^p We owe this account to a somewhat over-frank statement of the lady's nephew, *Pope S. Gregory the great*, in a *sermon*. He might have spared his aunt.

^q Ferrari.

He was believed to be gifted with a prophetic spirit; for he declared the death of Sweyn king of Denmark, who was drowned in the sea when he was embarking to invade England. Another prediction has been attributed to him, which some have even thought to relate to the marvellous revival of Catholick religion in our midst at the present day. It saith, "A green tree cut down from its trunk shall be separated from its root the space of three acres. When by no human compulsion it shall have returned to its old root, and recovering sap shall bloom and bear fruit, then may we hope for comfort in the tribulation of England."^r

JANUARY VI.

The feast of the Epiphany, or the Manifestation of Christ to the Gentiles, so called, for that on this day the Magi or Wise Men by the leading of a star came from the east to Bethlehem, to worship Him that was born King of the Jews. According to ancient tradition, they were three kings; even as the psalm saith, "The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts."^s And their names are said to be Melchior, Gaspar, and Balthasar.^t Forasmuch as their relics were believed to have been translated to Köln in Germany, they were thence commonly called 'The three Kings of Coleyn,' and this day 'The feast of the Kings.' They offered unto Christ, gold, frankincense, and myrrh, which gifts "mystically show," saith a sequence of our ancient church of Hereford, "that he to whom they offered gold was King, to Whom incense Priest, by the myrrh is shown His burial. Let us then offer to Christ in deed, what the Kings offered in figure. Let us examine our minds, and there is gold on the altar; let us mortify our offences, and so myrrh is offered; to the mysterious grace of virtues belongs the best incense of Sabæa."^u This festival hath also been called 'The feast of the Star.'^v Also, 'The

^r Saxon Chronicle. Brev. Romanum. Bolland. Leland says that constant tradition reports the pilgrims to have been natives of Ludlow.

^s Ps. lxxii. 10; Isa. lx. 6.

^t These names have become famous in history; that of *Melchior* having been borne by the Spanish divine Cano, by the historian of the Holy Roman Empire Goldast, and by the Cardinal De Polignac; *Gaspar*, by the pious Cardinal Contarini, by the Admiral De Coligny, and by the Swiss man of science, Lavater; and *Balthasar*, by the elegant Italian writer Castiglione.

^u Missale Herford.

^v It is still so called in Welsh, *Gwyl Ystwyll*, which is disguised Latin, *Vigilia Stellæ*.

feast of Lights,' from the lights burnt in honour of the solemnity.* The Eastern Church calls it 'the Theophaniae,' or 'the Divine Manifestations,' for that the Lord also revealed Himself this day to S. John in the waters of Jordan, and also turned the water into wine at Cana of Galilee and wrought his first miracle.† Our English sovereigns, in common with all Catholic princes, were wont on this festival of the Kings to offer gold, frankincense, and myrrh in person in their Chapel Royal.‡

In Egypt, the memorial of *S. NILAMMON* hermit, who dwelt in a cell outside the small town of Geræ near Pelusium. The townsmen voted him to be their bishop; and the patriarch Theophilus advised him to receive ordination at his hands. After many refusals at last Nilammon said, "To-morrow do it, if you will, Father, that to-day I may order my affairs." But when he came on the morrow and bade him open, "Come now, let us first pray," said the hermit. Theophilus applauded him and prayed; but while he was praying, Nilammon departed this life.‡

A.D.
400.

At Rennes in Brittany, the feast of *S. MELANIUS* bishop, Patron of Hatfield priory in England. 530.

In Wales, that of *S. HOWY* of Armorica, Patron of Aberdaron, anciently a resort of pilgrims to the holy isle of Enlhi; of *S. MERINI* son of Septimian, the founder of Lhanvetherin in Monmouthshire; of *S. EGREAS*, brother of S. Gildas.‡

At Delft in Holland, the memorial of *GHEERTRUDE VAN OOSTEN*, a Béguine religious, who began life as a servant-maid. She was wont with two other maidens to sing on the bridges of the town, a song of the East, which in spirit she referred to her beloved, Jesus Christ. Thus she got her surname *Van Oosten*. People used to flock on festivals to the town, for the sake of singing in choirs; and Gheertrude would wait on them with such inward recollection, that when she became a Béguine, she would say she often experienced as much sweetness of God in the midst of crowds, as she did afterwards. For she felt how truly it is written, "The wind 1358.

* Acts xx. 8.

† From the veneration of the *Theophaniae* came the name of the Byzantine empress *Theophano*, in its French form *Tiphaine*, and in old English *Tiffany*.

‡ This was done in person "as usual" by good king George III. in 1761. — *Annual Register*. The custom is still kept up as a heartless form, shorn of all the Royalty: as if the Three Kings had deputed their camel-drivers to worship Him!

§ Sozomen, Hist. Eccl. viii. 19.

• Eigrad ab Caw.—Rees, W. S.

bloweth where it listeth," and, "Where the Spirit of the Lord is, there is liberty." She was led to think of plighting her troth to the Lord, considering how faith had not been kept with her on earth by a young man who forsook her for another. In Advent this devout handmaid of Christ would meditate on the sublime desires of the old Fathers. At Christmas, she dwelt on the fact, how sweetly that most pure Virgin Mary brought forth her Son our Lord and Saviour, and fed Him with the most sweet milk of her virginal breasts. She was noted for her love of children, this maid Gheertrude. In her last illness she said, "Sisters, I want to go home." "You are at home," said they. "Nay, I am not at home," said she; "but I want to be where the streets are paved with gold." On the day that the three Kings came from the East and found the Lord Jesus, did Gheertrude van Oosten, elected virgin for ever, find Him, and was found of the Same.^b

JANUARY VII.

The bringing of the Child Jesus back out of Egypt.

A.D.
312.

At Antioch, the feast of *S. LUCIAN* priest and martyr, famous for the care he took in correcting the corrupt text of the Holy Scriptures. It is related of him, that when he was at the point of death, bound in prison, and circumstances allowed of no temple or altar, he offered the adorable Sacrifice on his breast as he lay on his back, and so himself partook, and communicated others; the holy congregation surrounding him, so that the Mysteries should not be seen of the heathen. His remains were cast into the sea, and, as they say, conveyed ashore by a dolphin. That belief wrought on the empress Helena to build a city on the sea called Helenopolis; which Constantine freed from taxes in honour of the martyr.^c

In England, at Brampton in Somerset, that of the Patron, *S. BRANNOC* hermit, son of a prince of Calabria.^d

664.

In London, that of *S. CEDDE* bishop, the brother of *S. Chad*.

728.

At Lochlomond in Scotland, that of the Patroness *S. KENTIGERNA* widow.^e

At Dortmund in Westphalia, that of the Patron, *S. RHEY-NOLD* monk.^f

^b Bolland.

^c Philostorgius, Hist. Eccles. ii. 12, 13.

^d Itinerar. Willelmi de Wyrcestre.

^e Adam King. Aberdeen Breviary.

^f The Paladin *Rinaldo* of romance.

At Engers in Westphalia, that of *S. WITTIKIND* duke of Saxony, sometime opposed to Karl the great. A 12.
810.

At Liessies in Hainault, the memorial of *LOUIS DE BLOIS* abbat, who wrote *The Mirror for Monks*, and other works, breathing the spirit of holiness. 1566.

JANUARY VIII.

The memorial of *SHEMAIAH* the man of God.^a

At Hierapolis in Asia Minor, that of *S. CLAUDIUS APOLLINARIS* bishop, who wrote an apology for the Christian religion. 180.

At Beauvais in France, the feast of *S. LUCIAN* priest and martyr.^b 290.

At Aberdeen in Scotland, that of *S. NETHALEN* bishop.^c 452.

In the primitive church of Britain, that of *S. GWYTHELYN* bishop of London, who set the crown on the head of king Vortimer.^d 460.

In Austria, that of *S. SEVERINUS* abbat, apostle of Noricum, who came from the East, and moved from town to town, helping with his advice and prayers the wretched people, then exposed to the ravages of conflicting hordes of barbarians. The Roman empire was daily perishing; and as the supplies of money ceased, the troops were no longer maintained. One day as Severinus was reading in his cell, suddenly closing the book he sighed and wept. He told some young men to run to the river, which at the moment was stained with human blood. They found, as he had said, the bodies of some soldiers; they were conveying the last payment to their comrades, when they were cut off by the barbarians.^e Once he warned Maurus the sexton of the church not to stir out that day, or he would be in peril. The man was tempted to go at noon to gather apples two miles out of town. The barbarians crossed the Danube, and carried him and his companions away prisoners. But the venerable presence of the saint procured their release.

^a 1 Kings xii. 24.

^b This Gallican saint is confounded in the English Kalendar with *S. Lucian* of Antioch. Weedon priory depended on the abbey of *S. Lucian* at Beauvais. ^c Adam King

^d The English Martirologe. The name is corrupt Latin, *Vitalianus*; "named of the English Chronicle *Gosseleyn*," writes Fabyan. He is also stupidly called *S. Guithe'me*.

^e It is interesting thus to catch, as it were, a glimpse of the final break-up of a vast system like the Roman Empire. *Vidi . . . tempus casumque in omnibus!*

He was much respected by Fava king of the Rugians, and frequently obtained of him the remission of captives. But the queen Gisa, a cruel woman, opposed him. Before his death Severinus sent for them, and pointing to the king's heart, "Gisa," said he, "lovest thou this soul more than gold or silver?" She said she preferred her husband to all the wealth of the world. "Cease then to oppress the innocent," said he, "lest affliction dissipate your power, for you often thwart the king's clemency." A tall young man meanly dressed, Odovachar by name, stepped aside to ask his blessing, as the barbarians were on their way to invade Italy. He had to stoop to enter the saint's lowly cell. "Go," said he, "you that are now clad in mean skins, but who will soon bestow bounties on many." The youth became king of Italy. Severinus died, leading the psalm, "Let everything that hath breath praise the Lord."¹

A.D. 712. At Brussels in Flanders, that of the Patroness, *S. GUDULA* virgin.

At York in England, that of the translation of *S. WILLIAM* archbishop.^m

JANUARY IX.

- 313? The feast of *SS. JULIAN* and *BASILISSA*: whose legend tells how Julian, when a young man, went hunting and chased a hart; and the hart turned to him and said, "Thou chasedst me, and thou shalt slay both thine own father and mother." Then Julian dreaded sore; and, to beware that the mischief should not fall, left all that he had, and put him to a great prince in a far land, and bare him well and nobly under that prince both in battle and at home, so that he was made a knight, and wedded a widow that his lord gave him to wife. Then his father and mother sought Julian in every land; and it happed at the last that they came to Julian's own castle, and when Julian's wife knew that they were his father and mother she received them goodly, and laid them for to rest in her husband's bed, and went herself to church at morrow early. Julian came home and trowed that another man lay there by his wife, and slew them, and went out and met with his wife. When he knew that he had slain his own father and mother, "Farewell, my sister," said he, "for I shall never rest ere I wit if God will take my penance and forgive my sin." "God forbid," said she, "that I should forsake thee in woe and

¹ Life by Eugippius, in Bolland.

^m Missal. Eboracens.

in sorrow, and I have been partner with thee in joy and in wealth." Then they went both together, and made an hospital by a river, where men passed oft in great peril. Long after in frost time Julian about midnight heard a voice praying of help over the passage. He arose and fetched over the poor man that was nigh dead for cold, and brought him into his house, and made fire, and set him thereby. And in a little while this man that seemed a vile leper was white and fair, and spake to his host and said, "Julian, our Lord Jesu Christ sent word by me that He hath received thy penance." And soon after both Julian and his wife went all to our Lord to endless rest.²

At Lochleven in Scotland, the feast of *S. FILLAN* abbat of Pittenweem.^o

At Canterbury, that of *S. ADRIAN* abbat, born in Africa, who with *S. Theodore* of Tarsus taught the tunes of singing in the church of England, which before their time were only used in Kent.^p

A.D.
710.

In Saxon England, that of *S. AETHELMOD* confessor.^q

JANUARY X.

In Cyprus, the feast of *S. Nicānor*, one of the seven Dragons, martyr.

At Rome, that of *S. MILTIADES* pope; who, it is said, ordained that a portion of the Bishop's oblation, called *fermentum*, should be forwarded to the churches throughout the city, in token of the unity of the Sacrifice.^r

314.

^a The English is, with very slight changes, from Caxton's translation of the *Polychronicon* of Ranulph Hygden, fol. 160. The wide celebrity, together with the intrinsic beauty and pathos, of this Legend are sufficient reasons for its insertion. It "is redde in the frater," that is, the *refectory*, observes the *Sarum Martyrology*: "And this is he unto whome the people praye for good herborowe or lodgyng." Mark the *practical* view of penitence herein taught. Where in the East a penitent would have buried himself in the desert, the West, true to its genius, remits him to the performance of works of mercy.

^o Ferrari.

Wordsworth speaks of those who

" — would re-consecrate our wells

To good Saint Fillan and to fair Saint Anne."—*Excurs.*

^p Kalendar of the New Legend of England. This refers to the introduction of the Gregorian plain-song.

^q MS. Cotton. Nero A. 2. The Saxon Chronicle under A.D. 958 has this: "Athelmod mass-priest died at Rome."

^r Brev. Roman: *secundum usum Curiae*. He is called *Melchhiades* by the modern Roman church, and commemorated on Dec. 10. I follow the Kalendar of Pope Liberius, as old as A.D. 850.

A.D.
342. In Egypt, that of *S. PAUL* the first hermit, who was left with a rich inheritance at the age of sixteen. He was of a mild disposition, and loved God exceedingly. When the storm of persecution under Decius broke out, he retired to a remote farm. His sister's husband, regardless of his wife's tears, sought to betray him. Upon this Paul fled to the mountain solitudes to bide the result. What was at first a necessity, became a matter of choice. He found a large cavern at the foot of a rocky mountain, and within a huge space open to the sky and overshadowed by an umbrageous old palm-tree. A bright fountain burst forth, only to be straightway swallowed up in its native soil. It was a place where the Egyptians used to coin false money in the days of Cleopatra. There he spent his whole life in prayers and solitude. The palm tree supplied him with food and clothing. When Paul had now lived an hundred and thirteen years, it was revealed to the great Antony, that all a-low down in the desert was one far better than he, whom he should go and see. Anon at daybreak the old man took up his staff and went, seeing only the track of wild beasts along the wide waste of sands. On the third morn in the dubious dawn he sees a she-wolf panting with thirst, and rushing off to the foot of a mountain. Following her with his eyes, he at length sees a light at a distance. When Paul opened the passage of his cave, they saluted each other by their proper names, and Paul demanded tidings of the world he had so long forsaken. Whilst they discoursed, they saw a raven, which gently flew down, and set an entire loaf before them. "Ha!" said Paul, "the Lord hath sent us a dinner, truly kind as He is, truly merciful! It is sixty years past that I ever get half a loaf. But on your arrival He has doubled the allowance for His soldiers." They both sat down beside the fountain, partook, and gave God thanks, and spent the night watching. Next day Paul told Antony that the time of his rest was at hand, and bade him bring the cloke, which the bishop Athanasius gave him, to wrap his corpse withal. Antony, astonished that Paul had heard of Athanasius and his mantle, durst not utter a word in reply, returned to his monastery, and declared to his monks that he had seen Elias and John in the wilderness, yea, and Paul in Paradise. Taking the cloke, he returned the way he came. Next day, when he was three hours' space on his road, he saw among troops of angels Paul mounting on high in snowy radiance. Forthwith he fell on his face, putting sand on his head and wailing. He used afterwards to relate that he ran the rest of the way as if he had flown like a bird. Entering the cave, he saw the corpse with bended knees and extended arms in the posture of prayer. Wrapping it in the cloke, and chaunting hymns and psalms after

the Christian tradition, he buried it. He took with him Paul's tunic, woven of palm-leaves in manner of a basket ; and on his return ever wore it on the solemn days of Easter and Pentecost.*

At Rome, the memorial of *S. AGATHON* pope.[†]

A.D.
682.

At Bourges in France, the feast of *S. WILLIAM* archbishop and confessor ; of whom we learn that he was always pleasant and cheerful, which displeased some austere persons. He earnestly avoided the sin of detraction, which in course of conversation is apt to creep over even cautious persons ; so that he would either cut short such speeches by changing the subject, or, if persisted in, would clean withdraw from the company. And when any one insultingly remarked on the stained character of any one infamed as to loose conduct, he would with kind compassion say, "Tell him who trembles with fever to refrain from doing so. Perhaps he does unwillingly what he does, and would stop if he could. We should pray for such persons, and pity rather than insult them." But this mildness did not prevent him from maintaining the just rights of his church against spoilers ; nor from preaching the crusade against the western Manichæans called Albigenses, who had brought from Persia the dark belief in the sovereign power of the Evil Principle over matter, independent of the Good God, the Maker and Preserver of all things in heaven and earth. The effect of their heresy was an outbreak of wanton levity in the South of France, while the churches were falling into ruins, no one caring to repair them," and often turned into sheds for cattle. The night before *S. William* died, he ordered his pontifical vestments to be taken out of the wardrobe in his sight, and chose those that he had worn when he was consecrated bishop, and had reserved for his burial, as the usage

1209.

* Life by *S. Jerome*. Strange as this story may appear, it is given on the authority of him whom the Anglican church follows in arranging the Canon of Holy Scriptures.

† He is also honoured in the churches of Syria and Egypt under the name of *Agathous*, because of his condemning the Monothelites in the xth general council.—*D'Herbelot, Bibliothèque Orientale*.

"I do not wish to gloss over the atrocities that attended the Albigensian Crusade ; yet the provocation given by the sectaries was enormous, the perils that beset Religion imminent. They had an organized hierarchy (even an obscure *Papa Niquinta* figures on one occasion) ; they had a broad class-distinction of *Good Men* and *Hearers* ; the lesser sovereigns were beginning to uphold them ; the effect of their influence is seen in the licentious *Cours d'Amour* and in the seething blasphemies of the Troubadours. They needed but a unity of dogma, added to their hatred of Rome, to create a new Islam. And south of the Pyrenees were the powerful Moorish States ready to support them against the chiefs of historic Christianity.

then required. He was laid on ashes sprinkled on the ground, clad in the haircloth which he never laid aside ; and so he died, giving his accustomed blessing with the sign of the cross.^v

A.D.
1644.

In England, the glorious passion of *WILLIAM LAUD* archbishop of Canterbury and martyr, who was this day beheaded on Tower-Hill, in pursuance of an Ordinance iniquitously passed by the sectaries of the Long Parliament, on a pretended charge of high treason. After he had suffered an imprisonment of four years without being brought to trial, when malice itself could find no law to put him to death, they made a law of purpose for it. His innocency of life and grey hairs found no pity with those relentless fanatics who were then in power. He had offended these later Manichæans by the zeal with which, during his primacy, he applied himself to the work of reformation, not less necessary than unpopular. He had laboured to restore the decency of public worship in this realm ; for he "evidently saw" (to use his own words) "that the publick neglect of God's service in the outward face of it, and the nasty lying of many places dedicated to that service, had almost cast a damp upon the true and inward worship of God."^w His adherence to the broad lines of orthodox faith and practice brought on him the charge of endeavouring to subject the Anglican church to the domination of the see of Rome ; whereof there is no reasonable proof. A cardinal's hat was offered to him ; but his answer was, that "somewhat dwelt within him, which would not suffer that, till Rome were other than it is."^x His Conference with Fisher the Jesuit was never answered. He was not without faults. It may be that he was tempted to lean too much on the support of the Civil Power, and verily the broken reed pierced him.^y He inflicted legal but barbarous punishments, and made no effort to mitigate the inhumanity of the Law. He seemed to look back to the irrevocable Past, not to forecast the Future. He steered up stream towards the Middle Ages, little regarding the strong counter-current of his own times. It was his peculiar infelicity, as also of Thomas Becket, to appear to earnestly contend for the temporal privileges and possessions of the Church rather than for the Faith once for all delivered to the Saints. But it

^v From contemporary Lives in Bolland.

^w Speech before the Bar of the House of Peers.

^x Diary of Laud, Aug. 17, 1638.

^y This tendency is shown by his exultation at his friend Juxon's appointment as Lord High Treasurer of England. "No Churchman had it since Henry VII.'s time. And now if the Church will not hold up themselves, under God, I can do no more."—*Diary*, March 6, 1635-6.

is sufficient for his vindication to observe, that "his errors were the most excusable of all those which prevailed during that zealous period."^a The University of Oxford, of which he was Chancellor, never had a more liberal patron. He was a man of such integrity, learning, devotion, and courage, as, had he lived in the primitive times, would have given him another name. We may know how to value him, seeing the rebel Parliament sentenced him to death on the same day they voted down the Liturgy of the Church of England.^a As he was going to the block, he was asked by a rude sectary, "What is the comfortablest saying which a dying man would have in his mouth?" The archbishop with much meekness answered, "I desire to be dissolved, and to be with Christ." "But there must be a foundation for that divine assurance," said the other. "No man can express it," replied the martyr, "it is to be found within." He died with calm intrepidity, professing himself "a true member of the Catholic Church, within the communion of a living part thereof, the present Church of England, as it stands established by law." And he has no monument, except his own city of Oxford and the present English Church.^b

^a Hume.

^a Anth. Wood.

^b F. W. Faber, in his edition of Laud's Diary, &c., Oxford, 1839. I know that the Puritan cause may boast of some illustrious names, such as Milton, Baxter, Owen, and Bunyan; but the general effect of its success was confusion and sacrilege. The nation wearied of the intolerable bondage of the 'Good old Cause.' Nor doth the breeding of a few men of genius and learning (I would instance Lightfoot with veneration) sufficiently balance its disastrous tendencies. The rebel rout of sectaries betrayed sundry affinities with their Manichæan predecessors, in the exaggerated position which they assigned to the Personal Evil Principle; in the gloom and severity of their chiefs; in their class-distinction of *Elect* and *Hearers*; in the contempt with which they regarded the traditional heritage of the Church as 'carnal and beggarly elements;' in their constant affectation of *bareness* of worship, miscalled *Christian simplicity*. Even in minute details this assertion holds good. In 1432 one Paul Crawler, a German, was burnt as a heretic at S. Andrew's. He had been sent to Scotland by the Bohemians, among whom Manichæism certainly lingered. "His chief, Prokopius," we are told, "wore a black gown with long sleeves like the Freres Minors, and a fur cap like a Doctor's. He began his Mass with the Lord's Prayer, which ended, he adds, 'The Lord Jesus Christ after He had supped, &c.,' till the words of Consecration; and consecrates with the usual cup and common bread in large quantity, wherewith he excommunicates himself and his friends."—*Contin. Joan. Fordun. Scotichronicon*. It afforded comfort to Laud, when reminded by his chaplain Dr. Heylyn of the coincidence of his death-day with that of S. William of Bourges; for they were namesakes, and suffered in a similar cause.

JANUARY XI.

A.D. At Rome, the feast of *S. HYGINUS* pope, the ninth from the
144. Apostles.^c

512. At Antioch, that of *S. THEODOSIUS* abbat, who lived on a woody promontory at Rhossus in Cilicia, where he worked at basket-making, and formed little farms in the woodlands. He used to enjoin manual labour on his disciples, saying it was absurd that while men of the world laboured to maintain their families, pay taxes, and give to the poor, they should sit idle, folding their hands, and live on other people's labours. Even the barbarous Isaurian robbers respected him. But the bishops, fearing those wild men might be tempted to carry him off with the hope of extorting an immense sum for his ransom, induced him to return to Antioch, where he soon died.^d

529. In Palestine, that of *S. THEODOSIUS* abbat, in early youth a Reader in a village church in Cappadocia. When he read of Abraham's quitting home and kindred, and the like passages, he was kindled with a mighty desire to follow Christ by the narrow way. As a prelude thereunto he was fain to visit Jerusalem and the Holy Places wherein the Maker of all things bore His salutary sufferings; and then to embrace solitude, a noble help to Christian philosophy. He retired to a cave near Bethlehem, where disciples flocked about him. He then built a large monastery on the shore of the Dead Sea. Within it were four churches, one for the Greeks, one for the Bessi,^e and one for the Armenians; wherein each nation sang psalms and prayed in their native language seven times a day. The fourth church was for lunatics. But on communion days the rule was for all (except the last class) to repair at the Gospel to the Greek church, and there communicate. The monastery contained, besides the monks' cells, two hospices, one for the higher class, the other for the necessitous poor; a home for superannuated monks, and a hospital, the gift and charge of a pious lady. Great was the hospitality there exercised. It was remembered how one day the table was laid out a hundred times. The habit of reading Holy Scripture remained with Theodosius his life long; when he had reached extreme old age, the Book was in his hands. He disliked Origen, because he mixed pagan trifles with the teaching of the apostles, and amused himself on serious subjects. His zeal for the Faith was shown when, being tampered with by the emperor Anas-

^c In old English, *S. Ygyn*; hence comes the common surname of 'Higgins.'

^d Theodoret. Philotheus, c. 10.

^e Abyssinians?

tasius (who wished to undermine the orthodox standards), he mounted the *ambon* or desk in church, and exclaimed, "If any one receive not the four Holy Synods as he would the Four Gospels, let him be Anathema." The emperor cunningly tried gifts of money, on pretence of aiding his sick and poor, which Theodosius accepted to punish him, as he was a notorious miser. At last he was afflicted by a lingering disease. An old man begged him to pray God for its removal. "Say nothing about it to me, Father," said the saint; "we must needs be afflicted, lest what was said to the rich man be said to us also, 'Thou hast received thy good things in thy lifetime.'" He laid his hands in comely wise on his breast and expired, when he was over an hundred and five years old.^f

At Evesham in England, the feast of *S. EGWIN* bishop A.D. 716.
of Worcester and confessor, Patron and Founder of the noble
abbey of Evesham.

The dedication of the Benedictine priory church of *S. 1338.*
SAVIOUR of Bermondsey.^g

JANUARY XII.

The passion of *S. ARCADIUS* martyr, who at first thought 260.
to avoid persecution by a quick retreat. Christian people were
compelled to pour libations to the demons, or to draw the
victims adorned with garlands, or to kindle the fragrant incense,
and amid the smoking fire and steam to sing like mad folk;
that God might be driven out of their minds by these unlawful
exhibitions. One of his kindred being put in prison on his
account, Arcadius presented himself to the ruler of the pro-
vince, who ordered him to be cut in pieces limb by limb,
charging the executioners to linger over their bloody work, so
that the deserter of his country's gods might feel his misery.
So great was the martyr's constancy and patience, that the
cruel eyes of the bystanders could not refrain from tears. His
trunk was now swimming in its own blood, when Arcadius
said, "This is but little, O ye that stand by, spectators of an
unusual show! It is easy to bear this, for one who knows how
to dwell on a future immortality. Acknowledge my God who
comforts me; for Whom to die is life, and to suffer is a plea-
sure." Thus saying, he rendered his glorious soul to Christ.^h

In England, the feast of *S. BENEDICT BISCOP* abbat, 690.

^f Life by a contemporary, in Symeon Metaphrastes.

^g MS. Cott. Cleop. A. xii.

^h Ruinart, *Acta Sincera Martyrum*. The Acts of this martyr seem to me founded on those of *S. James Intercisus*.

Patron of the English congregation of S. Benedict, that built the monasteries upon the waters of Wear and Tyne,¹ and brought from Rome the chief singing-man to teach his monks: and so brought he first prick-song (that is, the Gregorian Chaunt) into the North of England, and also many "royal books." And he first brought into England makers of glass-windows and of stone-windows barred (or mullioned). And he brought up of a child the great clerk of England, called the worshipful Bede.¹

A.D.
1166. Also, that of *S. AELRED* abbat of Rievaulx in Yorkshire, who was at the court of David king of Scots, when he entered the Cistercian Order. Before his death he said, that after he entered into Religion, he never fretted in malice or detraction that tarried to the close of day, and that he had ever loved peace and brotherly love and his own spiritual quiet.²

JANUARY XIII.

The Octave of the Epiphany.

368. At Poitiers in France, the feast of *S. HILARY* bishop, confessor, and doctor of the church, who filled in the West the position of Athanasius as the undaunted and successful champion of the Faith in the Consubstantial Trinity. At the synod of Beziers he was banished to Phrygia by the management of Saturninus the Arian bishop of Toulouse. It is worthy of note how the same locality in after-times became the scene of the slaughter of the Manichees, who succeeded the Arians in their enmity towards the Church. In exile Hilary was forced to attend the synod of Seleucia in Isauria, where he discomfited the heretics. He also challenged them at Constantinople to a discussion before the emperor; but Ursacius and Valens, court-minions who under the episcopal character sought to sap the Faith of the Church,¹ fearing his learning, got him sent back to his diocese. The Gallican church received him as a triumphant hero returning from a holy war. The rest of his days were spent in peace. He ordained S. Martin an exorcist, and an uncertain tradition avers, that our S. Kebius of Wales received from him the priesthood.^m

¹ Wearmouth and Jarrow.

¹ Sarum Martyrology. Bede.

² John Capgrave's Legend of England.

¹ The tribe of Ursacius and Valens possesses a tough vitality. 'Bearish' in temper, 'lusty and strong' (as their names imply), they are still ready to mangle Creeds until "the things that should have been for their wealth be to them an occasion of falling."

^m Life by Fortunatus. Brev. Roman.

In Wales, the feast of *S. URBINUS*, the son of Constantine prince of Cornwall.^a

Also, that of *S. KENTIGERN* bishop of Glasgow;^o whose mother, a beautiful girl, the daughter of a king of the North Britons, being found pregnant in her father's house, was by the law of that country condemned to be thrown down the steep rock of Duncpelder. Imploring the aid of Heaven she escaped injury. She was then exposed on the sea in a small coracle or boat covered with skins, without oars; and was driven ashore at Collenros, when the pangs of labour came on.^p The hermit Servan was then praying after matins, and came to the spot, where he welcomed the new-born babe. He took him up, baptized, and cherished him, calling him *Kientiern*, which means *chief Lord*.^q Much did Servan love the boy, and from habit called him *Munghu*, that is, *dear friend*.^r In process of time he was chosen Bishop of Glasghu by the king and clergy of the Cumbrian kingdom.^s Sending over to Ireland for a single bishop, they caused him to be consecrated bishop, after the manner of the Britons and Scots. Kentigern's diocese extended from the wall of Antoninus to the Frith of Forth. He established a large congregation at Glasgow, living after the manner of the primitive church. He was but four-and-twenty when consecrated. His food was bread and milk, or cheese, or butter. His dress was of goat-skin with a strait cowl, over which he always wore a white alb and a stole, with a pastoral staff of simple wood, only curved backwards; holding a manual in his hand, ever ready to discharge his ministry. He lay on a stone hollowed out like a monument, with a stone for his pillow; and plunging into cold water would there sing the whole psalter. In Lent he used to retire from the sight of men into desert places. Not to eat idle bread, he employed his hands in field work. They say that he once harnessed wild deer to his plough. Before Man disobeyed his Maker, not only animals but even the elements obeyed him: and now since many Saints have been found perfect before the Lord in true innocence and pure obedience, they recover of Him as it were their ancient right and natural dominion, when they command the powers of Nature.

A.D.
608.

^a In Welsh, Erbin ab Cystennyn Gorneu, who, I presume, was the 'Constantinus tyrannus Dumnoniae' inveighed against by Gildas.

^o In Welsh, Kyndeyrn Garhwys.

^p The like story is told with monstrous additions in the Legend of S. Dubricius, but the scene is in South Wales.—*Sarum Martyrology*.

^q Welsh, *Pen-teyrn*.

^r Welsh, *Mwyn-gu*. Hence he is called S. Mungo.

^s The Welsh say he was appointed bishop of Penrhyn Rhionydh in the north by king Arthur, who might well be suzerain over the Cumbrian state.

The king Morken¹ once kicked him, and died soon after. Kentigern then fled to Wales, where he visited S. David ; and founded a monastery of nine hundred and sixty-five brethren at Elwy, where the *Laus Perennis* or unbroken service of God by relays of choirs was kept up. On the accession of Rederech² a disciple of S. Patrick to the throne of Cumbria, he was recalled, and left Elwy in charge of his dear disciple Asaph. Rhyddherch had a name for liberality. To try him, the king of Ireland sent a minstrel with rich gifts, who was to refuse a return in kind. But he would like a dish of fresh mulberries. Albeit it was winter, the saint obtained the gift by his prayers. He died in extreme old age, in a warm bath, bending his head as in a gentle slumber.*

A. D.
1228.

At Hoy in Flanders, that of blessed *JUETTA* widow ;³ who devoted herself to the service of a lazaret-house on the banks of the Meuse ; and still later was cloistered by the abbat of Orval, as a dove mourning in the clefts of the rocks. Being asked by a monk what prayer she used in the pauses of the Mass, "Thinkest thou," said she, "that I say aught? I am so taken up with delight in my Beloved there Present, that I list not to say anything." At her death it was felt that the Virgin Mary, the Daughter of the King, received her soul, like Moses out of the ark of bulrushes ; and the people of the house were conscious of an unspeakable uplifting of heart, that marked the Presence of the Lord Jesus. It was a rough winter afternoon ; the high wind and snow hindered any one from venturing beyond the door ; and yet a host of birds gathered about the window and sang sweetly as in summer, till the last note of the passing bell died away.*

1497. In Italy, that of blessed *VERONICA* of Binasco virgin. Born of poor country people, she became a lay Sister at S. Martha's in Milan, where her life was spent in ecstatic visions. Some of them are beautiful, and seem to be suggested by the grand creations of Italian Art, or to be recollections of legendary descriptions. Thus, she saw the Infant Jesus lying in the manger, adored by His Mother, and warmed by the breath of the kneeling ox and ass ; saw the Three Kings mounted on dromedaries, arriving at Bethlehem, and laying their crowns at His feet. In imagination she followed the Holy Family in their flight into Egypt, and noted the Virgin Mother sitting aweary under the shadow of a palm-tree beside a bubbling fountain, and sheltering at night in a deserted hold of robbers. She saw the curly fair hair of the Child ; the very dress of His

¹ i. e. Morgan.

² Capgrave.

³ Life by Hugh of Floreff, in Bolland.

⁴ Rhyddherch Hael.

⁵ In French, *S. Yvette*.

Mother was blue, and that of her kinswoman Elizabeth of murrey or a rich mulberry colour, called by the Milanese *Morel*. The marriage feast of Cana came before her; the Saviour in fair array at the head of the table, His Mother sitting by in white, the bride and bridegroom in red; the water changed into dark red wine, the bride leading the dance, the Saviour's Presence filling all with spiritual joy.⁷

JANUARY XIV.

In Judæa, the memorial of the holy prophet *Malachi*, said to have been born at Zopha of the tribe of Zabulon, after the return from the captivity.

He was fair and holy of life, and people called him *the Angel*. He died young.^a

At Nola in Campania, the feast of *S. FELIX* priest and confessor; who fleeing in time of persecution hid in the clefts of a broken wall; and incontinently by the will of God came spiders and made their webs before him, that the pursuers might not find him. He refused the bishopric, and lived a simple cultivator of land, which he rented and managed without a servant, the owner only of a poor garden; for he never would seek to recover the property he had lost when a proscribed confessor. He died in a ripe old age.^{A.D. 260.}

In Wales, that of *S. LAUDATUS*, Patron of Kilgerran.^b

At Udine in Italy, that of blessed *ODORIC* of Pordenone 1331. confessor, a frere minor, who went on a mission to the East, visiting the islands of the Indian Ocean, and returning by Cathay and Tibet. After enduring many hardships, he gently fell asleep in his own monastic *nest*, as warned in a dream by *S. Francis*.

In England, the memorial of *GEORGE BERKELEY* bishop 1753. of Cloyne; an admirable prelate and philosopher, of whom an English poet has said, no less justly than beautifully, "To Berkeley every virtue under heaven." In a sluggish age, when the Anglican church was but beginning to dream of extending the Kingdom of the Redeemer, this holy man drew up a plan for converting the American Indians by erecting a college for missionaries in the Bermudas. To that end he ob-

⁷ Life by Isidoro Isolano, in Bolland.

^a Epiphanius.

^b S. Paulinus Nolan. Golden Legend.

^c In Welsh, Llowdhad ab Dingad ab Nudh Hael. *S. Dingad* was the Patron of Dingestow near Monmouth. Another *S. Laudatus*, or *Llawdhad* ab Alan of Brittany, was the first abbat of the isle of Bardsey.—*Recs.*

tained a grant of ten thousand pounds from the Commons of England, and set sail for America: but the project was thwarted by the king's minister at the instigation of the sectaries, jealous of the introduction of Episcopal order, and the money iniquitously diverted to other purposes. But his design was by God's blessing to ripen like good seed sown in hope. In little more than a century North America was to be girdled with seas, deriving their mission from the successors of George Berkeley. With somewhat of a prophetic spirit he forecast the greatness of England's children in the West.^c He attacked the infidelity of the times in graceful writings, recalling the pure style and simple dignity of Plato. Nor was he slack in maintaining the existence of mysteries in an unbelieving age, which had wearied of the positive statement of Christian doctrine unaccompanied by collateral evidence. It seemed to be his mission to reconcile Philosophy with the Faith.^d

JANUARY XV.

In Judaea, the memorial of the holy prophets Habakkuk and Micah; the former of whom is said to have predicted the destruction of the Temple by a nation from the west; the body of the latter was shown in a vision to Zebennus bishop of Eleutheropolis in the reign of Theodosius the Great.^e

A.D.
298.

At Rome, the feast of *S. MARCELLINUS* pope and martyr; of whom it has been said, that he gave way in the persecution by offering incense to idols, and afterwards submitted to the judgment of three hundred bishops assembled at Sinuessa; when the Council replied, "Judge thine own cause, for the First See is judged of none."^f

^c In memorable words he wrote:

"Westward the course of Empire takes its way:

The first four Acts already past,

The fifth shall close the drama with the day:

Time's noblest offspring is the last."

^d Acknowledge, Christian Reader, the beauty of Berkeley's character; how much worthier thy attention than tales of the early Middle Age, the fantastic clouds that gathered round the sunset of the Roman empire.

^e Epiphanius.

^f S. Augustine and learned moderns reject the story as *fabulous*; but the Roman Breviary still retains it. "But the Church of Rome," says Baronius, "reads not the Acts of the Saints as if they were Gospel." A shuffling apology, surely! *Legend* is one thing, *Forgery* another. The story was a gross fiction of the African schismatics, the Donatists, to throw discredit on the popes who supported their orthodox opponents; and S. Austin treats it as such. The very style of *First* or *Premier See* is

In Egypt, that of *S. MACARIUS* the elder, abbat; of whom many edifying stories are told. When any one approached him with flattery as *a great and good man*, he would say nothing to him; but if some one addressed him as in sport, "Father, when you drove camels and stole the saltpetre and sold it, did not the watchmen give you a drubbing?" with such he would converse willingly. It was intimated to him that he had not yet reached the measure of two women in a neighbouring city. It turned out they had married two brothers and had lived with them in the same house fifteen years, and had not said a bad word one to the other, nor ever quarrelled. They had thought of retiring together to a company of religious virgins, but had not been able to get their husbands' consent. "In truth," said Macarius, "there is neither virgin nor married woman, nor monk nor secular; but God seeks only the purpose of the heart, and ministers the spirit of life to all." Another time there came to him two young men, who wished to settle as monks under him. Seeing them delicate and well nurtured, he was for sending them away; but, thinking that work would make them leave of their own accord, he said, "Come, make for yourselves a cell, if ye can." He gave them a hatchet, showed them the hard rock whence they were to hew stone, and told them to carry wood from the marsh. They asked what the monks did. "Basket-weaving," said Macarius, and showed them the way of it, and how they were to get bread in exchange. They did as they were told, and never came to him for three years. Macarius was troubled. How was it they never came to him to ask about their thoughts? So he termed Confession. Others came from a distance, but these living close by came neither to him nor any one else, only to church, to receive the Oblation in silence. He paid them a visit, was received in silence, and after spending a night in their cell their holy and *perfect* living was made manifest to him. In a few days they both of them died. When any came to Macarius, he used to take them to their cell, saying, "Come and see the tomb of these young strangers."^s

At Constantinople, the feast of *S. ALEXANDER* abbat, who had served in the prætorian guard, and retired to the solitudes of Syria. He used to pray by day among the hills, while at night he slept in a cask on the banks of the Euphrates.

borrowed from African practice; some controversialists have clumsily emphasized the phrase to bolster up the claim of Papal Supremacy. The interior evidence is enough to condemn it; for the story musters 800 bishops to meet in the time of Dioclesian, a cruel heathen! whereas it took the authority of Constantine, *aided by public subsidies*, to assemble 318 at Nicæa.

^s Bolland.

In the course of twenty years four hundred disciples gathered about him. Alexander ordered twenty-four choirs to praise God continuously during the twenty-four hours. Urged by zeal to preach the Word, he proceeded to visit the garrisons on the limits of the Roman and Persian empires. At Palmyra the citizens (who were Jews pretending to be Christians) would not admit him. Some barbarian camel-drivers came and showed him no little kindness. He came to Antioch, established his perpetual hymnody in an old public bath; and, finding what power his exhortations had on the people, he resolved to undertake the charge of the poor of the city. He got the rich to provide funds for building a hospital. Hereupon Malchus a subdeacon goes to the bishop and complains that the monk had taken away his means of support, and made the clergy a standing joke to every one, as they got in him a persistent pedagogue. "If he stays," he added, "we must go. But, I pray *your Angel*, let me have power to expel him from the city." Armed with authority and attended by a mob, he slapped the saint on the face, bidding him begone. Alexander only replied, "And the servant's name was Malchus."^b He founded at Constantinople his monastery, called 'of the sleepless,'ⁱ from the perpetual praise kept up by his monks. They were three hundred in number, Romans, Greeks, and Syrians. They possessed nothing but their habit and the parchments of the sacred books. Alexander never sought to procure necessities save only what was enough for the day.^j

A. D.
450.

Also, at Constantinople, that of *S. JOHN CALYBITA*, the son of the *Consular* Eutropius. When at school his parents got him a copy of the Gospels bound in gold, precious stones, and pearls. On leaving school he betook himself to the monastery of *the Sleepless*. He strove well; till overcome by the natural desire of seeing his parents, he, with the cognizance of the superior, came home and saw them, himself unknown. He made him a hut outside their gate, and lay there as a beggar, until he died. And then was he discovered by the possession of the golden Gospel.^k

520. In North Wales, that of *S. SAERAN AB GERAINT*, called *the Artisan*.^l

569. Also, of *S. ILAR* the fisherman, martyr.^m

In Ireland, that of *S. YTHA* abbess, Patroness of the Sept

^b John xviii. 10.

ⁱ τῶν Ἀκουμητῶν.

^j Life by a disciple, in Bolland.

^k Greek Menology.

^l Patron of Llanynys in the Vale of Clwyd. Possibly the same as Kieran 'son of an artisan,' Founder of the see of Cloyne.—*Ussher. Recs.*

^m Cambrian Register.

of O'Connell, born of royal blood in Munster, and famous for prophecies.

At Glanfeuil in Anjou in France, that of *S. MAUR* abbat,^a the disciple of S. Benedict, who often proposed him to others as a pattern of regular observance and of all virtues. Once when a child, Placidus fell into a lake and was being swept off by the current; Maurus, at the bidding of the holy Father, stepped on the water and drew the lad ashore by his hair. Sent to Gaul to propagate religion, Maurus became the head of a flourishing congregation of Benedictine monks; which in late times has shed a glory on their order and on France by their profound erudition and unaffected piety.^o

A.D.
584.

At Dunkeld in Scotland, that of *S. BIGITANUS* bishop.^p 664.

At Melrose, that of blessed *AELFRED* king of Northumberland, monk of Maylros.^q 720.

In South Wales, the memorial of the venerable *CONAN* abbat of Margam, of the Cistercian Order.^r

In England, the obit of *JOHN COSIN* bishop of Durham and confessor; who for his zeal in promoting the godly ceremonies of the church and the practice of orthodox devotions suffered sequestration at the hands of the sectaries in the Great Rebellion. At the Restoration of Church and King he helped to bring the church of England nearer to primitive faith and discipline; and was made bishop-Palatine of Durham, where he nobly spent above £2,000 yearly on pious and charitable uses. 1672.

JANUARY XVI.

At Rome, the feast of *S. MARCELLUS* pope and martyr; 304. who is reported to have been condemned by the cruel and base emperor Maxentius to groom horses in the church now known by his name at Rome, where he perished under the weight of his afflictions.^s

At Rhinocorura in Palestine, that of *S. MELAS* bishop and confessor; who, when the orthodox bishops opposed to Arius

^a Hence the noble English family name of Seymour.

^o The 'Art de vérifier les Dates' and all Mabillon's works are imperishable monuments. The 'De Re Diplomatica' may even be said to have created a science of chronology.

^p Ferrari.

^q English Martirologe.

^r Crisostomo Henriquez. Girald. Cambrensis, Itiner. i. 7.

^s Brev. Roman. It is a marvel to find the *Reformed* Breviary citing a forged Decretal Epistle in the name of this pope to the purport, that no Council might be lawfully celebrated without the authority of the Roman Pontiff! In time of persecution, too!

were being driven from their sees, was found by those sent to apprehend him, dressing the church lamps like the meanest servant, with his dress stained by the oil, girded up and bringing wicks for the lamps. He conducted them to his house, set out the table, and entertained them. The men would fain have let him escape; but he would not forego suffering like his brethren, and chose rather to go into exile.¹

A.D.
391. At Arles in France, that of *S. HONORATUS* bishop and confessor, who was of a noble Gallic family of Consular dignity. His father was afraid of his becoming too religious, and used to engage in hunting and other amusements, to encourage his son in a worldly course. Honoratus, struck by the contrast of the teaching he heard in church with his father's home instructions, cut short his luxuriant locks, and his fair face grew pale with fasting. The old man threatened in vain, and mourned his son as lost. After a pilgrimage to the East Honoratus took up his abode in a cavern near Fréjus.² Then he removed to the savage island of Lérins, at that time the haunt of venomous serpents. There with open arms he invited all to the love of Christ. He sympathized with all his monks. The strong in body he roused to action, the fervent in spirit he compelled to rest. His constant effort was to lighten the yoke of Christ to all; whereby he inspired great love everywhere. His friend Eucherius bishop of Lyons, when he received a letter from him, indited (as was the custom) on tablets of wax, said, "You have restored to the wax its own honey." And again; "If Charity were to be drawn to the life, in my judgment she should be painted with the face of Honoratus." He became bishop of Arles; and under his care the church flourished as the minster of Lérins had done.³

653. At the minster of Péronne in France, that of *S. FURSEY* confessor, a native of Munster in Ireland. He was beginning his vesper psalms, when he suddenly stopt, and was carried as dead to a cottage hard by. He thought he saw in the dizzy gloom four hands supporting him, and the bearers flew on snowy wings. These denizens of heaven filled his soul with rapture by the motion of their wings, their harmonious songs, and fair presence. At cockcrowing, the moment the angels' song ceased, he heard persons admiring and bewailing. They told him how they had watched by his corpse since the past evening. On the third night at midnight his feet grew chilly,

¹ Sozomen.

² It is called by the Provençals 'La sancta Baulma desancto Honorat.'

³ Life by Hilary bishop of Arles, in Bolland. The name of *Honoratus* is lineal in the princely house of Monaco.

he joined his hands in prayer, and gladly awaited death, remembering his former blissful experience. But now he heard horrible voices calling him to depart. He could see no bodily shape, only a fearful flitting shadow.* Yet his angelic guard was nigh, and he heard their sweet music. Satan and his host charged him with his idle words, his slack forgiveness, his insufficient penitence, and his remissness in preaching to others; but his Angel pleaded for him. At last it was peace; and Fursey reflected that no labour should seem hard nor time long to gain the glory of Eternity. He survived twelve years, preached in Ireland, and visited the East Saxon kingdom, where Sigebert built him a monastery at Cnobheresburch a pleasant place near the woods and the sea.† Lastly, he retired to France, where king Clovis the second established him at Latiniac (Lagny) among rich vineyards on the banks of the Marne.‡

In England, the obit of *ROBERT NELSON*; a pious layman, who did service to the Anglican Communion by asserting her doctrine as to the great Christian Sacrifice, by calling attention to the neglected Fasts and Festivals of the Church; and by promoting missionary efforts in the foundation of the venerable Society for the Propagation of the Gospel in Foreign Parts. A.D. 1714.

JANUARY XVII.

At Langres in France, the feast of the Patron saints, the three holy twins *SPEUSIPPUS*, *ELASIPPUS*, and *MELASIPPUS* 270. martyrs. These three lads lived in Cappadocia with their grandmother Leonilla who was a skilled leech. Their mother died when they were babes, and their father hindered them from arriving at the knowledge of the Truth. They were excellent horse-trainers and incomparable riders; and used almost daily to gallop to a place where stood the image of Zeus Nemeseus. An occasion offered of doing sacrifice; and on their offering to their grandmother some of the meat reserved after sacrifice, she refused it, and taught them the faith of Christ. The lads looked at each other all astonished, and with tears said, "Sweet granddame, why have you hid this truth from us till now?" And Speusippus exclaimed, "Last night in a dream I saw myself in my grandmother's bosom, who applying her breast full of milk to my lips said, 'Drink, that when you come

* This anticipates the sublimity of Milton's conception of Death.

† Now Burgh-castle in Suffolk.

‡ Bolland.

to your agony, you may the more stoutly overcome.'” “And I,” said Elasippus, “saw One sitting in heaven on a great throne of gems and amber; and, when from fear I shaded my eyes, He called me to him, saying, ‘Fear not, you shall reach the palm of victory.’” “I too saw a vision,” cried Melasippus, “and a King was enlisting us. He wrote our articles on gold; and, investing us all three with the military belt and cloke, said to me with a gracious air, ‘Melasippus, I have got immortal steeds for thee and thy brothers.’” They had quite forgotten their dreams, but their grandmother’s words recalled them. She took them to S. Macarius then in exile from Antioch in a prison near Nazianzus, who taught them the Catholic Faith; and at Leonilla’s instigation they shattered some heathen idols in pieces. They were apprehended, hung on a tree, and their limbs racked, till the nerves were drawn like the strings of a harp. The sweat ran down their faces.

Elasippus said, “One womb gave birth to us in one day; one tree renders to God three martyrs.” The judge ordered them to be burnt. While wood was being prepared, they expressed concern for that they had not been baptized. “Be confident,” said Leonilla, “that your blood has baptized you. And ye shall straightway sit down at your King’s Table among the guests, for ye have gotten the wedding-garment in your martyrdom.” They died praying, and their grandmother was beheaded.*

A.D.
356.

In Egypt, the feast of the illustrious *S. ANTHONY* abbat, who was left an orphan about twenty with a very young sister. He heard in church the Gospel, “If thou wouldest be perfect, sell all that thou hast and give to the poor;” applied it to himself, sold his paternal estate, and gave the proceeds to the poor. Again, he heard the Lord saying, “Take no heed for the morrow;” he confided his little sister to some pious virgins, and prepared to exercise the ascetic life. Every solitary then dwelt alone, as he pleased, near his own village. Antony sought to learn from them their special virtue; to copy the affability of one, the prayerfulness of another, the mildness, love of study, and kindness of others. He ate only after sunset; bread and salt and a draught of water sufficed him; he lay on a mat. His first retreat was an old sepulchre, where one night the place seemed to shake, and was soon filled with phantoms of lions, bears, leopards, bulls, serpents, scorpions, and wolves. They were on the point of attacking him, yet were withheld. The sounds were fearful. Antony raised his eyes to the roof, a ray of light fell on him. The demons vanished, and he said to the

* Bolland.; compared with the Greek Menology.

luminous appearance, "Where wert thou? Why didst thou not appear at first to ease my pain?" And a voice came, saying, "Antony, I was here, but waited to see thy combat. And now thou hast vanquished, I will ever be thy helper." Antony after that felt stronger than ever, and next day betook himself to the desert. A phantom dish of silver in vain tempted him; it vanished like smoke. Again, real gold lay in his way, but he turned not aside. He found a deserted fort beyond the Nile, full of reptiles which fled on his approach. There he lived twenty years in spiritual exercises, cheered by heavenly visions, seldom seen by any man. He was supplied once a year with loaves, which in that dry climate often remain so long uninjured. At last people burst open the entrance of the fort, and wondered to see him just as he was before he was immured. He was so equable and natural. During the persecution under Maximin he repaired to Alexandria to share or to witness the sufferings of the martyrs. He ministered to the confessors in the mines and prisons. The Judge ordered the monks to depart out of the city. Antony replied by washing his sheepskin and exhibiting himself, as the Judge passed by in state. Afterwards he retired to a desert, beside a most limpid cool stream and a few neglected palm-trees. Not to eat idle bread, he sowed a little plot of ground with corn; and planted a few vegetables to refresh his visitors. He was humble-minded; and as such had a prodigious respect^a for the rules of the Church. He held not friendly converse with the Manichees and other heretics, deeming their friendship injurious to the soul. As to the Arians, he once drove them from his mountain, saying their words were worse than serpents.^b It was wonderful what a keen wit he had, seeing he had not learnt his letters. When some pagan sages objected to the scandal of the Cross, he replied, "Why, when making sport of the Cross, do ye not admire the Resurrection? For they that spoke of the one, also wrote of the other." A philosopher said to him, "Father, how do you bear being deprived of the solace of books?" "O philosopher," said Antony, "my book is Nature, where I may read the words of God when I please." A monk was expelled for a sin from his monastery; Antony sent a message to the brethren, saying, "The ship was wrecked at sea and lost its freight, and with difficulty reached shore; and do ye want to sink it?" He was an hundred and five years old, when, bequeathing his two sheepskins to the bishops Athanasius and Serapion, and looking

^a *ὑπερβυῶς* *ἐρίμα*.

^b It is clear he would not have accepted a new Translation of the Bible at their hands. But Antony was illiterate, nor yet a bishop.

cheerily as if he saw friends approaching, he was gathered to his fathers.^c

A.D.
395.

At Milan, the memorial of *THEODOSIUS THE GREAT*, the first of the Roman emperors baptized in the true faith of the Trinity, "taught by S. Peter to the Romans, which faithful tradition has preserved;" the belief in "the sole Deity of the Father, the Son, and the Holy Ghost, under an equal majesty and a pious Trinity"; and by solemn edict he "authorized the followers of this doctrine to assume the title of Catholic Christians."^d He was raised to the throne of the eastern empire from a humble rural retreat in Spain by the emperor Gratian; and the whole period of the history of the world will not perhaps afford a similar example of an elevation at the same time so pure and so honourable. In the public distress, his superior merit was universally felt and acknowledged. When he had sullied his fame by an atrocious massacre, provoked by the murder of his officer at Thessalonica, he submitted to do public penance in the church of Milan; and (in the judgment of even the adversaries of the Church) his example "may prove the beneficial influence of those principles, which could force a monarch, exalted above the apprehension of human punishment, to respect the laws, and ministers, of an invisible Judge."^e

JANUARY XVIII.

At Rome the festival of the Chair of S. Peter the apostle.

268. Also, that of S. *PRISCA* virgin and martyr, said to have suffered at the age of thirteen.

625. At Lure in the Vosges mountains in Elsass, that of S. *DEICOLA* abbat, a companion of S. Columban. He was always observed to smile. Being one day asked the reason of it, "I smile," said he, "because no one can take my God from me."^f

At Lammermoor in Scotland, that of S. *BOTTHAN* bishop, the Patron of the ancient and noble house of Douglas.^g

^c Life by S. Athanasius. Cassian. Collat. ix. 81. Socrates, Hist. Eccles. iv. 28.

^d Codex Theod. l. xvj. tit. j. leg. 2.

^e Gibbon, Decline and Fall, c. 27.

^f If somewhat fantastic, this is better than the traditional gloom of Puritanism, that is, Western Manichaeism. See *Britannia Sancta*.

^g Ferrari.

JANUARY XIX.

At Smyrna, the passion of *S. GERMANICUS* martyr.^b

A. D.
163.

At the abbey of Middleton in Dorsetshire, the feast of the Patron, *S. BRANWALATOR* bishop and confessor, who was invoked in the ancient Litanies of Exeter between *S. Melour* and *S. Patrick*; in whose honour king *Æthelstan* founded that abbey, and bestowed on it the relic of his arm.^c

At Worcester in England, that of *S. WOLSTAN* bishop, Patron of the cathedral church thereof. Appointed bishop, he relied on his innate love of virtue rather than on learning; for he neither knew nor cared to know the fables of the classic poets and the intricacies of logic. Yet he could preach an elegant sermon extempore and move his audience to tears; for his manner of living squared with his teaching. He was abstinent in diet, though in his hall they drank hours together after the manner of the English after dinner; while he sat by, ruminating psalms, yet bidding them be merry.^d When he went to the County Court, he first of all invoked a curse on evil judges and a blessing on the good. He daily sang mass, to which he added the psalter, and memorials of saints, as they occurred. At home if any of his servants were not present at matins from sloth or intemperance, he would punish them with a smart blow of his stick. When it was necessary to pull down the old church of *S. Oswald*, *Wulstan* could not refrain from tears. "That happy age of saints," said he, "knew nothing about the construction of pompous buildings; but under any sort of roof they knew how to devote themselves to God and draw others by their example; while we neglect the care of souls and accumulate stones."^e

1095.

At Upsal in Sweden, the feast of *S. HENRY* of England 1151. bishop, the apostle of Finland.^f

JANUARY XX.

At Rome, the feast of *S. FABIAN* pope and martyr, who 251. was chosen bishop by reason of a dove's settling on his head in the assembly met for the election.^g

^b Euseb. Hist. Eccles. iv. 14. *S. Adonis Martyrolog.*

^c MS. Cotton. Titus D. 27. The name being pure Welsh, *Brân-gwaladr*, that is, 'royal chief,' this saint was probably an old British bishop in Loegria.

If ignorant of the classics and of logic, what learning had he to rely on? Yet was *Wolstan* a thorough Englishman and a practical prelate.

^d Life by William of Malmesbury.

^e *Britannia Sancta.*

^f Euseb. Hist. Eccles. vj. 29.

A.D.
287.

Also, that of *S. SEBASTIAN* martyr, in Italy regarded as the Patron of soldiers, and in Spain of the kingdom of Oviedo. He was a citizen of Narbonne, in great favour with the emperor Dioclesian, and made commander of the first cohort of prætorian guards. Under the military cloke he proved a true soldier of Christ, and consoled the martyrs in their trials. Marcus and Marcellianus were in prison, and greatly urged by their friends to abjure Christ. Sebastian reminded them of the mansions radiant with pure gold, of the purple roses that never fade, of the blooming groves that never lose their verdure, of the breezes breathing life eternal, of the splendour in the jocund air, and of the meat that feeds without turning into corruption, even as the eyes feed on a pleasant prospect. Zoë the wife of the jailer Nicostratus saw a celestial youth giving the young soldier the kiss of peace, as he spoke. At the instance of Sebastian the company received baptism at the hands of the priest Polycarpus. They were cited before Chromatius the Prefect of the city ; who reproached them, saying, that, since they began to blaspheme the gods, the Roman world was crushed by various calamities. Tranquillinus reminded him, how that in the old times the Gauls occupied the Capitol. "If but one God is to be adored," said the Prefect, "none but the Sun should be esteemed God, who supplies light and refreshment to our needs." Tranquillinus rejoined, "When ships bring supplies of food to the Romans, do they thank the ships rather than the emperors?" "If then," said the Prefect, "ye worship One who is Invisible, ye do not so worship Christ, Whom the Jews crucified?" "Understand the truth," said Tranquillinus. "If you were to-day to see your ring with a precious gem in it rolling in the mire, and were to send your servants to recover it, and they failed ; would you not put off your silken robes, and don a slave's smock, and search in the gutter with your own hands till you found it?" "What is the gold, and what the gem?" said the Prefect. "The gold," said Tranquillinus, "is the human body, the gem the soul enclosed in it. The soul and body make the man, as the gold and gem form the ring. But Man is a hundred times over dearer and more precious to Christ than the ring is to you. He sent His prophets to recover man from the misery of this world : they could not do it. Then He divested Himself of His splendour, and put on our vile body, and groped in the mire of our base passions, and restored us to His glorious fingers. If your slaves denied you were their master, when they saw you in a servile dress, might they not be put to death as rebels? Even so they who deny Christ their Lord, because He appeared in the form of a servant, shall not escape eternal punishment." The Prefect was sorely afflicted with the gout, and sent for Sebastian and his friends

secretly, offering a large sum of money for a cure. This they promised, if he allowed them to break his idols. It was done ; yet Chromatius was not cured. He confessed the truth. " I have a room made entirely of glass, in which star-craft is mechanically fashioned ; my father Tarquinius spent more than two hundred weight of gold on its construction." " If you want to keep this, you ruin yourself," said Sebastian. " Why, what has Astrology to do with sacrifices ?" urged Chromatius. Sebastian pointed out the vanity of such star-craft ; how persons born at different hours perish in one shipwreck, and of those born in the same hour one sinks to beggary, another mounts to empire. Chromatius agreed to destroy his observatory. " I will never suffer this incomparable work to be demolished," burst in his son Tiburtius, " unless my father recovers his health." The Prefect was cured, and with his son baptized.

Now the persecution grew daily more severe. Persons were stationed in the markets and at the wells to hinder any one from buying or drawing water, until he had first offered a grain of incense to little statues placed there. Caius, a man of great prudence, was then pope of the city of Rome. By his advice the *illustrious* Chromatius obtained an imperial rescript, allowing him for the sake of his health to reside in Campania, where he possessed a wide domain. As no safe hiding-place could be found, the few who remained with bishop Caius abode in the apartments of Castulus the *Zetarius* or superintendent of the palace, who with his family was a staunch Christian, and lived in the very highest story of the palace. This was judged a suitable abode, because no suspicion attached to the inmates of the palace. Many religious persons secretly went up to see them. But one Torquatus, who had been a renegade, attended the meeting. He was frequently reprov'd by Tiburtius for his foppish style of dressing his hair, his neglect of prayers, his frequent eating and drinking, and his staring at the women. As a matter of course, he betrayed the company ; and Tiburtius was beheaded at the Via Lavicana. Castulus, the host of the saints, was buried alive under a mass of sand. Marcus and Marcellianus were transfixed with lances at a place called *The Sandpits*, two miles from Rome. Nicostratus and four others had weights tied to them, and were flung into the sea. Zoë went to pray at the tomb of S. Peter on his feast day, and was seized by men set to watch. She was suspended by the hair from a lofty tree, and a fire of offals kindled beneath. Tranquillinus, emulating her example, went to the tomb of S. Paul, and was stoned by the people. Lastly, Sebastian was betrayed to the emperor Dioclesian, who ordered him to be led to an open plain, and shot at by soldiers as a target. At night Irene the widow of Castulus found him still alive. He recovered in

a few days; and, standing on the Steps of Elagabalus, at the emperors' approach, told them, saying, "The pontiffs of the temples deceive your Majesties by suggesting that the Christians are adversaries of the State, who never cease to pray for your empire and for the safety of the Roman army." Dioclesian ordered him to be taken to the riding-school of the palace and flogged to death. At night they flung his corpse into the *Cloaca Maxima* or great sewer of Rome, lest the Christians should treat him as a martyr. But Lucina a religious lady took it up and buried it in the catacombs.^a

A. D.
473.

In Palestine, the feast of *S. EUTHYMIUS* abbat, an Armenian priest, who went to Jerusalem and there found a friend after his own heart, Theoctistus by name, with whom he lived a hermit life in the wilderness of Jericho. He converted to the faith the chief of the Bedouin tribes, who received in baptism the name of Peter, and was afterwards ordained 'Bishop of the Saracen encampments in Palestine.' After a sojourn in the solitude of Ruban to the south of the Dead Sea, and elsewhere, Euthymius returned to Theoctistus and his community; but finding a cavern only three miles off, where they breathed the purest air, he there halted; promising to visit Theoctistus every Lord's day and receive with him the holy communion. The chief Peter constructed for him a large cistern in a garden, a bakehouse, and three cells. When he was in the wilderness, he never received any injury from the wild animals; so victorious is the power of a good spirit. He was a staunch assertor of the synod of Chalcedon, and enjoined his convert the bishop-chief Peter to vote with Cyril of Alexandria. By his persuasion the empress Eudocia returned to Catholic communion from the Eutychian heresy. Once as he was offering the unbloody Sacrifice on a Sunday, and Domitian stood at his right hand with the mystic fan, and Terebon the Saracen and Gabriellus were standing within the sanctuary, the latter saw fire descending from above as in a napkin, and enveloping the saint and Domitian.^o

JANUARY XXI.

259. At Tarragona in Spain, the feast of *S. FRUCTUOSUS* bishop, and *AUGURIUS* and *EULOGIUS* deacons, martyrs. The bishop was apprehended on a Sunday, as he was resting in his chamber.

^a MS. Harl. 2800. Although these memorials are not classed by Ruinart among the *Acta Sincera Martyrum*, I am inclined from minute internal indications to believe them in the main authentic. If they prove fictitious, they have at least been conceived in a noble strain, and deserve notice.

^o Life by Cyrillus.

When he was heard, the president exclaimed indignantly, "Who are to be feared, if the gods be not worshipped nor the emperors' busts adored?" And with Roman brevity he asked, "Art thou a bishop?" "I am," was the reply. "Thou hast been," he rejoined; and sentenced them to be burnt alive. As Fructuosus was led away to martyrdom, even the very Gentiles began to condole with him. For he was such an one, as the Holy Ghost has declared by Saint Paul ought to be a bishop. When many out of kindness proffered them a spiced cup, he said, "It is not yet the hour of breakfast." For on Friday he was joyously hastening to break the station-fast with the martyrs and prophets in paradise. Brother Felix approached and begged he would remember him. Fructuosus replied with a loud voice, "I must needs bear in mind the Catholic Church, diffused from the east even to the west." When the bands which tied their hands had been burnt, remembering their usual custom, they knelt down and arranged themselves in the form of a cross, and prayed to the Lord until they expired together. When night came on, the brethren hastened to extinguish with wine the smouldering half-charred remains, and claimed every man his share of the collected ashes of the martyrs. But after his passion Fructuosus appeared, and warned them, that what out of love every one had taken to himself of the ashes, they should without delay restore, and lay up together in one place.^p

At Rome, that of *S. AGNES* virgin and martyr, regarded as the special Patroness of maiden purity. As she returned from school, she was solicited in marriage by the son of the Prefect of Rome; whose suit she rejected, saying she could not forsake One to Whom she was pledged, "Whose Father knew never woman, Whom the angels serve, the sun and the moon marvel at His beauty."^q The judge condemned her to ask pardon of Minerva or to be handed over to public dishonour. "Christ," said Agnes, "is not so unmindful of His own as to forsake us, or lose us our golden chastity. He is present with the pure." She was made to stand naked at a bend of the street. Most of the passers by respected her condition by averting their eyes. But one man wantonly gazing at her was presently struck down by lightning, quivering in the dusty street. The virgin was in the end beheaded.^r

A.D.
305.

In Switzerland, that of *S. MEINRAD* hermit. He dwelt 863. many years in a lonely place near the Lake of Zurich. Two

^p Ruinart, Acta Sincera.

^q Golden Legend.

^r S. Prudentius. At Rome, two lambs were wont to be blessed on her festival, with whose fleece were made the *palls*, or ornaments sent by the pope to archbishops in token of their dignity.

robbers planned to murder him. They found him celebrating mass in his chapel. They slew him, and fled. But two ravens, who used to be fed by the man of God, pursued them, filling the woods with their cawings; and fluttering over the heads of the robbers were the means of discovering them. They were in consequence burnt alive at Zürich by count Adalbert.*

JANUARY XXII.

In the Coptic church, the memorial of the archangel Uriel, who revealed hidden mysteries to the prophet Esdras.[†]

A.D.
304.

At Valencia in Spain, the feast of *S. VINCENT* archdeacon of Saragossa and martyr, who acted for his bishop Valerius in the office of preaching, and with him was called upon to sacrifice to the gods under the presidency of Dacianus. Having undergone torture, he was put on an iron frame; a fire was kindled below, and crackling particles of salt were thrown on his wounds. He was removed to a dark dungeon, and sharp shells and fragments laid under him to augment his sufferings; but the horrible solitude was relieved by angelic music, and the sharp couch seemed converted into a bed of flowers. Dacianus, unwilling he should die more gloriously, ordered him to be laid on a soft bed; and the martyr soon expired. His body was sewn up in a bag like that of parricides, and flung into the sea to become food for fishes; but it was washed ashore, and covered up with smooth sand by the returning tide."

In South Wales, that of *S. ELLI*, abbat of Llancarvan after S. Cadoc, Patron of Llanelli.

At Hartland abbey in Devon, that of the Patron, *S. NECTAN* or *NOETHON* son of Brychan lord of Brecknock.[‡]

In Cornwall, that of *S. JUST* confessor.

628. In Persia, the feast of *S. ANASTASIUS* martyr, whose

* Bolland.

† Coptic Synaxarion. In an apocryphal writing called the Prayer of Joseph, cited by Origen, the patriarch Jacob is made to say, that he "read in the tablets of heaven what should befall his posterity, the archangel Uriel instructing him."—*Origen in Genes.* The name of *Uriel* has been given in baptism. Uriel von Gemmingen occurs among the archbishops of Mainz.

" Ruinart. *S. Vincent* is the Patron of Valencia, and of Lisbon and Algarve in Portugal, and gives name to the glorious Cape of *S. Vincent*. His name, meaning *Vanquisher*, must have added to his fame, in connection with his atrocious sufferings.

‡ MS. Harl. 2775. Corruptly called in Cornwall, *S. Knighton*.

Persian name was Magundat, the son of a *magus* or sage, who taught him magic. He became a soldier under Chosrões ; and, desiring to embrace the worship of the Great God, Whom Christians adore, escaped to Hierapolis, where he tarried with a Persian silversmith and learnt his art. In his company he used to visit the church of the holy martyrs and there pray ; and seeing the pictures representing their sufferings would shudder and wonder. He went to Jerusalem and was baptized, and then received as a monk by the abbat Anastasius, who appointed one to teach him letters and the psalter. Sometimes his thoughts reverted to his forsaken magic, but he escaped the snare by prayer and confession. He would often sit secretly in his cell reading the Passions of the martyrs, and weep out of desire of imitating them. One night he saw himself in a dream standing on a high mountain, and one came and offered him a golden cup full of wine, which he took and drank. On awaking he understood its meaning. It was Sunday morning. After matin hymns at daybreak ended, he went to the abbat in the sacristy, and falling at his knees begged him with tears for his prayers, for he expected to die one of those days. He secretly retired to mount Gerizim to pray, and then to Cæsarea Philippi, where he remained two days in the house of the blessed Mary Mother-of-God. He was soon apprehended, and by order of king Chosroes removed to Persia ; where gifts and threats were employed in vain to induce him to return to his old religion. He was cruelly bastinadoed after the Persian manner. Then they put a piece of timber on his legs, and ordered two stout men to stand on the two ends. But he bore his pains bravely, even as steel acquires keenness by cold water. Many Christians came to him to prison, and took the impression of his chains in wax, and carried it off for a blessing. After more sufferings he was strangled with seventy other Christians.*

At Hemmenrode in Brabant, the memorial of blessed *WALTER* A.D. 1220.
VAN BIERBEKE monk of the Order of Cisteaux, who in the world had been a knight much addicted to tournaments. He was guest-master, and all were edified by his looks and words ; for he delighted in holy meditations more than in genuflexions, whereby the spirit of contemplation is impeded. He died confessed and contrite, passing to Him, Who is the Way in example, the Truth in promise, and the Life in reward.†

* Mombricius.

† Bolland.

JANUARY XXIII.

The memorial of our first parents Adam and Eve.^a

The Espousals of the blessed virgin MARY.^a

At Philippi in Macedonia, the feast of S. PARMENAS, one of the first seven Deacons, martyr under the emperor Trajan.

A.D. 305. At Rome, that of S. EMERENTIANA virgin and martyr, the foster-sister of S. Agnes, slain at her sepulchre, while yet a catechumen.^b

In Syria, that of S. EUSEBIUS abbat of mount Coryphe, who used to prescribe to his monks to mingle prayer with their manual labour, wherever they were. He was once sitting on a rock with Ammianus, one of them reading the Gospel, the other explaining the obscure passages; his attention was drawn to a man tilling the ground in the plain below. On being reminded of his neglect Eusebius resolved to gaze no more on that plain nor enjoy the beauty of the heaven and stars, but to confine his sight to a narrow pathway; so giving battle to the enemy on a small issue, which could bring himself no great loss, but make the other the more ridiculous, if he got beaten.^c

609. At Alexandria, the feast of S. JOHN the almsgiver, Patriarch of that holy See of S. Mark, Patron of the illustrious order of knights of S. John of Jerusalem, called Hospitallers. He was a widower in the isle of Cyprus and noted for his charity, when he was compelled by the emperor Heraclius to accept the see of Alexandria. Before his consecration he made his officer give him a list of all his *Masters* to a man. So he called the necessitous and beggars.^d He ordered a small allowance to be paid each of them to the number of seven thousand five hundred. In his time the Persians ravaged Syria. All who escaped came to John. Some who wore gold ornaments begged alms. His almoners consulted him as to what they were to do. He was indignant at their want of

^a Sarum Martyrology.

^a They pretended to preserve her virginal ring at Semur in Burgundy ! It was said to be of amethyst. Martin, *Vies des Saints*. Cleandro Arnobio.

^b The Golden Legend gives a florid account of her seeing S. Agnes "in a right grete multytude of virgynes all cladden in vestymentes of golde, and on the ryght syde was a lambe more whytter than y^e snowe."

^c Theodoret. Philotheus. If the closing of the glorious pages of the Book of Nature brought no great loss to Eusebius, the penance was worthy of him. Such unwisdom has made Monkery a scorn.

^d "Therefore it is that saynt Johans hospytalers calle poore men lordes." —*Polychron. ad ann.* 605.

faith. "Were the whole world," he said, "to muster at Alexandria in want of alms, it would not straiten the immense treasures of God, nor yet holy Church." And he told them, how when he was a lad of fifteen in Cyprus he saw in his sleep a beautiful maiden with a crown of olive on her head, who smiled saying, "I am the King's eldest daughter. If you would have me your friend, I will introduce you to Him. No one has such influence with Him, as I. For I made Him become Man on earth and save men." He understood from her olive-crown and her speech it was Mercy, and was satisfied touching the will of God. And so God ever supplied him with means of showing mercy and compassion. Once he freighted a large ship with twenty thousand bushels of wheat. It was driven by a strong wind to the British Isles, where there was a great famine. The captain was offered money or *tin* of the same weight in payment; when on arriving at Pentapolis they found the tin converted into the best silver. The patrician Nicetas once told him, "The empire is in want of money. Now as you part with it freely, give it to the treasury." The saint urged that it was unjust to give to an earthly sovereign the oblations of the King of heaven. However the patrician sent his men to carry off the money. Others came up bearing little jars with money sent to the patriarch from Africa, inscribed 'Excellent Honey,' and 'Honey unsmoked.' The patrician reading the labels hints a wish for some of it for his private use; for he knew John bore no resentment. The mild pastor sent him one of the best; and Nicetas, touched with compunction, restored him all the money. It was his custom to sit on Wednesdays and Fridays in front of the church, with two benches set by him, ready to give free audience to all who wished to approach him. At home he would only allow stories of the holy Fathers, or Scriptural questions, or dogmatic problems on account of the numerous heretics in the vicinity. He was diligent in maintaining church discipline. The people would often leave church after the Gospel and go out to chat. Once he went out with them; and on their looking astonished said, "Sons, where the sheep are, there also is the shepherd. I came down to church on your account; for I could have celebrated mass for myself in the episcopal house."*

At Toledo in Spain, the feast of *S. ILDEFONSE* bishop, Patron and doctor of Spain, "a man of singular devotion unto our Lady."^f

A.D.
669.

* Life by Leontius, on the oral testimony of Mennas. Gibbon, Decline and Fall, c. xlvij.

^f For this he was rewarded, according to the Sarum Martyrology, with

At Coventry in England, that of the Patroness, *S. OSBURGA* virgin and abbess.^g

A.D.
1275.

At Barcelona in Spain, that of *S. RAYMOND* of Peñaforte confessor, the third General of the Dominican Order; who himself in conjunction with S. Peter Nolascus founded a new Order of blessed Mary for the redemption of captives, and as chaplain to pope Gregory the ninth reduced the scattered decrees of the Roman pontiffs into a single volume of Decretals.^h

1505. At Ravenna in Italy, the memorial of blessed *MARGARET* virgin; who for fourteen years was tried with various diseases, and, to increase her pain, was cruelly assailed by detraction. She used greatly to extol mental prayer, without disparaging vocal prayer, especially what the Church mostly uses. She foretold the sack of Ravenna; "and other matters," says the writer of her Life, "whereof we wait the event, to wit, the reformation of the Church and the overthrow of Mahometanism, which she said would be as soon as Christians were of right accord; to which end she herself prayed God, and enjoined the same on her disciples."ⁱ

JANUARY XXIV.

97. At Ephesus in Asia Minor, the feast of *S. Timothy* the disciple of *S. Paul* the apostle, bishop of Ephesus and martyr. He is said to have continued bishop after *S. Paul's* death, probably under the supervision of *S. John* the apostle; and to have been slain by a furious heathen mob, whom he rebuked on account of the wanton rites attending the procession in honour of *Diana* called the *Katagogia*. Some suppose he must

"a whyte stole and a chayre, whiche yet vnto this day ben there reserued for holy relykes."

^g Kal. Syon, MS. 22,285. Mus. Brit. Dugdale, in his 'Warwickshire,' has March 28 as her day.

^h I have chosen to indicate the solid merits recorded in the text, setting aside the questionable benefit of his introducing the Inquisition into Aragon. The Roman Breviary invites us to believe, that he crossed the sea on his cloak from Majorca to Barcelona, accomplishing a hundred and sixty miles in six hours, and got within his convent when the gates were closed. So a miraculous display of Divine Power, withheld from the thrice shipwrecked Paul, was exerted on behalf of a Doctor of Laws of Bologna; but then he was an Inquisitor!

ⁱ Life by Serafino Firmani, in Bolland. We are told, that the veil used in wiping the death-dews off her body, when dried, raised such a fragrance of violets, that the whole house smelt of it, and the odour continued fresh in the linen for many years.

have been the 'Angel' or President of the church of Ephesus.¹ If so, the contrast between the ascetic and fervent 'man of God,' the favourite disciple of S. Paul, and the Bishop who had fallen from his 'first love,' the glow of his early piety, affords a warning to the best of Christians.^k Nor need we shrink from this view as injurious to S. Timothy, seeing how a worse thing befell S. Peter the Prince of the Apostles.

At Antioch in Syria, the feast of *S. BABYLAS* bishop and confessor, who died in prison in the persecution of Decius. A hundred years after his death his relics were transported into the midst of the grove of Daphne by order of the Cæsar Gallus, and a magnificent church erected over them. But on the accession of the apostate Julian their removal to Antioch became an occasion of a Christian triumph; and the destruction, the same night, by fire, of the Temple of Apollo, (one of the most elegant places of devotion in the pagan world,) was attributed to the powerful intercession of S. Babylas.^{A. D. 251.}

In Syria, that of *S. MACEDONIUS*, called the *barley-eater*, 388. anchorite; who lived forty-five years on the mountain tops, shifting his quarters, not from restlessness, but to avoid the crowds that flocked to him. "All Phœnicians, Syrians, and Cilicians know him," writes Theodoret. He had no hut, but stood in a deep ditch, whence some called him *Gubba*, the Syriac for 'cistern.' As he grew old, he put up a hut; and afterwards at the request of his friends he made use of other people's houses. For food he used winnowed barley steeped in water only. When Antioch was in danger of destruction, because the mutinous citizens had cast down the brazen statue of the empress Placilla, he came down from the mountains, and charged the imperial commissioners to tell the emperor Theodosius he was a man of the same nature as those that had insulted him, and had exceeded when he was going to undo the images of God in return for his own brazen statues.^m

At Mylasa in Caria, that of *S. EUSEBIA XENE* virgin. She was the only daughter of illustrious parents at Rome; her wedding-day was at hand, when, communicating to two faithful handmaidens, brought up with her from infancy, her desire to consecrate herself entirely to Christ, they resolved to quit home in disguise. They left with feelings of joy and regret, and sailed to the isle of Cos. There they resumed their usual

¹ Rev. ij. 1-7.

^k Calmet. Bolland.

¹ Eusebius, Hist. Eccles. vj. 39. Gibbon, Decl. and Fall, c. 23. In some old Kalendars, he is styled 'Babilla, with three lads, martyrs,' from certain Acts, attributed to Leontius of Antioch, which make him a martyr under Numerian. The language held therein by emperor and martyr is scurrilous.

^m Theodoret. Philotheus c. 18.

attire, and hired a house. One day Eusebia met a venerable old man in monastic garb, and besought him to be their father and guide, as the apostle Paul was Thecla's. He was the head of a monastery at Mylasa in Caria, whither they accompanied him, and bought a house near the church, which soon became a convent under Paul's conduct. No one knew Eusebia's age or name or origin or why she left home, but she told all her name was *Xene* or 'the stranger.' Soon after Paul was chosen bishop by the common suffrages of the city; and he persuaded the lady *Xene* to allow herself to be ordained Deaconess. She, though delicately brought up, gave herself to the monastic life with such fervour, that content with a thin crust of bread she mingled it with ashes taken from a thurible, and so ate it. No one ever saw her angry. Her whole life was spent in compunction and tears. She died on her knees in the oratory praying. When she expired, there appeared at noon in the calm clear air a crown of stars, and in the midst of it a cross. All saw it and wondered; but the bishop said, "The lady *Xene* is dead, and the apparent crown belongs to her." They flocked to the convent, and glorified Christ who has many servants serving Him in secret. At tierce on Sunday morning they laid her corpse in the Fig-grove at the entrance of the city to the south, where she had begged to be buried. Not long after the two handmaidens died, and both were buried at her feet.^a

A.D. 512. In Wales and Brittany, the feast of *S. CADOC* abbat, surnamed the *Wise*,^o the Patron of Bréton warriors. He was the son of Gundleus the knight, lord of Wentloog in Monmouthshire,^p and Gladusa daughter of Brychan lord of Brecknock. In course of time he built a monastery in a watery moor, where a great white boar used to haunt amidst the reeds and a swan built its nest every year. The place became known as *Kastell Kadoc*; but though owner of much land, he sowed corn only in one fertile acre called by the inhabitants *Eruguenn*, the *Fair Acre*. In Lent he would retire to the isles of *Barreu* and *Echni* in the Bristol Channel; and on Palm Sunday came back to *Nantcarvan* to keep Easter; where he daily fed a hundred clerks, and as many soldiers, workmen, poor persons, and widows, respectively. And no wonder, seeing he was Abbat and Prince over a large territory on the river *Rhymni*. Under his protection the poor people enjoyed comparative peace. "You will find," it was said, "in his domain the cattle feeding more freely in the pastures and the men confident and fearless."

^a Life by a contemporary, in Bolland.

^o In Welsh, *Catwg Dhoeth*.

^p In Welsh, *Gwynlliw Vilwr arghwydh Gwynllwec yn Gwent*, idealised in Arthurian romance as 'Sir Galahad.'

The wicked Maelgon of Gwynedh, being supreme chief of the Britons, sent his men to exact tribute in Wentloog. They carried off Abalcem,^a a beautiful girl, the daughter of Cadoc's steward. Her brothers mounted in pursuit, blew their horns, and aided by their neighbours slew the ravishers. Maelgon, coming to take vengeance, was forced to grant to Nantcarvan the same right of sanctuary as S. David possessed in the valley of Rhôs. Cadoc's wisdom won him the title of *the Wise*. He had acquired the learning of the west in Ireland under Mochutu; he was the master of Taliesin and the converter of Iltutus. Among his many sayings are these. "Love, that is heaven." "And hate?" asked his disciple. "Hate is hell." "And conscience?" "It is the eye of God in the soul of man." But as the Saxons gained ground, Cadoc had to retire to Armorica. There he built a monastery in a little desert island in the gulf of Morbihan. He taught Virgil by heart to his scholars. One day as he was walking with his friend and countryman the historian Gildas, his Virgil under his arm, he wept to think that the author he so loved was perhaps in hell. Gildas sternly reprimanded him for entertaining a doubt that Virgil was damned; and at the moment a puff of wind blew Cadoc's book into the sea. He returned to his cell sorrowing. He slept and dreamed he heard a sweet voice, saying, "Pray for me, weary not in praying; I will sing the mercies of the Lord for ever." Next day, a fisherman of Belz brought him a fish, and Cadoc found in it the Virgil which the wind had carried off. After many years he returned to Britain, not to his happy home of Lhancarvan, but to console the enslaved Christians under the Saxon yoke. He resided at Benavenna or Weedon in the present county of Northampton. One day he was at mass in his sacerdotal vestments, when a furious band of Saxons rushed into the church, chasing the Christians before them. A chief smote Cadoc with his lance. His dying thoughts were with his countrymen. "May their trees," said he, "ever bear fruit! may their fields ever bear corn! and grant that having honoured Thee on earth, they may glorify Thee in heaven!" Thus was fulfilled his own aphorism; "Wouldest thou have glory? March to the tomb!"

^a Aval-cain, 'fair as an apple.'

^r This story is important as showing how some thoughtful men of old, as now, yearned for a wide interpretation of the Divine Atonement. S. Cadoc's tender solicitude for Virgil is matched by that of S. Gregory the great for the emperor Trajan.

^s MS. Cotton. Vespas. A. xiv. Villemarqué, 'La Légende Celtique.' Montalembert. A S. Sophias, son to Guelleicus king of North Wales, is commemorated today as bishop of Beneventum in Italy and martyr A.D. 490. It seems difficult to understand how Italians could translate

A.D. At Iona in the Hebrides, the feast of *S. ETHERNAN* abbat-
606. bishop.[†]

JANUARY XXV.

The Conversion of *S. Paul* the Apostle.

At Damascus in Syria, the feast of *S. ANANIAS*, who baptized *S. Paul*, said to have been the first bishop thereof, and a martyr.

360. At Hermopolis in Egypt, that of *S. APOLLOS* abbat ; who had lived a solitary forty years, when he thought he was urged by God to resort to an inhabited country for the good of souls. He and his five hundred brethren used the same table, and were all dressed in white. They took no nourishment till they had communicated, and that at the ninth hour. Having eaten, they sate hearing him teach till the first sleep. Then some retired into solitude, repeating Scriptures by memory all night. Others stayed singing hymns. No one was downcast among them. Father Apollos would say, "We should not be sad, when we are to be heirs of the kingdom of heaven." He judged, that monks should, if possible, communicate daily. No one, he thought, should break the Catholic and general fasts of Wednesday and Friday. His blessing to Palladius, who wrote his Life, was, "The Lord bless you out of Sion, that ye may see the good things of Jerusalem all the days of your life." Once when he and his first five disciples were short of provisions for the festivity of Easter, there came strangers to their mountain-cave, and brought things the monks had never even heard of, which grew not in Egypt ; garden-fruits of all sorts, grapes and pomegranates, figs and nuts, besides honey-combs, and an urn of fresh milk, the finest Damascus dates, and pure hot loaves. The bearers simply handed them as presents from a great rich man, and at once retired. The gifts sufficed them till Pentecost, and they said that truly they were sent by God."

In Syria, that of *S. MARAS* abbat. He was a friend of the eloquent church-historian Theodoret bishop of Cyrus ; who tells us that Maras asked him to say mass in his house. "I complied with pleasure, and ordered the sacred vessels to be fetched (for the village was not far off) ; and using the hands of the deacons for an altar, I offered the mystic, divine, and salutary Sacrifice. But he was filled with all spiritual pleasure,

into Greek an epithet applied to Cadoc by his countrymen in British ; yet the incidents are clearly borrowed from *S. Cadoc's* Life. Some Welsh monk may have brought his Legend into Italy. The British *Gwrgar* occurs with *S. Columban* at Bobbio. Why not others elsewhere ?

[†] Ferrari.

[‡] Life by Palladius, in Bolland.

and thought he saw heaven, and said he never received such a joy.*

At Winchester, the obit of *WILLIAM GIFFARD*, bishop of Winton, "the most compassionate and kindest of men," the Founder of Waverley abbey." A.D. 1129.

In Friesland, that of the pious *WILLIAM*, count of Holland and king of the Romans, slain by his rebellious vassals; his devotions on the Passion are among the most beautiful relics of the Middle Ages. 1256.

JANUARY XXVI.

The memorial of *SUSANNA* the wife of Chelcias.*

At Smyrna in Asia Minor, the feast of the admirable *S. POLYCARP*, bishop of Smyrna and martyr. He was, it is said, a slave-child of eastern origin, belonging to a good christian lady named Kallisto, and was brought up by Bocolus a former bishop of Smyrna.* S. Jerome tells us, that he was ordained bishop of Smyrna by the Apostle John himself, and that he was the *leading* bishop of all Asia, because he had seen and had as his instructors some of the Apostles and of them that had seen the Lord.* Gentle as his master, he yet sternly withstood the dangerous heresies of Marcion and of Valentinus; and when once it hapt that Marcion met him and asked, "Do you know us?" he answered, "I know thee as the first-born of the devil." He wrote a very useful epistle to the Philippians, which was still read in the church of Asia two centuries later.* In his extreme old age, when the persecution broke out under Marcus Aurelius, the heathen cried out that Polycarp be seized. He was persuaded to retire privately to a country place, where he abode with a few persons, doing nothing else but praying for the churches throughout the world; which was usual with him. Three days before he was taken, he saw his pillow on fire. It was in a vision, and he said prophetically to them that were with him, "I must needs be burnt alive." Two slaves were seized, and one of them being put to torture confessed. Having him with them the pursuers came on Friday at supper-time, and found Polycarp in a small cottage lying in an upper chamber. He might have got off, but he would not, saying, "The Lord's

* Theodoret. Philotheus, c. 20.

* Saxon Chron. Ann: Winton.

* She was honoured at Toulouse as "S. Susan of Babylon, protectress of innocent persons calumniated."—*Baillé, Vies des Saints.*

* Bolland.

* "Totius Asiae princeps fuit" is Jerome's language; which explains the *modest* sense in which S. Peter is called 'princeps Apostolorum.'

* S. Hieron: De Scriptorib. Eccles.

will be done!" He came down, and conversed with them, gave order to set meat before them, and begged them to give him an hour to pray freely. He prayed full of the grace of God, so that for two hours he could not be silent. They that heard him were astonished, and many repented they had come out against such a divine old man. Having in his prayer remembered all who had ever met him, high or low, and the whole Catholic Church throughout the world, he was set on an ass and brought to the city. On his entering the *stadium* (race-course), a voice was heard saying, "Be strong and play the man, Polycarp." The Proconsul urged him, saying, "Swear by Caesar's fortune, repent; say, Away with the ungodly!" But he, having looked with a stern aspect on all the crowd, waving his hand to them, and groaning, looked up to heaven and said, "Away with the ungodly!" And on the Proconsul's saying, "Swear and I release you, revile the Christ;" Polycarp said, "Eighty and six years have I served Him, and He did me no wrong; and how can I blaspheme my King that has saved me?" Saying this and much besides, not only did he not succumb, but the Proconsul was astonished, and sent to proclaim three times, "Polycarp has confessed himself to be a Christian." Then the whole multitude with irrepressible anger cried out that he should be burnt. No sooner said than done, as they forthwith collected wood from the workshops and baths; the Jews especially, as they are wont to do, lending their service zealously to this purpose. They bound him on the pile, like a noble ram out of a great flock, a whole burnt-sacrifice acceptable to God. When the fire was lit, a great wonder occurred. For a huge flame blazing up formed the appearance of a vault, like the sail of a ship filled with wind; and the martyr was in the midst, not as flesh burning, but as bread baking or as gold and silver melting in a furnace. For men perceived a fragrance as of breathing frankincense or some other of the precious spices. At last they ordered one to go and run his sword through him. And there came out a quantity of blood so as to quench the fire; and all the crowd wondered, if there were so great a difference between unbelievers and the elect; of whom was he that was an apostolic and prophetic teacher and bishop of the Catholic church in Smyrna.^b

A.D. 404. At Bethlehem in Judæa, the feast of *S. PAULA* widow, who was of the noblest blood of old Rome. Her father Rogatus was said throughout Greece to be descended from Agamemnon; her mother Blaesilla was sprung from the Scipios and the

^b Circular Letter of the Church of Smyrna, in Eusebius and Ruinart.

Gracchi; while her husband Toxotius derived his high blood from Aeneas and the Julii. She became a disciple of the ardent Jerome at Rome; when, taking advantage of the return to their dioceses of some famous Eastern bishops, she resolved to visit the solitudes of the Antonies and Pauls, and with her youngest daughter Eustochium pursued her voyage to the Holy Land.^d She fixed her abode at Bethlehem under Jerome's direction, and established a monastery of virgins, divided into three classes according to their secular rank. Separate in work and at meat, they joined in prayer and psalmody. Every Sister was to know the psalms and to learn some portion of the Holy Scriptures daily. Only on Sunday they went to church close by, and each band followed its own Mother. All had the same habit. Linen was only used for hand-towels. As to Paula herself, Jerome had to warn her to spare her tears and keep her eyes for reading the Gospel. Her answer was, "I must disfigure the face, which I have often waxed and rouged contrary to God's commandment."^e Her liberality exceeded all measure. She would not spend money on perishable stones, but on the living stones, whereof the City of the Great King is built, and which shall be changed into sapphires, emeralds, and jaspers. Though she loved Scripture-history and called it the foundation of the Truth; yet she rather followed its spiritual meaning. She learnt to sing the psalms in Hebrew, and pronounced it without any Latin or peculiar accent. She was carried to the grave on the shoulders of bishops, and laid in the church of the Saviour's Cave. All Palestine was at her funeral; and for a whole week psalms were sung in Greek, Latin, and Syriac. "Farewell, O Paula," writes S. Jerome, "and help with thy prayers the extreme old age of thy bedesman."^f

At Kirk-Onchan in the Isle of Man, that of the Patron, S. COLMAN of Wales, bishop of Man.

A.D.
648.

At Cisteaux in Burgundy, that of S. ALBERIC the first

^e "Of the lynage of the noble Grigoye."—*Golden Legend*.

^d She seems to have sacrificed obvious natural duties to her enthusiasm, as did in later times S. Jane Frances de Chantal, who neglected her gifted grandchild, afterwards Madame De Sévigné.

^e "Purpurisso et cerussa et stibio sæpè depinxi."

^f "Cultoris tui." Life by S. Jerome. There is an excess of rigour about S. Paula, which might easily have degenerated into Manichæism or Puritanism. In the heats of July she was ill of fever, and would not take wine, though enjoined by her physician as well as by her spiritual father S. Jerome and by a bishop 'the blessed Pope Epiphanius.' But perhaps this seeming excess was designed by Providence to rebuke the extreme effeminacy of the Roman nobility of the time. See Gibbon, c. xxxj.

abbat; who with his twelve poor men was seen in a vision aided by the Son of God in washing their tunics, that by penance they might enter the *fair city* of Paradise.

JANUARY XXVII.

A. D.
438.

At Constantinople, that of *S. JOHN*, surnamed *CHRYSOStOM* or 'Gildenmouth', from his golden flow of eloquence, bishop, confessor, and doctor of the Church. He was born at Antioch, the son of the pious Anthusa, the pupil of the renowned heathen Libanius. In the fervour of youth, though his intellect was sound, he practiced austerity in the mountains under an old Syrian, and even retired to a cave as a solitary. From loss of sleep he was seized with palsy in the limbs, and thus become helpless was forced back into the Church's service. Ordained priest by Flavian, he was for twelve years the ornament of the ministry, when the see of Constantinople fell vacant. Priests, unworthy of the name, ran for the prize, some knocking at the doors of the court, others down on their knees even to the common people. Eutropius the eunuch, the Imperial archchamberlain, was then at the head of affairs. He had had proof of John's excellence, when on State business in the East, and got him ordained bishop. John soon stirred up enemies by his uncompromising freedom in the discharge of his pastoral office. In his discourses he attacks Avarice, and the party of those who regard their purses is disturbed. He attacks the parasites, and so unearths the epicures to weave their calumnies against him. He curtails the episcopal expenditure and orders the surplus to be transferred to hospitals for the Saviour's glory. He calls for the order of *Widows*; and, finding some of them carnal, exhorts them either to take to fasting or quickly to proceed to a second marriage. He exhorts the people to abide in the nightly supplications, but bids their wives stay at home and pray by day. All this vexed the careless clergy accustomed to sleep all night long. Envy seized the hireling shepherds, and they began to twist some of his discourses into satires on the empress Eudoxia, who was popularly charged with seizing the land of a rich widow and the money of one Kallitropa. Acacius bishop of Beroea, being entertained not to his liking, (for John was not hospitable, being sickly and an ascetic), said publicly, "I will cook his broth for him." So he and others had recourse to Theophilus of Alexandria, called 'Right and Left' (*Amphallax*) from his crafty versatility; who, with the stealthy quiet of a brigand, sought for a pretext against John. Now there was an aged

priest at Alexandria named Isidore, to whom a rich lady, a widow, gave a thousand pieces of gold, and made him swear on the Lord's Table that he would with the money clothe poor women at Alexandria, unknown to Theophilus, lest he should take it and spend it on stones; for a Pharaoh-like mania for building possessed him, whereof the Church has no need. The patriarch in revenge excommunicates Isidore, who had to fly to the monks of Nitria. Them also he charges with holding Origen's views, calls them 'sorcerers' (though before he had often honoured them above bishops), burns and plunders their cells. The monks, to the number of three hundred, were forced to fly from Egypt; and begged John to interfere, to avoid scandal to the Church. John requested Theophilus to receive these unhappy men into favour, and was told to mind the Nicene canons forbidding bishops to exercise jurisdiction out of their own limits. The injured party then appealed to the empress, and Theophilus was ordered to the imperial city to answer their charges before John. He came, like a beetle charged with the dung of the finest commodities of Egypt and even of India; found means to change the mind of the people in power; and, far from answering the flagrant charges against himself, presumed to summon John to answer false charges against him before a pretended synod of *the Oak*, consisting of Egyptian bishops. John was condemned for treason, in that they said he had called the empress *Jezebel*. In a few days he was recalled to his throne; and Theophilus had to seek for safety in flight, for the town wanted to drown him in the sea. Two months later the Court and the adverse bishops brought forward against John a canon, formerly passed against Athanasius, but rejected by the West, that a bishop or priest, justly or unjustly deposed, returning to his church without synodical judgement, be absolutely expelled. He was hurried off by soldiers to a most desolate little town of Armenia, called Cucusus, on purpose to kill him; and Arsacius, a man mute as a fish and duller than a frog, was put in the room of John, that sacred orator! John was a year at Cucusus, consoled by the sympathy and letters of the pope Innocent and the bishops of the West; till his relentless foes got him transferred to Pityus a most lonely spot on the Euxine sea. His military escort was promised promotion, if he died of ill usage on the road. When it was a violent shower, they would set out, that John might get dripping wet. A beating sun they took for a treat, knowing that that Elisha-like bald pate would suffer from it. In this plight pursuing that cruel journey of three months the saint held on, his body being like an apple ripening in the sun on the topmost boughs. They were to come to Comana; and Basiliscus the martyr formerly bishop of the place appeared

to him in a dream, saying, "Courage, brother John, to-morrow we shall be together." Next day he had a sharp seizure. Then he asked for white raiment worthy of his former life, partook of the Lord's Symbols, and made his last prayer, saying as usual, "Glory to God for all!" And sealing his last Amen he stretched forth those feet that ran a beautiful race for the salvation of penitents. His "relics, thirty years after his death, were" as on this day "transported to the royal city; and the emperor Theodosius (the second), falling prostrate on the coffin, implored, in the name of his guilty parents, Arcadius and Eudoxia, the forgiveness of the injured saint."⁵

JANUARY XXVIII.

The memorial of the holy patriarchs **Noah** and **Shem**. According to Eastern tradition Noah and his sons descended from the hill-country over against Paradise, bearing with them the body of Adam from the cave of Al-Kanuz, to deposit it in the ark they were going to build. And they raised their eyes to Paradise, and wept, saying, "Farewell, holy Paradise!" and they kissed the stones and embraced the trees of their home. As Noah was building the ark, he made a bell or clapper of Indian plane-wood; it was to be rung thrice a day; and when the people asked the reason, he ever proclaimed that God would send the flood. Some Jewish writers tell us, with a touch of poetic beauty, that Noah took some tender shoots of a vine, that had crept beyond the bounds of Paradise, wherewith to plant his vineyard. Shem is still honoured by the Arabs as their father.⁶

A.D. 254. At Apollonia in Bithynia, the feast of *SS. LEUCIUS, THYRSUS*, and *CALLINICUS*, martyrs; whose legend relates that Thyrus was forced into a temple, where stood a statue of Apollo of crystal, more precious than gold, which as he prayed fell and was shattered in pieces. This and the like successes wrought the conversion of Callinicus an idolatrous priest; who generously came forward, and said, "If this man did not worship the Great and Very God, these things could not be. For he has shattered the invincible Hercules and the wise Apollo and the mystic Dionysus." He was ordered into the custody of the priests of Aesculapius; who entreated him, saying, "Consider, good master Callinicus, how you have a name in all the

⁵ Life by Palladius bishop of Helenopolis, *ed.* Bigot, 1680. Gibbon, *Decl. and Fall*, c. xxxij.¶

⁶ 'Abu'l-Arab.' See D'Herbélot. *Eutychie Annales*.

cities, and are styled Chief Pontiff; every eye admires the hair of your head which you have never shorn, and your beard, which all the priests and philosophers reverence. The governor has resolved to make game of you and shave it off utterly, if you persist in this superstition." Callinicus stood firm; the threat was carried out, and he was led forth to torture and death. They had to pass by the temple of Aesculapius. Callinicus said to his tormentors, "Halt awhile. Ye see the fiery sun quivering through the air, whom I dread more than torment inflicted by your hand. There is a vaulted place about the temple, which offers a delightful shade, if I may perchance recover my breath a-while." But no sooner was Callinicus within the shade of the temple than at his prayer Aesculapius fell with a crash, together with his serpent and rod; and Callinicus was hurried off to execution, soon followed in death by Thyrsus.¹

At Alexandria, the obit of *S. CYRIL*, Pope and Patriarch of the see of S. Mark, whom some call 'the Doctor of the Incarnation,' because of his unflinching maintenance of the Union of the Two Natures, Divine and Human, in the One Person of our Lord Jesus Christ. Hence too the Greek Menaea style him 'the Friend of the Lord and Champion of our Lady,' because in opposition to Nestorius he so resolutely vindicated the latter's title of *Theotokos* or 'Parent of God.'^{A.D. 444.}

In Palestine, that of *S. JAMES* the hermit, who, having dwelt fifteen years in a cave near the city of Porphyryon at the foot of Mount Carmel, became noted for curing persons possessed of devils, and many Samaritans were converted by him. Monks, clergy, and layfolk used to flock to him to obtain his blessing. Being possibly taken with pride, he was permitted to fall into the most grievous sin. A certain rich man's daughter became possessed, and began to call on James by name. The parents brought her to him, and on his breathing on her the demon departed. They left her there to recover. Whereupon the hermit, not bearing God in mind that hour, corrupted the maiden; and, to cure one evil by a greater, killed her and flung her remains into a river. Tempted to despair, he resolved to return to the world; but on his way

¹ Mombricitus.

¹ Like our own archbishop Laud, his name comes down to us, commended by his external service to the Church rather than by the special graces of a Christian character. But I feel that I do injustice to the single-hearted integrity of Laud by comparing him with the man, who burthened his church to the amount of £63,000 by bribery at court. Laud, whose whole aim was to elevate the depressed church of England, and who deserves the appellation of *Saint* more than the haughty Primate, who filled Alexandria with bloodshed!

was encouraged to repent by the exhortations of a solitary, true and merciful brother as he was ! James found an old sepulchre, where the bones of the dead lay mouldering into dust. There he spent ten years in constant penitence, conversing with no one, and feeding on wild herbs ; and was so far purified from sin, that in a time of drought he procured an abundant rain by his prayers.^k

A. D. 687. In England, the memorial of the *ARWALDS*, two young men, brothers of the king of the isle of Wight, slain (being but newly baptized) by Ceadwalla king of Wessex.^l

814. At Aachen in Germany, that of the illustrious emperor *KARL THE GREAT*, sometimes called 'Saint Charlemayne,' and long regarded in the University of Paris as the 'Patron of the most Constant Nation of the English or Germans.' This great man has many titles to our veneration. He used to frequent church morning and evening, in the night hours, and at the Sacrifice, as long as his health permitted. Most liberal was he in alms to the poor; not only in his own realm, but he would send money beyond sea to the Christians at Jerusalem, Alexandria, and Carthage, who he understood lived in penury. He caused the laws and customs of all the nations under his sway to be committed to writing, as also the most ancient barbaric songs, recording the deeds of the old kings. On the other hand, he invested bishops with temporal dominion, which policy led directly to the corruption of the Church ; and his high-handed action, in pressing the acceptance of the *Filioque* clause in the Nicene Creed against the reclamation of the Eastern Church, ripened the growing schism between the East and West.

1158. At Lausanne in Switzerland, the feast of *S. AMADEUS* bishop, sometime abbat of Hautecombe.^m

1271. At Vesprim in Hungary, that of blessed *MARGARET* virgin, daughter of King Bela; who was vowed a nun of S. Dominic's Order before her birth, when her parents were in terror of the approaching invasion of the Tartars. She justified her vocation by her humility and cheerful submission to the most menial offices; and dying early seemed never so beautiful as in death, a golden lustre suffusing her face, so that an archbishop declared that "signs of the Resurrection appeared in her body."ⁿ

1430. At Riva on the Lake of Lugano in Italy, that of blessed *MANFRED* hermit.

^k Symeon Metaphrastes. Menologium Graecum.

^l English Martyrology.

^m Hence, I take it, the name 'Amadeo' became usual in the House of Savoy.

ⁿ From the Rolls of her Beatification at Avignon in 1840 ; in Bolland. Archbishops are apt to be courtly, and the dead Nun was a King's daughter.

JANUARY XXIX.

At Glastonbury in Somerset, the feast of *S. GILDAS* the Scot monk, the son of Caunus a British chief on the borders of Northumberland, called also Gildas of the Golden Grove, and known in Welsh as the warrior poet Aneurin. When his tribe the Otadini (Gododin) had been crushed by the advance of the Angles, Gildas retired to Wales; and thence to the holy isle of Avalon, where he wrote a Latin treatise on the Ruin of Britain, inveighing against the enormities of the British chieftains in the West. His poem on the battle of Cattraeth in Lothian is still extant in the old Welsh or British. His Life notices his brothers Mailocus, who built a monastery at Lyûthes in Elvael, (Radnorshire on the Wye), Egreas, Allaeus, and his sister Peteona.^o It is supposed that he retired with S. Cadoc to Brittany, and became the founder of the abbey of S. Gildas of Rhuys, of which he was esteemed the Patron as well as of Vannes. When he built his oratory at Reum-Visii or Rhuys, being in want of glass to glaze the east window, he obtained by prayer excellent glass from a rock. He also made a handmill for corn, which he turned. It was believed in later times to heal the sick.^p

A.D.
512.

At Famagosta in Cyprus, that of *S. PETER THOMAS* 1366. bishop, who was the son of a very poor husbandman in Périgord, and begged bread to keep himself at school, and then taught grammar, till he assumed the habit of the Carmelite Order. He was so poor at one time that he could scarcely procure clothes and candles to pursue his studies; when one morning at dawn, as he was sadly thinking of his poverty, the Virgin appeared to him and promised not to forsake him. He celebrated a mass of the Virgin, when a knight came to him to confession, and gave him fifteen *royals* of gold. Gloriously throughout his life was her promise to him fulfilled. He became a notable preacher at Avignon, where he spared nobody, neither the Lord Pope nor any one else. He made the ladies give up pearls in their hair and superfluous ornaments. In the midst of his discourse he would make men

^o In Welsh, Maelog, Eigrad, Gallgof, and Peithwen.

^p Bolland. I assume the identity of Gildas and Aneurin, because the two names bear the same meaning, and both are said to be 'the son of Caw or Cannus.' Dom Lobineau distinctly makes Gildas *Scottus* to be the Patron of Rhuys. The date of the death of Aneurin and of Gildas of Rhuys is given as 570; yet Gildas was with S. Cadoc, who died in 512. Rabelais alludes to him thus: "Saint Gildas faisait les folz." I. 45.

laugh by some fine moral example ; and at the end every one retired edified and consoled. And what a man he was in confessions ! How he brought back sinners to the way of God and to penitence, how he resolved the doubts of the laity and the subtleties of the clergy ! “ Certès, I venture to say,” writes his biographer, “ that for any one sinner that had recourse to him, whom otherwise he had never seen, he would gladly have suffered martyrdom, if need were !” He was appointed Latin patriarch of Constantinople and legate apostolic for the *Holy Passage*, as they termed the Crusade. He died of a cold caught at Famagusta by standing barefoot on stone on Christmas-day, saying matins and three solemn masses. He expired peacefully on the Epiphany, declaring his confidence in his election in Christ. The Greek *caloyers*, Armenians, Copts, Jacobites, and Maronites, who in his lifetime would willingly have drank his blood, now kissed his hands and feet with profound reverence ; and happy he, who could get the least particle of his vestments as a relic !^a

A.D.
1622.

At Annécý in Savoy, the feast of *S. FRANCIS DE SALES*, bishop of Geneva and confessor. Born of noble parents, he was appointed to the princely see of Geneva, but resided at Annécý ; where, along with his pupil the Baroness De Chantal, he founded the Order of nuns of the Visitation of blessed Mary. His character was one of extreme amiability. No conversation was annoying or wearisome to him. “ When I paid him a visit,” writes the bishop of Belley, “ it was himself that took me for a sail in a boat on the beautiful lake of Annécý, or to walk in the fair gardens on its agreeable banks.” When one spoke to him of buildings, paintings, music, hunting, birds, plants, flowers, he blamed not those who applied themselves to such things ; but he would wish they employed such occupations as so many mystic ladders to mount up to God. His favourite book was *the Imitation of Jesus Christ* ; his favourite image, that of the Holy Handkerchief of our Saviour, as it is at Turin. He cherished it as the grand relic of the House of Savoy. He highly esteemed the Lives of the Saints, which he used to call ‘ the Gospel put in practice.’ He approved extremely of short preaching. “ The more you say, the less they will retain,” was his maxim. And then he called attention to the short homilies of the ancient Fathers ; and how good *S. Francis of Assisi* charges his preachers to preach the Gospel briefly, giving a fine reason, “ Remembering how God made His Word brief on the earth.” Above all, he would have no preacher fasten on the mystical or allegorical sense,

^a Life by Filippo Mazzeri, Chancellor of the kingdom of Cyprus.

before he had explained the literal. "Scripture," he would say, "should be treated with more solidity and reverence; it is not a stuff, which we can cut up at our will and make dresses of it in the fashion." He used to say that the element and food of a true Christian was love, as fire was that of the salamander: and would ask in jest, "Do we always lodge at the Salamander?" He said, "If one must err in any extreme, let it be in that of kindness." Of the dead he would say; "We do not sufficiently bear in mind our dear departed ones. Their memory perishes in us with the sound of the bells, without our reflecting that the friendship that can end with death was never real."

JANUARY XXX.

At Edessa in Syria, the feast of *S. BAR-SUMA* bishop and martyr under Trajan. A.D. 114.

At Rome, that of *S. MARTINA* virgin and martyr.*

At the abbey of Corbey in France, that of the Foundress, *S. BALTHILD* queen of the Franks, once an Anglo-Saxon slave. 669.

In Cantire in Scotland, that of *S. MACGLASTIAN* bishop. 814.

In England, at Whitehall, the passion of *CHARLES STUART*, king of Great Britain and martyr; who against law was arraigned before a pretended court of justice of his own rebellious subjects, and as on this day beheaded, to satisfy the vengeance and fears of Manichæan fanatics and to pave the way for military ambition. It is true that he was led by his early training and by the example of his Tudor predecessors to attempt to govern England in a manner inconsistent with the old inheritance of liberty; but false advisers and the viru-

* This caution suits our own times as well, when after a long neglect of the Mystical Sense some may be tempted to allegorize too freely. See Tracts for the Times, No. lxxxix.

* "L'amicitia che puo finire non fù mai vera." It was his motto. From 'L'Esprit du bienheureux Franç. de Sales' by Mgr Camus bishop of Belley, ed. Paris, 1840.

* Martyrol: Roman.

* Any sane person, one would think, must withhold his belief from the over-charged account of her sufferings, as given in the Roman Breviary. A multiplicity of torments, any one of which would have equalled or exceeded the sufferings recorded in authentic Acts; earthquakes, idols and temples tumbling down freely; milk, fragrance, and even splendid light issuing out of the martyr's wounds! And all this, under the emperor Alexander Severus, who in real history is known to have placed statues of Abraham and of Christ in his chapel. What can such insipid fables breed but latent Scepticism or avowed Infidelity? * A. King.

lent malignity of the sectaries contributed to hamper an orderly government. His title of Martyr ought not to be questioned by those who believe that the Anglican Church has retained in its Episcopacy the succession of Catholic Order, whereby it is linked on to the Primitive and Apostolic Church; for Charles died sooner than relinquish that advantage in favour of Presbyterian novelties. Few sovereigns have equalled him in domestic virtues; he was free from the grave sins that sullied the splendour of David, Constantine, and Theodosius. He lacked the sincerity and noble self-reliance, which marks a true king of men: but Adversity redressed the balance, and in prison and on the scaffold he displayed the heroism of a Christian martyr."

JANUARY XXXI.

A.D. 387. At Modena, the feast of the Patron and first bishop, *S. GEMINIANUS*.^{*}

In the Isola di San Giulio in the Lake of Orta in Piedmont, that of the Patron, *S. JULIUS* priest.[†]

In Gower in South Wales, that of *S. MADOC* bishop and confessor.[‡]

632. At S. David's in Wales, and in Ireland, that of *S. AEDHAN MAEDHOG*, first bishop and Patron of Ferns. Before his birth his parents dreamed, the husband that a fair star fell into his wife's lips, the wife that a bright moon dropt into her husband's. Hence Aedhan was by many termed *Son of the star*. As his mother was on a day riding in a car, a magician met her, and said to his company, "That car runs under a King;" and foretold the future virtue of the unborn babe. When he was a boy, certain monks prayed God to show them the spot where they should rise again. They were directed to Aedhan. "Heard ye the sound of a cymbal as ye came

* The grand lines of the republican Andrew Marvell are the noblest tribute to his memory: "He nothing common did or mean Upon that memorable scene, But with his keener eye The axe's edge did try; Nor call'd the Gods, with vulgar spite, To vindicate his helpless right; But bow'd his comely head Down, as upon a bed." I do not question the political propriety of omitting king Charles' day as a State Festival, in view of the present posture of affairs; but the Anglican church, whenever she is free of her State-connexion, will indeed be ungrateful, if she omits his memorial.

† Ughelli, Italia Sagra.

‡ Bolland.

§ Will. Wyrcestre, on the information of John Smith bishop of Llandaff. Madoc was a son of Gildas ab Caw.

hither?" he asked. "No," said they. "Come with me," said he; and he led them through the dense forests, and marked the place of their resurrection; and there the admirable men abode to their dying day. Aedhan and Laisrean were companions. It befell one day, as they were beneath the shade of two trees, they asked God to shew them whether they ought to separate. The trees fell asunder to the north and south. They understood the sign, kissed, and parted, Laisrean to the North of Ireland, where he built a noble monastery in Lake Erne called Damh-inis or Oxen-isle; Maedhog went eventually to Ferns in Leinster. Wishing to study the Scriptures, he sailed to Britain to holy David bishop of Kele-muyninn,* and remained with him a long while. Wonderful tales are told of his monastic obedience. The brethren had gone to the woodlands at daybreak unknown to Maedhog; when the steward came and roughly bade him go after them to carry wood. He obeyed most promptly, leaving his book open. It was heavy rain that day; and S. David knowing the book was exposed went to the rescue, but not a drop of rain fell on it. The bishop went to the seaside to meet the brethren, and said to Maedhog, "Why did you leave the book open in the rain?" Maedhog prostrated himself, and remained motionless, until he was surrounded by the rising tide and rescued by the brethren. While at Menevia, the Angles invaded the Britons, who sent to David for Maedhog to come and bless them. He repaired to the battle-field, and at his prayer the Angles were put to flight. Afterwards with his master's blessing Maedhog sailed back to Ireland; and as he approached the Irish shore he saw robbers plundering and wounding travellers. Thereupon he struck his bell out at sea; and the robber-chief hearing it said, "That is the sound of the bell of a man of God," and left off his wicked work. Maedhog received endowments for a monastery at Ferns from king Brandub, which became a royal burying-place, and a large city grew round it. The king, as well as the laity and clergy in synod, decreed, that the archbishopric of Leinster should always remain in the See of S. Maedhog; and he was then consecrated archbishop by many Catholics. He still presided over his monks, and was one day found by king Brandub reaping with a hundred and fifty brethren; when the king admired the concord and lowliness of so large a crowd. Other stories throw light on the cloister-life in Ireland, the ready charity and simplicity of the ancient monks. One day the cook came to Aedhan and said, "We have only a small dish

* Mynyw i. Menevia.

of milk and a little butter in the kitchen today. Am I to give it to strangers?" "Give to all liberally," said the saint, "as if you had it fresh from the mountain." That night all had enough to eat. On a day Aedhan went to wash his hands in the well. Some of the brethren said, "No one can stir up Aedhan to strife." "I can," said a brute among them. Aedhan was clad in fox-skins. The fellow went and flung him in to the well. "You are more than stupid for that, young man," said Aedhan. The man asked pardon; but he was dead within forty days.^b The feast of this holy bishop was of old kept with great honour at S'. David's.^c

A.D. 1256. At Barcelona in Spain, the feast of *S. PETER NOLASCUS* confessor; who, retiring from Languedoc to Spain because of the prevalence of the Albigensian heresy, devoted himself to the redemption of Christian captives among the Moors, and founded an Order for the purpose.

^b From MSS. of Kilkenny, and of the Irish College at Salamanca, in Bolland; and MS. Cotton. Vespasian A. 14. It will be noticed that a spice of vindictiveness characterizes the legends of the Irish and Welsh saints. It *seems* so; but the examples of Elijah and Elisha in the Old Testament, and of S. Paul with regard to Elymas the sorcerer and to the sons of Scaeva forbid our hastily drawing an unfavourable conclusion. A passion for bells and sacred music is also a marked trait in their stories compared with others. In France we meet with this in SS. Rigobert and Lupus of Sens; in England, in SS. Aldhelm and Dunstan.

^c Capgrave.

FEBRUARY I.

The Vigil of the Purification of the blessed Virgin Mary.

At Antioch in Syria, the feast of *S. IGNATIUS* bishop and martyr, surnamed Theophorus or *God-bearer*, a disciple of *S. John the Evangelist*; said also to have been the child whom our Lord set forth as a pattern of lowliness to His Apostles. He succeeded Evodius as bishop of Antioch; and, when Trajan came there on his march against the Parthians, was sent bound to Rome to become food for wild beasts. On his way he wrote several epistles to the churches of Asia, which closely resemble the inspired writings. At Smyrna he visited his fellow-disciple Polycarp, and all the churches flocked to him to receive some spiritual gift. He wrote nobly to the church of Rome. He says, "As the altar is ready, do ye in charity as a choir sing praise to the Father in Christ Jesus, for that God hath vouchsafed to send for the bishop of Syria from the east to the west. It is well to *set*" (as the sun) "from the world to God, that I may rise to Him. I am the wheat of God, and shall be ground by the teeth of wild beasts, that I may be found pure bread. I command you not as Peter and Paul. They were Apostles, I am a condemned man; they were free, but I a slave up to the present; yet if I suffer, a freedman of Jesus, and I shall rise again in Him free. Now in bonds learn I to covet nothing worldly or vain. From Syria to Rome I fight with beasts by land and sea, by night and by day, having been tied to ten leopards, that is, a detachment of soldiers, who even grow worse when well treated. Now I begin to be a disciple. Let fire and cross, and assaults of wild beasts, shattering of bones, bruising of limbs, grinding of the whole body, let the evil punishments of the devil come upon me; only let me find Christ Jesus! I had rather die into Him than rule over the ends of the earth. Let me get pure light! When there, I shall be a man of God. Suffer me to imitate the passion of my God. My love is crucified; and there is in me no fire of material affection, but water living and saying inwardly, 'Hither to the Father!' I want the Bread of God, the heavenly bread, which is the Flesh of Jesus Christ the Son of God, born at last of the seed of David and Abraham. And I want the Drink of God, His Blood, which is love imperishable and life eternal." At length Igna-

A.D.
107.

tius reached Puteoli, desiring there to land and walk in the footsteps of the Apostle Paul; but a violent wind would not suffer it. They landed at the Port of Rome, and the soldiers were urgent, as the shows were nearly closing. So he was speedily led to the amphitheatre, and straightway cast to the savage beasts; and his wish was fulfilled, that he should give no trouble to the brethren by collecting of his relics. For only the coarser portion of his remains were left; which were conveyed to Antioch and laid up in linen, bequeathed by the martyr's favour an inestimable treasure to the holy church. Some of the eyewitnesses of his passion beheld, in their night-visions, the blessed Ignatius of a sudden standing by and embracing them; others again saw him praying over them; others saw him dripping with sweat, as one that had gone through great labour, and standing by the Lord.^d

A.D.
378.

At Edessa in Syria, that of the great *S. EPHREM* the Syrian, deacon, confessor, and doctor of the church. He was of humble origin, his sires being husbandmen. In early life he was almost persuaded that things happen in this world by mere chance; and he was like a ship without a rudder. While roving in Mesopotamia, he tarried on a night with a shepherd, who was overcome with sleep and drink, when the wolves came and scattered the sheep. The owners apprehended Ephrem as guilty of the mishap and thrust him into prison. He dreamt he saw one who said to him, "Cultivate piety, and you will understand Divine Providence. Weigh in your mind what you have thought or done, and you will learn that you suffer nothing unjustly." When Ephrem awoke, he remembered, that in the very place where he was captured he had formerly from some evil impulse driven a poor stranger's heifer at midnight from her lair, and a wild beast came and tore the poor creature shivering and great with young. After seventy days' imprisonment he was released, and became a monk, and was ordained deacon by the great *S. Basil*, and became the glory of the church of Edessa and the famous Doctor of the Syrians. In his last will and testament he testifies to the people of Edessa, that he never said ill of any one, nor had property of his own; and adjures them not to lay his remains in the house of God under the altar, for it becomes not a filthy worm to be laid in the sanctuary of God. He begs them not to embalm his corpse with myrrh, but to carry him out on their shoulders, and lay him in his grave in the tunic and cloke which he daily wore. He begs them further not to pronounce funeral orations in his praise, not to burn wax tapers as was usual, nor to bury

^d Ruinart.

him with odours, but rather offer aromatic vapours in the house of God, (for He dwells there), and to bestow on the poor whatsoever they had intended to spend on his funeral. He earnestly intreats them to pray for him when departed, especially on the *thirtieth* day after his decease. "For the dead," he says, "are affected by the benefit of commemoration by the saints that are alive." And he illustrates this by the secret sympathy that exists in Nature. "When the grape ripens on the vine, the wine that is pressed in the cask stirs at the same moment, and in a manner departs from its nature. When there is a dry onion in the house, and another planted in the field, the moment the latter shoots forth its verdure, the former also germinates at home. And if you say 'That is Nature,' understand yourselves to be the firstfruits of God's creatures." He further proves his point from what S. Paul says of baptizing for the dead. A noble lady, Lamprotate, begged the dying saint to be allowed to make him a small coffin. Ephrem, approving of her fervour, consented; but told her to beware of making him a marble monument, for vain glory would not profit him. He expired; and they did as he had commanded them.*

At Ravenna in Italy, that of S. SEVERUS bishop. The see was vacant in the reign of Constantine, and the bishops had assembled from far and near to consecrate a prelate for so great a city. Severus, a poor wool-dresser, was anxious to witness the ceremony. "Go," said his wife ironically, "for the moment *you* enter, you will be ordained bishop directly." Being meanly attired he hid himself behind the door. The Prayer over, a dove whiter than the snow flew down and settled on Severus' head. In vain he tried to drive her away. It was as if the Holy Spirit said, "On whom shall I rest but on him who is humble and quiet, and that trembles at my words?"^c The poor artisan was sent to Rome to pope Julius, and by him ordained prelate of Ravenna with sacred chrism after the manner of a pontiff. On his return he was received with all veneration, and became a most vigilant pastor. He foresaw his own death, ordered his tomb to be opened, and wearing his episcopal stole laid himself down between the bodies of his departed wife and daughter; bade all a last farewell, gently ordered them to close the marble tomb over him, and rendered his soul to God.^e

A.D.
389.

* From the Confession and Testament of S. Ephrem, in Bolland. John Wesley in his Journal pronounces S. Ephrem "the most awakening writer of all the ancients." ^c Isai. lxxj. 2.

^e Life in Bolland. The election of Severus is cited in the Canon Law, cap. Statuimus. dist. 61. § E contrà B. Nicolaus.

A.D. In Ireland, the feast of the Patroness, *S. BRIDGET* virgin,
 540. commonly of old called *S. Bride*. She was the daughter of an Irish Scot in Leinster, Dubtach by name, by a fair slave, whom the jealousy of his wife forced him to sell to a magician of the Sept of O'Neil;^b and Bridget was born, even as her mother stepped over the threshold one morning at sunrise, bearing a vessel full of new-drawn milk. She received the veil from S. Mackalle or Maughold bishop of the Isle of Man; and as she humbly bent before the altar, offering her virginal crown to God, she touched the wooden basement which supported the altar: "and it remains green to the present day," writes Cogitosus, "as if it never had been cut down and stript of its bark." She fixed her cell at Kildare, so called from a tall oak, which S. Bridget was very fond of;ⁱ and established nunneries in many parts of Ireland. She became the spiritual daughter of S. Patrick. The enthusiasm of the Keltic race was strong in S. Bridget. One of her nuns said to her, "I would an angel were always to help you, as he did last night." "I have his aid throughout my life," was the answer. "Through him I daily hear heavenly songs and spiritual chaunts of organs. I can daily hear the masses of the saints, as though I were at hand; and he offers my prayers to God day and night, and always hears me present or absent." She died at Down in Ulster at the age of eighty, and was buried in the same sepulchre with S. Patrick and S. Columba.¹

In North Wales, the feast of *S. CYRILLUS* the Fair priest and solitary on the islet bearing his name in Beaumaris Bay; who was the friend of S. Kebius the *Swarthy*, bishop at Kaerkybi, and acquired his appellation from having his back to the sun in his weekly journeys to hold converse with his friend.^k

In South Wales, that of *S. INA* the knight.¹

In Cornwall, at Lansalux, that of *S. HYLDREN* bishop.^m

1684. In London, the obit of the venerable *ROBERT LEIGHTON* archbishop of Glasgow; who having in vain struggled with the iniquity of the times in Scotland, seeing the cause of episcopacy marred by political passions and national Scottish feelings enlisted on the side of novelty, resigned his dignity, and retired

^b "De nepotibus Neil."

ⁱ Kill-dara, *cella-quercus*, in Welsh Cŷl-derw.

^j Lives by Cogitosus and others, in Bolland.

^k 'Seirioel Wyn a Chybi Velyn' are proverbial in Anglesea. The Isle of S. Seirioel is Puffin Island.

¹ Cambrian Register. Rees makes him out to be Ina king of Wessex, I know not on what grounds. There is an antecedent improbability in a Saxon king's being the Patron Saint of a Welsh church in Cardiganshire, *Llanina*.

^m Kalendar of Bodmin, ap. Itinerar. Will. de Wyrcestre.

to live in devout obscurity in Sussex; and at last died at an inn, as he had ever desired, in token of his being a stranger and a sojourner away from his home in heaven. Of whom one has truly said, that "he had the greatest elevation of soul, the most mortified and most heavenly disposition, with the perfectest humility that he ever saw in man."^a

FEBRUARY II.

The Purification of the blessed Virgin Mary; or the Presentation of Christ in the temple, "by the vision of Whose beauty and brightness all this world is illumined and unto right faith of salvation repaired."^o "It is a common use for all Christian people that be of convenient age to come that day to church, and bear a candle burning in procession, as though they went bodily with our Lady."^p Hence our ancestors called this feast *Candlemass*. It was also usual to light an abundance of wax lights in church at evensong for symbolical reasons.^q In the eastern church, it is called the *Hypapante* or Meeting of Symeon and Anna with their Saviour.^r

At Caesarea in Palestine, the feast of *S. CORNELIUS* the centurion, by some said to have become the first bishop.

At Canterbury, that of *S. LAURENTIUS*, the second arch-
bishop.

A.D.
619.

At Rome, the obit of *JOHN DI PALESTRINA*, whose unrivalled genius succeeded in creating the only kind of music that suits the majesty of the Church; and notwithstanding the admirable productions of the great masters who came after him, nothing has equalled the power, the deep and simple tone, the mystic tenderness, the ravishing sweetness of his chaunts, which rolling forth their vast volume transport the soul above the earth, to where the Archangels surround the Throne of God with their celestial harmonies.^s

1594.

^a Burnet, Pastoral Care.

^o Sarum Martyrology.

^p Caxton, Golden Legend.

^q It will be remembered that the observance of this ceremony was part of the Puritan indictment against bishop Cosin, when Dean of Durham. The persecution that followed did not induce an ungodly prudence in that worthy confessor; nor damp his endeavours at the Restoration to vindicate for the church of England her Catholic inheritance of significant ritual.

^r Also in the Missal of Valence, *Ypapanti Domini*.

^s Biblioth. Générale.

FEBRUARY III.

- A.D. 316. At Sebaste in Armenia, the feast of *S. BLASIUS* bishop and martyr; who, having in the persecution under Dioclesian hidden himself in a cave in mount Argæus, was discovered by some soldiers out hunting, and was put in prison. He healed many sick, and among them a boy who was near dying from a thorn that stuck in his throat. He was cruelly martyred by being carded with a wool-dresser's comb. He is the Patron of the republic of Ragusa.¹
519. At Kildare in Ireland, that of the Patron and first bishop *S. CONLATH*.
At S. Ive's in Cornwall, that of the Patroness, *S. HYA* an Irish virgin.²
675. At Chester, that of the Patroness, *S. WERBURGH*, abbess of Hanbury in Huntingdonshire.
865. At Hamburg in Germany, that of *S. ANSGAR* bishop, the apostle of the Swedes and Danes. He was born probably in Belgic France. He had lost his mother; and Ansgar, as a boy, was too fond of play. The fault was corrected by a vision, wherein he saw himself debarred from joining his mother along a pleasant path, by a great lady (who he verily believed was S. Mary). He became a monk at Corbey, and began to grow lukewarm; when it befell that he heard of the death of the *most excellent* lord Karl the emperor (Charlemagne), whom he had before seen in great power. This grave news brought him again to himself. He next became schoolmaster in the cloister of Corbey. It happened that a boy named Fulbert died of a blow with a slate from one of his companions. Ansgar was very sad, that such an event should have occurred under his rule. As the boy's hour of death drew nigh, Ansgar beheld his soul carried by angels to heaven, and set among the army of martyrs. And he was given to understand that God had granted to the boy a martyr's rank, because he had so patiently borne his wound and had so benignly interceded for his smiter.³ Ansgar was afterwards sent on a mission to Denmark by the emperor

¹ Also, of woolcombers, from the manner of his torture. They anciently at Rome blessed bread and oil, which last was carried off by women to cure children's maladies, in allusion to the miracle. In Provence they still bless bread, salt, and grapes, for maladies of the throat.—*L'Abbé Migne. Kalendar: vetus.*

² Will: Wyrcestre.

³ How many such martyrs must there be, of whom the Church on earth knows nothing, but who need not our recognition to add force to their intercessions!

Ludwig the Pious. His plan was to buy slave-boys and bring them up to the service of God. He commenced with only twelve boys. Meanwhile he undertook a new mission to Sweden, enjoined him by the Caesar, at the call of Swedish envoys. They were kindly received by king Bjorn; and on their return the emperor in full synod constituted an archbishop's see at Hamburg, the furthest city in Saxony beyond the Elbe, subjecting to it the whole church of the *Nordalbingys* (Norsemen), with power to make bishops or priests throughout the north. And so Ansgar was consecrated archbishop by Drogo bishop of Metz, arch-chaplain of the *sacred palace*. All this proceeding was confirmed by the grant of the *pallium* to Ansgar by pope Gregory the fourth. Ansgar took S. Martin for his model, and was very studious to profit the people by preaching the Word; yet sometimes he dwelt in solitude, and had a cell for the purpose, which he called 'A quiet Place and meet for mourning.' Often when he sang his psalms, he would work at making a net. In church he would assist at two or three masses, but always himself sang high mass,* unless he was out of health. He always had a purse full of money in his girdle to give without delay to him that asked alms. His life was a continual martyrdom, what with perpetual bodily ailments and troubles from without. On the eve of his death being Candlemas-day, he caused three tapers to be lit before the altars of SS. Mary, Peter, and John Baptist respectively, wishing they might receive him out of the body. And when the brethren sang the customary litany and psalms for his departure, he admonished them also to sing the *Te Deum* and the Athanasian Creed.*

FEBRUARY IV.

The Flight of Christ into Egypt.*

The memorial of the Penitence of Adam and Eve. In an Ethiopic book called *Gadela Adam* or 'The Combat of Adam against Satan,' we have some beautiful pictures drawn by Eastern imagination of what may be conceived to have been the sufferings of our first Parents on their expulsion from Paradise. They say God planted Eden in the east at the extreme limits of the earth. To the north of the garden was a sea of fresh water, of incomparable purity, so clear that one

* 'Publicam Missam.'

* Life by S. Rembert archbishop of Hamburg, in Bolland.

* Usuard.

might see the depth of the world. He would not that Adam and Eve should dwell on the north of the garden, lest they should bathe in that purifying sea without having expiated their sin by penitence. Nor yet on the south, lest the sweet odours of the Tree of Life should breathe on them, and they should forget to repent. But He ordained they should live in a cave to the west below the garden, called Al-Kanuz, 'the Cave of Treasures.' Before Adam quitted the garden, he took a last look at the Tree of Knowledge, and lo ! it had dried up and withered. When they got clear of the gate of Paradise, they were seized with terror, when they saw before them rocks, stones, and sand. The cave, their destined abode, was dark so that they could not see each other; and they sighed over the length of the night, for it was a night in April. But the Lord consoled them with His promises; and they wept when they understood how He was to suffer, to accomplish their salvation. Next day Adam came out of the cave, and felt his body burnt by the heat, and thought it was a chastisement of God, for the sun rose like a ball of fire. They went towards the garden, and met the serpent sadly licking the dust and crawling on its belly. The enraged reptile nearly went for to kill them, when by the command of God a whirlwind came and flung him far away from Adam and Eve on the seashore as you go to India. Often did they sally forth towards the garden, for their heart clung to it, and they could not be comforted for having lost it. Satan met them as an angel borne on a cloud, desiring to lead them astray. And he led them to the lofty mountain summits overhanging that pure sea to the north of Paradise, wishing to plunge them down and destroy them, that he might remain sole master of the earth. But God cursed him, and he fled away. And God gave Adam three gifts from Paradise, gold, incense, and myrrh, which He was to place in the cave. The gold was to illuminate the cavern by night, the incense to give him perfume, and myrrh to assuage his pain.* Walking on the seashore, they found skins of sheep destroyed by lions, and were taught by an angel to fasten them with thorns, and prepare clothing of them. They found ripe corn in a dark loamy soil to the west of the cave; but every where Satan was ready to harass and annoy them.†

A.D.
450.

In Egypt, the feast of *S. ISIDORE* of Pelusium abbat, a

* So the Golden Legend *rationalises* as to the gifts of the Wise Men from the East : " They offered to Marye the moder of the chylde, golde, for to releue her pouertee; encence, ayenste y^e stenche of y^e stable and euyll ayer; myrrre, for to comferte y^e tendre membres of y^e chylde."

† Dillmann, 'Das Christliche Adam-buch des Morgenlandes.' Gottingen, 1858.

disciple of S. Chrysostom, who spent his life in writing letters of spiritual advice. Over two thousand of them remain, remarkable for their sense, clearness, brevity, and skill in the Holy Scriptures.

At Gloucester in England, that of S. *ELDAD* son of Geraint, A.D. 450?
bishop, who is said to have caused the bodies of the Britons to be buried after a great battle on Salisbury Plain. S. Aldate's churches at Oxford and Gloucester are named after him.^a

At Stirling in Scotland, that of the Patron, S. *MODAN* 507.
abbat of Dryburgh.^b

At Adana in Cilicia, the memorial of S. *THEOPHILUS* the 538.
Penitent; whose legend relates that as Treasurer of that church he so well managed its affairs, that all loved him, and on the bishop's death clergy and people all agreed to elect him, and presented him to the Metropolitan-bishop: but Theophilus obstinately refused the charge. The new prelate at the instigation of certain of the clergy removed him from his office; and he then yielded to temptation, so that he even had recourse to sorcerers to recover his dignity. He applied to a Hebrew, who took him to the Circus of the city at midnight, bidding him not to be afraid but to beware of crossing himself. On a sudden he showed him persons in white mantles making acclamations, with a host of candlesticks, and a Prince sitting in the midst. It was the Devil and his ministers. That unhappy Hebrew, holding the treasurer by the hand, led him to that accursed crew; and on his wishes being signified, Theophilus began to kiss the Prince's feet and intreat him. The Devil said to the Hebrew, "Let him deny the Son of Mary, and herself whom I hate, and put it in writing, and he shall obtain of me whatsoever he pleases." The treasurer said, "I deny Christ and His Mother"; and made out a bond, sealed it with wax, and signed it with his own ring. Next day by some Divine providence the bishop restored Theophilus to his office, acknowledging before all the clergy and people that he had sinned in subjecting so fit and perfect a person to the government of others. Theophilus now had it all his own way; and he and his ally in secret extolled the power of their patron. But not long after the Hebrew was detected and condemned to be burnt. Theophilus came to himself; and, after forty days' constant prayer and fasting in the church of the Virgin, obtained in a vision the restoration of the cursed bond of abjuration through the intercession of the Mother of God; and

^a Sarum Martyrol.

^b Sir Walter Scott alludes to this Saint in 'The Lay of the Last Minstrel,' Canto vi.

after a public confession of his sin and reception of the Eucharist died in peace.*

- A.D. In Picardy, that of *S. LIETPHARD* bishop of Dorovernia or
 641. Canterbury, murdered on his return from Rome. Also, of
 blessed *ONASTANCIUS* his brother, *prelate* of London.^d
856. At Mainz in Germany, that of *HRABANUS MAGNENTIUS MAURUS* archbishop; whom some suppose to be the author of the hymn *Veni Creator Spiritus*, 'Come, Holy Ghost, our souls inspire.'
1190. At Sempringham in Lincolnshire, the feast of *S. GILBERT* abbat; who, being parish-priest of his native place, established a community of poor recluse virgins adjoining the church, and another of laymen. His manner of living was most severe, abstaining even from fish during Lent and Advent. He always used wooden dishes and cups of horn; at table he would set apart the best morsels for the poor in what he called 'the Dish of the Lord Jesus.' He died the father of twelve thousand religious.*

FEBRUARY V.

The memorial of the patriarch Jacob.^f

251. At Catania in Sicily, the feast of the Patroness, *S. AGATHA* virgin and martyr; who, being apprehended under pretext of the Christian *superstition* (so the world then termed our holy Faith) by the Praetor of Sicily Quintianus, was handed over

* Life by Eutychianus, translated into Latin by Paul the Deacon of Naples, in Bolland. This famous legend, so well known in the Middle Ages, I have judged historically too important to be omitted: and surely, it is more edifying than the apocryphal details of revolting butcheries that disfigure the Roman Breviary. Pious Alban Butler, trammelled by his engagements as a Roman priest, could not refuse the *authority* of his Breviary and of Pius V.; but in return he sacrificed much that was quaint or imaginative to the prosaic scepticism of the last century. In this instance, the election by *clergy and people* and the mention of the 'Metropolitan-bishop' (not Archbishop) point to the early date of the story: while the more dignified conception of the Evil One is akin to the eastern delineations of *Eblis*. Is it not our own Shakspeare, who says, "And let the Devil be sometimes honoured for his *burning throne*?" I may observe, that the hard lines meted out to the Hebrew and the light penance of Theophilus are strokes worthy of the Fathers of the second Nicene Council.

^d 'Praesul Londriarum.'—*Bolland*. These were possibly *titular* British or Welsh bishops, for no British see existed at this date east of the Severn. The names have no affinity with Welsh roots; but then Keltic names are often strangely disguised. Such apocryphal fragments as these contain grains of truth.

* Bolland. It may interest some to learn, that the lady Gwenllïan, daughter of the last Keltic Prince of Wales by his consort Eleanor De Montfort, ended her days as a nun of Sempringham, pensioned by her kinsman Edward ij. It was a *cheap* provision. ^f Peter Natalis.

to a wicked woman Aphrodisia for an evil purpose. After she had endured a thirty days' martyrdom from that vile woman and her nine abandoned daughters, the attempt was given up; and Agatha, reproached by the Praetor for her *servile* manners, (that was another brand of infamy occasioned by the Cross of shame), was committed to prison, whither she went proudly, as if invited to a banquet, commending her combat to the Lord. Next day she was tortured and had her breasts cut off, appealing thus to the brutal judge, "Cruel tyrant, are you not ashamed to cut off in a woman that, wherewith your mother suckled you?" The night following she was healed by one whom she believed to be the Apostle S. Peter. She expired in prison; and when her body was laid in the grave, there came a youth in silken garments, followed by many fair boys clad in white, who set thereby a marble tablet inscribed, "A pure and sound mind, honour to God, and deliverance to the fatherland." He was seen no more: whence some doubted not but he was an angel of God.^c

At Vienne in France, that of *S. AVITUS* bishop and confessor; one of those great Gallo-Roman nobles, who in the downfall of the Roman empire recovered within the bosom of the church the honours and influence which they had lost in the world. Avitus is the firstborn of that family of great poets created by Christianity; that power, which has changed the human mind, elevated its strength, and enlarged its dominion. His poems on the Creation, Original Sin, and the Judgment of God, bear a striking resemblance to our own epic of *Paradise Lost*. A.D.
525.

At Glastonbury in Somerset, that of *S. INDRACTUS*, a king's son of Ireland; who, returning from pilgrimage to Rome, and intending to visit S. Patrick's tomb at Glastonbury, was with his company murdered at Shapwike in their beds by servants of Ina king of Wessex who thought they had much riches. For they carried large bags full of parsley and other seeds, which they purposed to carry to Ireland; their staves too, after the Irish manner, were tipped with brass, that looked like gold. The fact was discovered to king Ina by a column of ærial fire, which rested on the bodies of the *martyrs*. Indractus was laid on the left of the high altar of Glastonbury abbey; and his festival was afterwards kept there.^b 689.

^c *Breviarium de Camera*, i.e., the *un-reformed old Roman Breviary*. Mabillon notices in 1688 in the South of Germany the above inscription, put up at the doors of houses and bed-chambers, invoking S. Agatha against fires. She is the Patroness of Malta, and is invoked during the eruptions of Mount Aetna.—*Iter Germanic. Nouv. Biogr. Générale*.

^b William of Malmesbury.

In Cornwall, that of *S. PROBUS* confessor.¹

In Scotland, that of *S. BUO*, a Scot, apostle of Iceland.¹

A.D. At Köln in Germany, that of *S. ALICE* or *ADELAIDE*
1015. abbess.

FEBRUARY VI.

At Smyrna in Asia Minor, the feast of *S. BUCOLUS* bishop, a disciple of the Apostles ; who was buried in the cemetery outside Smyrna, where "now grow the myrtles" endowed by God with healing properties.¹

255. At Clermont in Auvergne, that of *S. ANTHOLIN* martyr.

304. At Caesarea in Cappadocia, that of *S. DOROTHEA* virgin and martyr ; who, having converted her back-sliding sisters Christe and Kalliste to the faith, so that they were condemned to be burnt, was addressed by the President Apricius as a witch and ordered to sacrifice. She replied, "I will suffer anything you please for Christ my Lord and Spouse, in Whose garden of delight I shall gather roses and apples, and be glad with Him for ever." As she was led forth to execution outside the walls of the city, Theophilus the prothonotary asked her in sport to send him roses from the orchard of her Spouse ; which she promised to do. At the place of her agony she prayed the Lord for all, who to the honour of His Name should keep the memorial of her passion, that they should be saved in all tribulations, and chiefly be delivered from shame, poverty, and false charges, and at the close of life obtain repentance and remission of all their sins ;¹ and that women in childbirth might be speedily relieved by the invocation of her name. She was bending to the stroke of the headsman, when there appeared before her a fair child barefoot, clothed in purple, with curly hair, whose garment was set full of golden stars, bearing in his hand a little basket with three roses and as many apples. To whom Dorothea said, "I pray thee bear them to Theophilus the scribe." She was beheaded : and presently, as Theophilus was standing in the palace of the President, this child appeared and drew him aside, saying, "These roses and apples my sister Dorothea sends to thee from the orchard of her Spouse." He vanished ; and Theophilus, praising Christ, Who was able to send flowers and fruit in the month of February, when not a leaf was out by

¹ Browne Willis.

¹ Camerarius.

¹ Bolland, citing the Greek Anthology.

¹ Poverty is the heritage of saints : so we must presume, that, if *S. Dorothy* thus prayed, it was rather, in the spirit of *Agur* the son of *Jakeh*, to secure them from *penury*.

reason of excessive cold, suffered death in the glorious confession of His Name.^m

In Scotland, that of *S. MERIN* monk, who brought *S. Andrew's* relics hither from *Patras*.ⁿ A.D.
488.

At Arras in France, that of *S. VEDASTUS* bishop, 'called commonly in English *S. Foster*,' and of *S. AMANDUS* bishop of Utrecht.^o 540.

At Wells in Somerset, that of blessed *INA* king of Wessex, Founder of that magnificent minster of Wells; who retiring to Rome was buried in the entrance of *S. Peter's* church. 727.

FEBRUARY VII.

At Jerusalem, the memorial of *Zacharias*, son of *Barachias*, "who was slain between the temple and the altar."

At Augusta Trinobantum (London) the feast of *S. AUGUSTINE* bishop and martyr. 305.

In Scotland, that of *S. RONAN* hermit.^p 603.

At Lucca in Tuscany, that of the Patron, *S. RICHARD* king of East England and confessor, who died at Lucca on his return from pilgrimage to Rome; the father of *SS. Willibald* bishop, *Winebald* abbat, and *Walpurgis* abbess. 722.

At Liège in Flanders, that of the Patron, *S. MAINGOLD*, son of an English king, monk and martyr.^q 892.

At Camaldoli in Tuscany, that of *S. ROMUALD* abbat, of the illustrious family of the Dukes of Ravenna. In youth he was inclined to fleshly sin, yet his heart occasionally yearned for God. For when he went hunting and found some pleasant spot among the forests, anon he would remark how well solitaires might there find rest from the turmoil of the world. It hapt that his father *Sergius* and a kinsman had a feud about some land. They met in arms and fought hand to hand, and *Sergius'* opponent fell. *Romuald* was present; and stung with remorse fled to the monastery of *Classis* to do penance. While there he saw in a vision at daybreak the blessed martyr *Apollinaris* issuing from under the altar, clad in priestly robes, with a golden thurible in his hand, and censuring all the altars in the church; after which he returned whence he came. And while

^m From the old Breviary of Würzburg, MS. Laud 801. Bodlei. Oxon. Golden Legend. The modern Roman Breviary has dropt the poetry of the legend, retaining the usual surplus of tortures. Were the last revisers Inquisitors?

ⁿ Ferrari.

^p Adam King.

^o Sarum Mart. Hence the surname 'Foster.'

^q Missale Leodiense.

he appeared, a flood of sunlight filled the whole church. Hereupon Romuald received the religious habit. His zeal against the lax monks forced him to retire to Venetia to a hermit named Marinus, well-meaning indeed but ignorant, who used to sing the psalter through every day. As Romuald would afterwards pleasantly say, they walked about, saying twenty psalms under one tree, and thirty or forty under another. Romuald could not read, and this bending the eyes downward bred intolerable disgust. But Marinus sat opposite him with a rod in his right hand, and would very often strike him on the left side of the head. This regular musical notation nearly cost Romuald the hearing of his left ear. For some time he dwelt a solitary in the marsh of Comacchio, where from dank air and filth his flesh became so green that he hardly differed from a lizard.^r He was appointed abbat of Classis, but threw up his staff owing to the irregularity of the monks. His life was spent in moving about in Italy, building new monasteries. The most celebrated of them was Camaldoli in the Apennines amidst a beautiful forest of pines. He was venerated by the emperors Otto the third, and S. Heinrich. Whatever sinners, especially of the great, came into his presence, they were afraid as if before the Majesty of God. He won illustrious recruits; among them, Peter Urseolus, Doge of Venice, and John of Gradenigo, with whom he lived three years, sowing wheat and living by manual labour. He used to say, it was better to say one psalm with compunction than run over a hundred with a roving mind.^s The holy father died in his cell after sunset, a hundred and twenty-three years old.^t

A.D. 1471. At Stroncone in Umbria, the memorial of blessed *ANTONIO*, monk of the strict Franciscan observance. His greatest delight was to assist at mass or office. His devotion led him to light as many wax tapers as possible on the altar.^u He avoided idleness like a pestilence. If he had any spare time, he would spend it in making wooden crosses, in the monastery wood and other fit places, so framed as to excite the pity of the beholders.^v

1642. In Ireland, the obit of *WILLIAM BEDELL* bishop of Kilmore; whose virtue so won men's hearts, that, though he died a prisoner in the hands of the Irish rebels, they attended his

^r Some would tone down this *vivid colouring*, which Peter Damian so honestly records. Alban Butler, I think, omits it. But it is necessary to exhibit it, as a caution against a vicious extreme of religious enthusiasm.

^s Doubtless he well remembered the folly of his old tutor Marinus.

^t Life by S. Peter Damian.

^u This arose from a persuasion that Christ told him in a vision, that a mass lit with many lights was very pleasing to Him! If this savours of southern superstition, let northern Christians recollect how their cold and unlighted Tables would affect Italians.

^v Bolland.

remains to the grave and fired a salute over it, crying in Latin, "May the last of the Englishmen rest in peace!" A Roman priest exclaimed, "O may my soul be with Bedell!"*

FEBRUARY VIII.

In Babylonia, the feast of *S. SADOOTH* (or Shah-doust) bishop of Seleucia and Ctesiphon, and martyr. A.D. 342.

At Fécamp and Jumièges in Normandy, that of *S. CUTHMAN*, Patron of Stenynges in Sussex.*

At Muret in the Limousin, that of *S. STEPHEN* abbat, 1124.
Founder of the Order of Grandmont; who at the age of thirty retired to the mountain solitude of Muret, and wedded himself to Christ with a ring, the only thing which he retained of his worldly substance. He left his institution without temporal possessions, confident that God would grant what was expedient, as long as his disciples forsook not the way of truth. After death he appeared to a certain Canon in the rose-red tunic of a deacon, betokening his life-long martyrdom.†

At Rome, that of *S. JOHN* of Matha priest and confessor, 1213.
Founder of the Order of the Holy Trinity for the Redemption of Captives, in conjunction with Felix of Valois and Raymond of Peñaforte.* That wise pontiff Innocent the third encouraged the good work by a letter to the Miramamolín in Morocco, and also by the substantial aid of endowments at Rome to serve as a base of operations.

FEBRUARY IX.

At Alexandria, the feast of *S. APOLLONIA* virgin and martyr; 253.
who having first had all her teeth knocked out, and being threatened with burning alive, vigorously leapt into the fire of her own accord, and was consumed.*

* Life by bishop Burnet.

† The Harleian MS. 8776 gravely states, that this saint frequently ('saepius') while at prayers *hung his gloves on a sunbeam!* Admire, Reader, the leaden wit that could invent, and the effrontery that perpetuated, this insipid fable. It is told also of S. Arnab of Riom and of S. Aldhelm of Shirborne, substituting for gloves the *chasuble* after mass. Perhaps, of others. In Aldhelm's case, the Golden Legend *naively* adds; "And the same chesuble is yet at Malmesburye, the colour thereof is purple." As if it had imbibed its tint from the friendly sunbeam!

† Bolland.

* The Trinitarians' habit was the tri-color, red, white, and blue.

* Euseb. H. E. vi. 41.

A.D.
260. At Antioch, that of *S. NICEPHORUS* martyr, a layman, the attached friend of a priest named Sapricius. Between them there at length arose such dissension, that from devilish hatred they avoided each other in the street. At last Nicephorus came to himself, and got some friends to go to Sapricius on his behalf and beg him to forgive him. He sent a second and a third time; but the other, being implacable, forgave him not, forgetting how the Lord Jesus Christ said, "Forgive, and it shall be forgiven you." Nicephorus then himself ran to his house, and flung him at his feet, saying, "Forgive me, Father, for the Lord's sake." But he would not even so be reconciled to him; when he ought without exhortation on the first apology to have received him, as a Christian and a priest. Suddenly there arose a persecution; Sapricius was seized, and after bitter torments received sentence of beheading. Nicephorus met him twice on his way to execution, and intreated him to forgive him; but he, having a callous heart, would not even answer him a word. Wherefore the Lord, for that Sapricius had no mercy nor sympathy towards his neighbour, deprived him of His grace. Seeing the sword bared for the fatal blow, "Do not strike me," said the wretched man to the executioners, "for I will sacrifice to the gods." So, blinded by revenge, he denied Christ and became an apostate. Whereupon Nicephorus declared himself openly a Christian, and was beheaded.^b

560. At Lhandav in South Wales, that of *S. TELIAVUS* (or Teilaw) bishop and confessor, the Patron of the diocese. He was the son of Ensic and Guenhav (*Fair-summer*) the daughter of Linonui. He was taught in the Scriptures by Dubricius at Henlhan on the Wye, and afterwards by Paulinus, when he became the intimate friend of S. David; whom he accompanied with Padarn on pilgrimage to Jerusalem. There he is said to have been consecrated bishop, along with his friends, by the patriarch John the third.^c Gifts were presented to them, suitable to their respective merits; to Padarn, a staff and choral cope of silk, because he was a noble chauntor; to David, a

^b Ruinart.

^c Some have attributed this eastern consecration to an after-thought of the church of Menevia to maintain its independence of the Roman patriarch and his subordinate See of Canterbury. But these traditions of pilgrimages from the West to Jerusalem occur too frequently to be easily set aside; the designation of notable strangers to the episcopate by a great Patriarch would not be a violation of discipline, in a country where the diocesan system was not yet developed; and the Papal claim to Supremacy and Universal Jurisdiction cannot be sustained without the support of the *forged* Decretals. It is true that David became archbishop by the cession of Dubricius and the election of the Synod of Lhan-dewi Brevi. But he might have previously possessed the Episcopal character.

wonderful altar, no one knew of what material, because he celebrated more agreeably than the others ;^d but to Teilaw gave they a bell sweeter than any organ, because of his excellence as a preacher. On his return he became bishop of Lhandav ; but when the yellow Plague^e broke out in Wales, he retired to Armorica to his friend Sampson archbishop of Dol, where, it is said, they both planted an avenue of fruit-trees extending three miles from Dol to Cai. Returning to Wales after seven years, he landed at the port of Dingerein in Cornwall, and gave the last sacrament to the king Gereint. Teilaw died in a good old age at Lhandeilo-vawr on the Towy. A dispute arose about his remains ; and portions of his relics were preserved at Lhandav his see, at Caermarthen near where he died, and at his birthplace Pennalun in West Wales (probably near Tenby).^f

At Llanengan in North Wales, the feast of *S. EINION* or Ninian the king.^g

At Ratisbon in Bavaria, the obit of blessed *MARIANUS* the Scot, abbat. A.D.
1088.

FEBRUARY X.

At Antioch in Pisidia, the feast of *S. CHARALAMPIUS* priest and martyr. 202. We are told, in his Acts, of a dream of Galena the emperor's daughter : " I seemed," she says, " to stand before copious waters, and suddenly I saw a park, wherein were fragrant trees of every kind; and in the midst thereof was a vineyard, and in it a tall cedar, and a fountain at its roots. But the sturdy park-keeper would let no one go in. And my spirit yearned to go to my father and Crispus the Prefect; but the keeper hurled a brand to destroy them. I was seized with great fear, yet begged I might be allowed to stay there. The keeper said he would take me in with honour, sitting on his shoulders. I entered the vineyard beneath the cedar, at the bubbling margin of the fountain, where I heard a voice, saying, ' To thee is this dwelling given, and to them that are like thee.' " Charalampus thus expounded the dream. The many waters were the gifts of the Holy Ghost; the enclosed park, the way whereby the just enter; the vine-

^d It was of *sapphire*, i.e., lapis-lazuli, and was preserved as a relic at Glastonbury abbey ; a proof, by the way, that the tradition was not a *Welsh* after-thought.—*Joannes Glastoniens*.

^e ' Y Vád Velen.'

^f Lives in Capgrave's *Nova Legenda* and in the *Liber Landavensis*.

^g Leland says, " where was a late a great Pilgrimage."—*Itinerary* v. 48. It is not far from the holy isle of Enlhi or Bardsey, also a resort of pilgrims.

yard, the root of the just; the tall cedar, the surpassing glory of the angels; the fountain was the science of praise; the fragrant trees were the choirs of angels; the park-keeper, who bore Galena on his shoulders, was Christ the Lord.^b

A.D.
543.

At Monto Cassino in Italy, that of *S. SCHOLASTICA* virgin and abbess, the sister of *S. Benedict*; who, visiting him according to custom once a year outside the monastery, requested him on one occasion to stay all night, as they were earnestly discoursing of the joys of heaven. On his saying, "I cannot remain outside my cloister," she bent her head in prayer. Not a cloud was to be seen in the sky. But when she raised her head, there burst such a storm of thunder and lightning, with such a deluge of rain, that *Benedict* and his monks could not stir a foot beyond the threshold. It seemed that the Lord had heard the prayer of His spouse. The third day thereafter *Benedict* in his cell believed he saw the soul of his sister mount up into heaven in likeness of a dove; and caused her to be laid in his own tomb, that, as their souls had been united in God, so their dust might mingle in the grave.¹

FEBRUARY XI.

In Egypt, the memorial of *S. JONAS* monk, who had sole charge of the garden of his monastery, and planted many fruit-trees, yet never tasted of one of them to his dying day. He worked all day; at sunset he sat in his cell rope-making, and this not by fire or candlelight, but in the dark, and reciting Scriptures by memory. He died as he lived, and was found with green withs in his hands.¹

680.

At Whitby in Yorkshire, that of *S. CAEDMON* monk. He was once a simple herdsman at a merry meeting in the old Saxon times, and it was the rule that all should sing in turn. When he saw the harp coming near him, he rose from supper, and went to the cow-house, for it was his duty to look after the cattle that night. When he slept, some one hailed him and said, "Caedmon, sing me something." He replied, "I cannot sing; therefore left I the supper." "But you must sing for me," said his visitor. "What should I sing?" "Sing the Creation." Upon this he immediately began to sing in honour of His Maker verses he had never heard before. On

^b Bolland. This dream, whether apocryphal or not, deserves a place among the grand series of Christian allegories from the too little known Visions of *S. Hermas* down to the immortal work of *John Bunyan*.

¹ *S. Greg. Magn. Diall. ij. 88, 84.*

¹ Bolland.

awaking he retained in memory all he had sung in his sleep. He was brought to the abbess Hilda at Streneshalch, who in presence of many learned men bade him recite his song; and it seemed to all that he had received a divine grace. She induced him to become a monk, and had him taught the course of Sacred History, which he turned into sweet song. He died in a manner worthy of his religious life.^a

The memorial of blessed *WILLIAM*, an Englishman by birth, the first Latin archbishop of Tyre in Syria, and the historian of the Crusade. A.D.
1137.

FEBRUARY XII.

At Abitina in Africa, that of *SS. SATURNINUS, DATIVUS*, 394. and many others, martyrs; who were apprehended in the house of Octavius Felix, as they were celebrating the Lord's day as usual; to wit, Saturninus the presbyter with his four children, that is, Saturninus the younger and Felix, Readers, Mary a nun, Hilarian a child. Besides Dativus who was also a senator, Felix, another Felix, Emeritus, Ampelius, Maximian, Thecla, Victorian, Caecilian, Prima, Eva, Dantus, Margaret, Major, Caecilia, Victoria, and others, in all forty-nine: these were brought forth in high spirits to the market-place of the colony of Abitina. It was in the time of Dioclesian. Taught by the firmness of the Christians in the former persecutions, the heathen magistrates in general no longer called on them to deny Christ directly, but rather to give up meeting together for worship and to surrender copies of the Holy Scriptures to be burnt. And even this was done under cloke of loyalty and obedience to the Civil Powers. Fundanus the sometime bishop of Abitina had complied with this *legal* view of his duty, and had given up the Scriptures to be burnt.¹ But Heaven fought for its own Book. For when the sacrilegious magistrate put the Scriptures to the fire, suddenly comes a shower while the sky is calm, and extinguishes the fire. There was a storm of hail, and the whole country was laid waste by the raging elements. The martyrs were sent in chains to Carthage; and all the way they joyfully sang hymns and canticles to the Lord. Dativus was first racked by order of the Proconsul, when the

^a Life by S. Bede.

¹ From this example we may judge what would have been the line of conduct of our modern Erastians, had their lot been cast in those severe times. How easily with a little management would they have accepted the august conditions of Dioclesian, and won for themselves the eternal infamy of the *Traditors*!

most courageous martyr Thelica exclaimed, "We are Christians! We held the meeting!" The fury of the magistrate was a-blaze, and he caused him to be torn with hooks. Amidst his torments Thelica kept crying out, "Ye do unjustly, unhappy men! ye torture the innocent. We are not homicides; we have committed no fraud. God have mercy! For Thy Name's sake grant me endurance!" And as the hooks ploughed his side lustily, and the blood gushed out with violence, he heard the Proconsul saying, "You begin to feel what you must suffer." And he added: "To glory! I thank the God of empires! The Eternal Kingdom appears, the incorruptible Kingdom! Lord Jesu Christ, we are Christians, we serve Thee; Thou art our Hope, Thou art the Hope of Christians! God most holy, God most high, God Almighty! To Thee we give praises for Thy Name, Lord God Almighty!" The judge said, "You should have kept the command of the Emperors and Caesars." With wearied body but constant speech he proclaimed, "I care not but for the law of God, which I have learnt. I keep it, I will die for it." Thelica was remanded to prison. It was now Dativus's turn. Here Fortunatianus, Victoria's brother, a man of the long robe and at that time alien to the Christian religion, begins to accuse him with profane words: "This is he, my lord, who in our father's absence, when we were pursuing our studies here, seduced our sister Victoria, and took her with him hence from the most splendid city of Carthage to the colony of Abitinae, together with Secunda and Restituta; and who would never have entered our house, save when he was alluring the girl's mind by certain persuasions." But Victoria straightway broke in with Christian liberty; "I went by no one's persuasion," she said, "nor came I with him to Abitinae." Dativus kept praying, "Help, I beseech Thee, Christ, have pity! Save my soul, keep my spirit, that I be not confounded! I beseech Thee, Christ, grant me endurance!"^m Saturninus the presbyter, being asked why he had done against the imperial precept, replied, "The Lord's day cannot be intermitted. The Law so orders." Then the executioners rush on the presbyter's aged body, and lacerate him with exquisite tor-

^m How natural and truthful are the minute details recorded in these genuine Acts of the Martyrs! I would not miss a particle of them! The spirit indeed is willing, but the flesh is weak, and drinks of the bitter cup of the Passion, only when inundated by the Spirit of God. Whence came such words then as are put in the mouths of SS. Marcus and Marcellian in the Roman Breviary (June 18.), who in extreme torments say, "Would that He would let us suffer this, as long as we are clothed with this corruptible body?" Not from any sincere records, we may be sure, but from the dusky workshop of some Italian dreamer.

ments. You might see his bones, to the horror of the lookers-on, showing pale amidst the red blood; while he kept praying, "I beseech Thee, Christ, hear me. I thank Thee, O God, bid me be beheaded. Christ, be merciful! Son of God, help me!" "Why didst thou do against the precept?" said the Proconsul. "The Law so orders it," says the presbyter, "the Law so teaches."^a In examining Felix, the judge said with studied caution, "I do not ask whether you are a Christian, but whether you formed a Meeting or have any Scriptures? As to being a Christian, be silent. If you were at the Meeting, answer." He was confounded by the reply. "We celebrated the Meeting most gloriously, we have ever met on the Lord's day to read His Scriptures." The rest with one voice declared they were Christians, and were reserved for martyrdom. And lest the most devout female sex should come short of such glory, all women united were crowned in Victoria. Chastity shone in her as a natural advantage; and the fair faith of the soul corresponded with the beauty of her person. In her tender years there appeared in her a certain dignity allied to her future passion. When of riper age she was on the point of being compelled by her parents to marry, the girl secretly let herself down from a window, and supported by the winds was caught safe on the ground. Escaping from the very wedding-company she fled to the church, and preserved the tresses of her consecrated head in perpetual virginity. Her brother Fortunatianus, who was her advocate, asserted with vain arguments that she was out of her mind. She denied it; and, when asked Would she go with her brother? answered, "I will not, because I am a Christian; and they are my brothers, who keep the commandments of God." There yet remained Hilarian, one of the sons of the martyr Saturninus. When asked, "Didst thou follow thy father or thy brothers?" suddenly a juvenile voice is heard from the little body, "I am a Christian, and of my own accord and will I kept meeting with my father and my brothers." You heard the martyr-father's voice proceeding from the lips of his sweet child! The Proconsul, thinking to terrify him, said, "I will cut off your hair for you, and your nose and ears, and so dismiss you."

^a From this re-iterated assertion of the binding obligation of the Lord's day on Christians, it would seem as if the African church held with Protestants, that the authority for its observance is Divine and Universal and that it inherits the sanctions of the Sabbath. For no mere Apostolical custom or Tradition could be dignified with the emphatic phrase, 'the Law.' Conflicting Apostolical traditions, for example, may be cited for the time of keeping Easter. Yet nowhere do we find Antiquity ascribing the term 'Sabbath' to the Lord's Day.

But the boy replied, "Do what you will, for I am a Christian." Being ordered off to prison, he said joyfully, "Thank God!"^o

A.D.
381.

At Antioch in Syria, the feast of *S. MELETIUS* archbishop and confessor. When the Arians had the upper hand, they translated Meletius bishop of Sebastia in Armenia to the see of Antioch, thinking they had in him one of their own creed. It appears that the Catholic party also consented to the appointment, and subscribed a document, which was deposited in the hands of the illustrious Eusebius bishop of Samosata. This was in the reign of Constantius. In his very first sermon Meletius bore testimony to the doctrine of the Consubstantial Word. He also witnessed before the emperor, who banished him, and appointed Euzöius a rank heretic in his room. A small party of orthodox Catholics had remained at Antioch since the expulsion of the patriarch Eustathius in A.D. 331. They went commonly by the name of *Eustathians*. Seven heretical bishops had been appointed in the meantime. When Julian recalled all the bishops from exile, Lucifer bishop of Caralis in Sardinia, on his return to the West, was induced to consecrate Paulinus bishop for the Eustathian party; and by this precipitate and uncanonical act perpetuated the schism during eighty-five years. Meletius on his return sought to ensue peace; and proposed to Paulinus to unite their flocks, beautifully adding, "If the episcopal throne breeds strife, I will try to remove it. For I will set the Holy Gospel therein, and let us both sit on either side of it; and whoever of us shall survive the other, let him take charge of the entire flock." But Paulinus would not come to terms; and the imperial commissioners assigned the churches to Meletius, leaving Paulinus in his Dissenting position. The case of Meletius is most important as bearing on the condition of rival or separated communions in the later history of the Church.^p This great patriarch, called by his contemporaries the

^o Ruinart. The sequel, corrupted by the Donatists, is given in Baluzii Miscellan: Tom. ij.

^p To make it still plainer, the position of Meletius was that of the Anglican Church, which is now gradually recovering and fortifying her claim to Catholicity, after it had been well nigh torn to shreds in the storm of the Reformation. He had been compromised by a seeming alliance with heretics, but presently vindicated himself. The Church of England has been called 'the bulwark of Protestantism' in a sense opposed to her own canonical declaration of adherence to Primitive and Catholic standards: may she too succeed in clearing herself of the suspicion of complicity with heresy! The position of Paulinus is that of the Papal Mission in England, originating indeed in the Recusants of 1570, but deriving its character, not from an indigenous succession, but from foreign consecrators. Or again, Meletius occupied the position of such men as Beveridge and Wilson, appointed bishops by Governments hostile to the Apostolical principles of the Church, but themselves orthodox and ex-

divine Meletius, acknowledged by the State as *the lawful Bishop*, the prelate who won the special veneration of the orthodox emperors Jovian and Theodosius the great, looked up to as their head by nearly all the bishops of the East, the President of the second Oecumenical Council of Constantinople in A.D. 381, *died out of communion with Rome and consequently with the West*. He baptized S. Chrysostom, and was upheld by SS. Basil and the Gregories. And after his death the very churches, who refused him communion living, acknowledged him to be a saint.⁹

At Aniane in Languedoc, the feast of *S. BENEDICT* abbat. He A.D. 832. was the son of the count of Maguelonne, and was in attendance on Karl the great in Italy; when, being in imminent peril in crossing a torrent, he vowed to forsake the world, and became a monk near Dijon. His austerities were such, that his skin hung like the dewlaps of an ox.⁷ He was made cellarer; but was unfavourably regarded by the brethren, because he did not supply them with cups as they liked.⁸ Though elected abbat, finding he could not agree with them, he returned to a property of his own on the rivulet Aniana near the river Hérault, where he built a small monastery. For he wanted not handsome walls, red tiles, or frescoed roofs, but simple straw and cheap materials. He would accept donations, but not serfs bound to labour on the land, nor yet endowments by charter; but bade his monks be free.⁹ Their poverty was such that they had only one ass; and an ungrateful guest once stole the iron furniture of their mill. They used their bed-covering to wrap round them at the cold early matins. Benedict would have no silver vessels for communion. At first they were of wood, then of glass, till he reached tin. He refused a silk chasuble. But later on he built a handsome church. There were *seven* candlesticks of admirable workmanship, after the pattern of those of Beseleel. Before the altar hung *seven* lamps of inestimable work, which skilled artists pronounced to be wrought in Solo-

emplary. Paulinus was by anticipation a Nonjuror, like Collier; sound, but betraying the acrimony bred by isolation and persecution.

⁷ From Theodoret and others. I should add that Meletius is slightly spoken of by S. Jerome. But then Jerome had a tendency to bespatter his opponents. He was, in this instance, a prejudiced foreigner; and had been ordained by Meletius's rival, Paulinus.

⁸ Surely in this case, as in that of the lizard's complexion of S. Romuald, it was blameworthy.

⁹ It is but fair to note the soreness of their temptation, to wit, the generous vintage of the *Côte d'Or*.

¹ The truly Christian initiative of S. Benedict with regard to serfdom has found its grandest complement in our day in the emancipation of Russian serfs by the noble Alexander ij.

mon's style. As many silver lamps depended in the choir in manner of a *crown*, and it was the custom to light them on the chief festivals, when the church glitters by night as well as by day. By this number *seven* was understood the sevenfold grace of the Holy Spirit. He drew up a book called the Concordance of the Rules, explanatory of the Rule of S. Benedict, which he ordained to be read daily at matins. He was in great favour with the emperor Ludwig the Pious, who built him a convent called Inda near Aachen ; and often would the good abbat promote the interests of the poor."

A.D. 1180. At Oxford in England, the feast of the translation of the Patroness, *S. FRIDESWIDE* virgin.*

1202. At Nort near Strassburg, the feast of *S. LUDAN*, Patron of Elsass ; the son of a Scottish chief, who died there under an elm-tree on his return from pilgrimage to Rome, when the church bells rang of their own accord.†

FEBRUARY XIII.

At Antioch in Syria, the feast of *S. Agabus* the prophet.

259. At Melitene in Armenia, that of *S. POLYEUCTUS* martyr. He was a pagan, but an intimate friend of Nearchus a strict Christian. In the persecution of Decius, Nearchus told him, that their friendship would end on the morrow. "That cannot be but by death," said the other. "True," said Nearchus, "for we shall be separated by death." And he showed him touching the imperial edicts against the Christians. Then Polyeuctus related, how that Christ had appeared to him in a vision, and had taken from him his soiled military cloke, and given him a splendid mantle claspt with gold, and a winged steed. Nearchus, expounding the dream, succeeded in making his friend a firm believer. He was soon apprehended and put to death, bidding Nearchus follow him, as they had agreed.‡

vj.cent. In Ireland, that of *S. MODONOC* or *DOMINIC* of Ossory, a disciple of S. David of Menevia.¶

* Life by his disciple Ardo. M. Guizot comments unfavourably on the minute and trifling regulations of this later Benedict compared with the broader lines of the Rule of S. Benedict of Nursia. (*Histoire de la Civilisation Française*.) It was the difference between the politic wisdom of the Italian, nurtured in imperial traditions, and the coarse rubble-work of *Witiza the Visigoth*.

† MS. Arundel, 157. Mus : Brit.

‡ Bolland.

¶ Bolland. The Merwing kings of France used to confirm their charters by the name of Polyeuctus.—*Greg : Turon. Hist.* vj. 6.

¶ It is told that on his return to Ireland a swarm of bees followed him, and settled on the prow of the ship. He, unwilling to deprive the com-

In Glamorgan in South Wales, that of *S. DONAT* confessor.*

At Lhanrhaiadry-in-Kinmerch in North Wales, that of the Patron, *S. DYVNOC* confessor.†

At Ely in England, that of *S. EORMENHILDA*, queen and abbess.‡ A.D. 678.

At Shaftesbury, that of the translation of *S. EDWARD* king and martyr.‡

The memorial of blessed *JORDAN OF SAXONY*, the second 1237.
General of the Order of S. Dominic. He is said to have attracted a thousand recruits. He used to frequent University towns such as Paris and Bologna, and often pledged his Bible to pay the debts of the scholars who entered into the Order. Being asked why bishops taken from the monastics were so often failures, he replied, "Because the pope and cathedral chapters chuse them for family reasons or some unspiritual cause. Besides, a monk becoming a bishop goes more against his profession." Some one said of a good Dominican, that he ought to become a bishop; "I would rather," said Jordan, "see him carried on his bier to the tomb than exalted on an episcopal chair." He once wished to re-admit in chapter a renegade friar; but one of the brethren would not consent. "Though he has already done many sins," said Jordan, "perhaps he will do many more." The other said he did not care for that. "Certès, brother," replied Jordan, "had you shed one drop of your blood for him, as Christ has shed His, you would be otherwise minded." The friar in confusion willingly consented. Jordan perished by shipwreck on the coast of Palestine.

At Strata Florida in South Wales, that of blessed *WULFRID* monk, endowed with prophetic gifts.‡

munity of the swarm, returned to S. David, and the bees followed him to their hive. The third time S. David let him go with the bees, and dismissed them with his blessing.—*Life of S. David by Ricemarc*. He was of the noble race of the O'Neills.—*Britannia Sancta*.

* Memorial of Ancient British Piety.

† Browne Willis. A Welshman would be edified by learning that the saint was the son of Medrod ab Cawrdav ab Caradoc. I know not whether Dyvnog be the 'S. Tavanauçus' of one old Welsh Kalendar. His sacred well still remains, a limpid cistern hidden by foliage in a romantic dingle, which preserves his name else clean out of mind among the moderns; and his church has been celebrated by John Mason Neale in his charming work, 'Hierologus, or the Church Tourist.'

‡ MS. Cotton. Titus D. 27.

‡ MS. Cotton. Nero C. 4.

‡ Menologium Cisterciense. I presume the name was *Gruffyddh*, Saxozized into *Wulfrid* through the English channel, whence the Spaniard Henríquez derived his information. It is hard to believe, that a Saxon monk named Wulfrid should turn up in the wilds of Cardiganshire, and in a minster, which was at once the record-office and the mausoleum of the Princes of Deheubarth.

The dedication of the noble church of *S. LAWRENCE* of Ludlow.^d

FEBRUARY XIV.

- A.D. At Terni in Italy, the feast of *S. VALENTINE* priest and
270. martyr.^e
410. In Syria, that of *S. MARON* abbat, from whom the Maronite Christians of Lebanon take their name.

FEBRUARY XV.

121. At Brescia in Italy, the feast of the Patrons, *SS. FAUSTINUS* and *JOVITA* martyrs.^f
367. In Marr in Scotland, that of *S. ERENAEUS* abbat.^g
At Llandogo on the Wye, that of *S. DOCHOW* priest and confessor.^h
In Germany, that of *S. ERWALD*, a Scot, martyr, the apostle of Franconia.ⁱ
600. In Ireland, that of *S. BERAIGH* bishop and abbat, descended from Brian prince of Connaught; of whom it is said, that, when his scholar Colman Coel declared he could have no rest till he saw Rome with his own eyes, he signed his eyes with the sign of the cross; and by the wonderful power of God Colman saw Rome clearly, and so relinquished his pilgrimage.^j
1045. At Wexiö in West Gothland, that of *S. SIEGFRIED* of York bishop, the apostle of Sweden.
1730. In England, the obit of *THOMAS BRAY* priest, who laboured much in America in the conversion of the Indians and negroes, and was the principal Founder of the Society for the Propagation of the Gospel.

^d MS. Harlei., 278.

^e The popular celebrity of the day has no relation to the saint, whose history is unknown; but is a matter of Almanack-lore. So the coincidence of certain saints' days with certain natural phenomena has caused simple folk to identify the saints themselves with them; as in the case of *S. Swithun*.

^f The Roman Breviary gravely states on apocryphal grounds, that they were bound hand and foot and flung into the bay of Naples, and thence rescued by *angels*! "*Merses profundo; pulchrior evenit.*"

^g Ferrari.

^h MS. Cotton. Vespasian A. 14.

ⁱ Camerarius.

^j Life translated by Colgan. Beraigh's pastoral staff, called in Irish *Bacullhgearrh*, that is, 'short staff,' and his bell, called *Clog-beraigh*, were preserved as relics at Glendalough.

FEBRUARY XVI.

At Beroea in Macedonia, the feast of *S. Onesimus* the 106.
disciple of *S. Paul*, bishop and martyr. 95.

At Nicomedia in Bithynia, that of *S. JULIANA* virgin and 309.
martyr.^k

FEBRUARY XVII.

In Scotland, the feast of *S. FINNAN* bishop of Lindisfarne, 660.
the successor of *S. Aidan* and the apostle of Mid-England.

In Ireland, that of *S. FINTAN* abbat of the Ivy Glen.^l 973.

In England, the obit of *GEORGE BULL* bishop of *S. David's*. 1710.
Ordained at the early age of one and twenty by the proscribed
bishop of Oxford, he lived on to serener times; and in the
retirement of a country benefice he, like Hooker, found leisure
to compose works which reflect honour on his communion. He
was the staunch defender of the Nicene Faith; and for his
exertions received the formal thanks of the Gallican clergy,
albeit he lived and died in separation from the See of Rome.
When he was seventy years old, he was consecrated bishop of
S. David's; a mere title, whereby a dying saint might hand
down his name to posterity; and his dust slumbers in the col-
legiate church of Christ Church, Brecon.

FEBRUARY XVIII.

At Jerusalem, the feast of *S. Symeon* the son of Cleo- 106.
pas and kinsman of our Lord, bishop in succession to *S.*
James, and martyr. He was informed against by some of
the heretics as being a Christian and of the house of David.
Having suffered torments for many days to the astonishment
of the governor, he was martyred in the same manner as his
Lord, when he was a hundred and twenty years old. His accusers
were themselves apprehended on the same ground of being of
the royal family of the Jews.^m

At Patara in Lycia, that of *SS. LEO* and *PAREGORIUS*
martyrs. Leo was an ascetic from his youth; his garb was
woven of hair, and he had been an imitator of *S. John* the
Baptist. He saw in a dream his friend the martyr Paregorius

^k In old English, 'S. Jilian mayden.'

^l *Cluain-ednech*, in Welsh *Glyn-iddew*, 'latibulum hederosum.'

^m Eusebius iij. 82.

and himself standing in the midst of a stream, when there was a violent storm, and the torrents came down with a great rush ; and though the stream was very dangerous, he flung himself in and ran to Paregorius, who was on his way to martyrdom. On awaking he understood what would happen, and went to visit the resting-place of the martyr, and that not secretly, but through the market and the temple of Fortune. On approaching he saw lamps and tapers lit up about the temple, and transported with zeal he shattered the lamps and trampled on the tapers, uttering a challenge to the vain gods of the heathen.^a The priests, raising the mob, cried out against Leo as one who diverted the goodwill of Fortune from their city. Leo was apprehended, and testified that one who knew the Only True God would not honour senseless matter fashioned by man's art. He spake of the narrow way that leadeth to life eternal ; and the Procurator smartly observed that he confessed his way was narrow and confined, and invited him to come over to the broad way of the established religion. Leo replied that the Faith was narrow because entered on with affliction, but to those who receive it honestly most broad and affluent. He was inhumanly dragged by the feet along the rocks to a torrent, recognizing the fulfilment of his dream. The brethren, who took up his corpse, wondered to see his face so beautiful and as it were gently smiling ; and thanked God, Who had given His martyr so generous a perseverance.^o

A.D.
295.

At Rome, that of *SS. MAXIMUS, CLAUDIUS*, and others, martyrs. The Right Honourable Claudius, his wife Praepedigna, and their two sons were baptized by the bishop Caius, standing stripped on a wooden basin. And in the same hour the bishop anointed them with chrism, and offered sacrifice for them in the same house, and consecrated milk and honey and the font, and partook with all in the Sacrament of the Lord. Claudius hereupon began to seek out the Christians in their hiding-places and relieve them with food and money. His brother Maximus, Count of the Private Estate, followed his example ; and with him, his wife, and son, was cast into the sea at Ostia.^p

449.

At Constantinople, that of *S. FLAVIAN* the archbishop of the New Rome ; who was buffeted to death at the infamous Synod called 'the Robbers' Meeting of Ephesus,' when he opposed the

^a It is to be regretted that such precipitate taking the law into their own hands deprives some of the early martyrs of our entire veneration. This action of Leo savours of the mad enthusiasm of a Mahometan *fakcer* rather than of the calm dignity of a Christian. Though S. Paul's "spirit was stirred in him, when he saw the city" of Athens "wholly given to idolatry," (Acts xvij. 16) we do not read of his smashing the idols.

^o Ruinart.

^p Mombritus.

violence of Dioscorus the heretical patriarch of Alexandria, who was aided by the brigand Barsumas and a thousand Syrian monks. The clergy of Constantinople exclaimed at the council of Chalcedon, "Flavian lives after death! The martyr will pray for us! Flavian is here! The orthodox is here! Flavian judges in concert with us!"⁹

In Ireland, that of *S. COLMAN* bishop and confessor, Patron of Dromore, Cloyne, and Kilmacduagh. A. D.
686.

FEBRUARY XIX.

At Beneventum in Italy, the feast of its bishop and Patron, 682.
*S. BARBATUS.*⁷

At Hexham in the North of England, that of *S. ACCA* bishop 736.
of Hagustalde.

In Flanders, that of *S. BONIFACE* bishop of Lausanne, a 1265.
native of Brussels, who gave up his see, and retired home to the Cistercian convent of S. Mary's Chamber. It is said, that he received spiritual intimations of the captivity of S. Louis and of the death of William king of the Romans.⁸

FEBRUARY XX.

In Egypt, the feast of *S. BESSARION* abbat. To this holy father earthly cares were unknown: he always lived in the open air, parched by the flaming sun of Egypt, often losing himself as if at sea in the wide uninhabited wastes of sand. He had always under his arm a small copy of the Gospel, that

⁹ Acts of the Synod of Chalcedon. His relics are said to be preserved in the Abruzzo.

⁷ He cut down a famous walnut tree, venerated by the Lombards. His local legend, we are told, asserts that the devil found means to raise suckers out of the root, round which he and his witches from Lapland celebrate by night their infernal orgies.—*Swinburne's Travels*. Why do not these Protestant writers give the text of such startling discoveries?

⁸ Bolland. Less influential than SS. Cadoc and Gregory the great in their tender concern for the souls of Virgil and of the emperor Trajan, the ambitious Boniface presumed to "grieve over the perdition of Aristotle," and was justly repelled by a voice, bidding him to cease; "for he founded not My Church as did Peter and Paul, nor taught My Law!" This was going well nigh to gainsay S. Paul, who says that the gentiles, doing right, yet "not having the Law, are the Law to themselves." (Rom. ij. 14.) Had Boniface kept to his appointed work at Lausanne, he would have spared his idle dreaming over Aristotle. Who is the truer Saint, this summer-noon visionary, or the learned and laborious George Bull, though his portrait lacks the golden arabesque-work of Mediæval illustration?

he might ever hear the Lord's voice. Once he met a naked beggar, and gave him his only garment ; and himself being now naked crouched down, screening himself with his hands, but with the Gospel under his arm. The Commissioner of the peace passed by, and asked "Who has stripped you?" The old man held out the Gospel and said, "*This* has stripped me." The Commissioner gave his own upper garment to the perfect soldier of Christ. A certain brother, having sinned, was separated from the church by the presbyter. Abbat Bessarion rose and went out with him, saying, "I too am a sinner." A brother, living in a community, asked what he should do? "Be silent," said the old man, "and measure not thyself with others." When dying he said, "A monk should be like the Cherubim and Seraphim, all over eyes."[†]

A.D. At Minster in the isle of Thanet, that of *S. MILDRED* virgin
664. and abbess.

780. At Catania in Sicily, that of *S. LEO* the Wonderworker, bishop."

In Yorkshire in England, the feast of *S. RONALD*.[‡]

1154. At Heselbergh in the South of England, that of *S. ULRICK* recluse.[‡]

FEBRUARY XXI.

542. At Scythopolis in Palestine, the feast of *S. SEVERIANUS* bishop and martyr.

640. In Flanders, that of blessed *PIPPIN* of Landen, mayor of the Palace of Austrasia.

[†] Palladius, Hist : Lausiaca.

[‡] What Leo's real claims to honour may be, I know not ; but his legend relates entirely to the strange history of the magician Heliodorus, the son of the *Patrician* Barbara. This worthy casts the *glamour* over the public, passes off stones for gold on his tradesmen, is cited to Constantinople to answer for his offences, disappears in a vessel of water, constructs a *magic* bark out of a laurel rod and so sails to Byzantium in one day, and again eludes justice by demoniacal agency ; but waxing audacious, he disturbs bishop Leo in church by "kicking about like a mule" and making people laugh. He even boasted he would make the bishop lead a dance in public with his presbyters. Whereupon Leo hastened to him, fastened his stole about his neck, saying, "By my Lord Christ, thy *magic* arts shall not avail here;" led him to the Place of Achilles, committed him to the flames, and withdrew not his hand till the wretch was reduced to ashes.—*Contemporary Life, in Bolland.*

[‡] Br. Willis.

[‡] Matthew Paris.

FEBRUARY XXII.

The memorial of the holy patriarch *Merhuselah*.^a

The festival of the Chair of *S. Peter* at *Antioch*; so called, *S. Austin* tells us, because *Peter* the first of the Apostles is related to have this day received the chair of the episcopate.^b Hence our English ancestors called it 'The Chairing of saint *Peter* the apostle';^c and still earlier in the British or Welsh church it was set apart specially for the consecration of bishops, being regarded as the birthday of the episcopal dignity.^a It would also seem, that this was the very day of the holy Apostle's martyrdom, as it is termed in a very ancient Kalendar 'the *Deposition* of *S. Peter* and *S. Paul*.'^b

At *Salamis* in *Cyprus*, that of *S. ARISTION*, one of the Seventy Disciples.^c

At *Hierapolis* in *Phrygia*, that of blessed *PAPIAS* bishop, a hearer of *S. John* the presbyter.

At *Cortona* in *Italy*, that of blessed *MARGARET* penitent, A.D. 1297. of the Order of *S. Francis*. In youth being very beautiful she was led astray by a rich man, with whom she lived in dishonour nine years. She was brought to a sense of her sin by horror caused by the discovery of the remains of her murdered paramour. Refused shelter in her father's home, she sat in the garden under a fig tree all desolate, and begged God to be her father, spouse, and master; and a divine impulse made her go to *Cortona* and demand the habit of the Penitents of *S. Francis*. She found means of establishing a house of Mercy in the house of the Lady *Diabella*. Her austerities grew so, that at last she renounced all dressed food save bread; to which she added a few chestnuts or almonds. The people of *Cortona* were devoted to her; and it was revealed to her, that for every small coin spent on her they should receive a mark of gold in the house of Peace and Consolation. After receiving the Communion, she would exclaim, "Too late have I come to Thee, Father of all! too late have I begun to love Thee!" Then the Lord would

^a The Easterns report him as the inventor of proverbs.—*D'Herbelot*.

^b Sermo 15 de Sanctis.

^c Golden Legend.

^a In the Kalendar of pope *Liberius*, A.D. 350, it is expressly called '*Natale Petri de Cathedra*,' which I find interpreted in an old Dutch Passional as the *Coronation* of *S. Peter*.

^b Kal: *Polemei Sylvi*, A.D. 448. The quaint view taken in the *Polychronicon* of *Ranulph Hygden*, Englished by *Caxton*, will please some: "That yere (88!) *Peter* the Apostel, Jones sone, of the prouynce of *Galylee*, of the strete *Bethsayda*, Andrews broder, bygan to holde the bishopes see in the eeste londes, and was bisshop there four yere, and songe masses, and sayde the *Pater noster*."^c

^c *Constitutiones Apostolicæ*.

comfort her in spirit, saying, "Thou hast begun penitence, daughter, late and early; late, as regards thy delay; early, as regards thy fervent love!" Once on a Good Friday she fainted away at the ninth hour, as in sympathy with Jesus expiring on the cross. On Easter Day standing under the pulpit, she cried out to the preacher, "Where have they laid my Master?" Men and women wept with devout fervour. The preacher Brother Junta replied, "Thy Saviour is so courteous and bountiful, that He will not long defer His Presence." In the Pentecostal season before her death she heard the Lord saying, "Thou art the White Rose of Innocence and the Red Rose of Love! When thy soul is offered before the Father, the whole order of Seraphs is jocund from love of thee. For the Divine Majesty then reveals to them, that thou shalt be set in the seat of their order." She died near sunrise with the song and expression of angels. Her beloved Cortonesi embalmed her remains, and solemnly interred them, wrapped in purple, in a new tomb, with lights and processions.^d

FEBRUARY XXIII.

A.D. 307. At Sirmium in Moesia, the feast of *S. SERENUS* martyr, who was a Greek refugee and a gardener. Having occasion to rebuke a married lady of rank, who walked in his garden at an improper hour with evil intent, he was delated by her husband an imperial guard of the emperor Maximian; and being suspected of Christianity on account of his virtuous scruples, he was on confessing it beheaded.^e

530. The memorial of *S. DQSITHEUS* monk, who is described as a very handsome and delicate youth, in a military cloke, when he sought admission of the abbat Dorotheus. He was the favourite of a Tribune living in great luxury; and had been led to be in earnest about his salvation by visiting Gethsemane, where the punishments of hell were depicted. A respectable lady in purple explained the pictures to him; and on his asking her what one was to do to flee from the wrath to come, her answer was, "Fast and pray continually." She would have done better, had she added the injunction "to do justly and to love mercy and to walk humbly with God." He became a monk, and was set to wait on the sick in the infirmary, and every body was refreshed by his ministry, for he was most gentle in all that he did. He lived about five years in such obedience, that in not a single thing did he his own will or did aught impatiently.

^d Life by Frà Junta, in Boll.

^e Ruinart.

He died of consumption ;^f and as he drew near his end, he said, "I can hold out no longer." "Go in peace," said Dorotheus, "and stand before the Holy Trinity, and pray for us." Some of the rigid brethren began to murmur. They had not seen him fast two days running : they had even seen him partake of a little soup or other sick-diet. What had he done ? They knew not his perfect obedience.^g

At Wenlock in Shropshire, the feast of the Patroness, *S. MILBURGA* virgin and abbess. A.D.
664.

At Faenza in Italy, that of the Patron, *S. PETER DAMIAN* 1072. cardinal bishop of Ostia.^h

FEBRUARY XXIV.

The feast of Saint Matthias the apostle and martyr. Some say that he was the same as Zacchaeus the publican. His election is a proof that the Saviour's commission to the Apostles was by them understood to be extended and perpetuated within the Church.ⁱ Fragments of this Apostle's teaching are traceable in certain apocryphal, but not therefore necessarily untrue, records; whence it may be inferred that, as S. James the Just had been of the sect of the Sadducees and S. Simon Zelotes of the Zealots, so Matthias or Mattathiah had belonged to that of the austere Essenes. He is said to have taught, that "we should fight against and *abuse* the flesh, giving no way to it in regard of intemperate pleasure; but should nourish the soul with faith and knowledge." In a book called his *Traditions* he said, "If the Elect's neighbour has sinned, the Elect has sinned; for if he so conducted himself as reason would, his neighbour also would have had such regard to his way of living as not to have sinned." Another saying of his is this, "Admire the present;"^j hereby, as Clement writes, laying this down as

^f Caused, no doubt, by the injudicious advice of the mysterious lady in purple.

^g Contemporary Life in Bolland. 'Eat no flesh' was the panacea against hell, according to the lady in purple ! This strong tendency of the Easterns to rest the whole of Religion on outward observances should be honestly provided against by those, who would educate Anglicans for future intercommunion with the elder churches of God.

^h By authority of that infallible pontiff Leo the tenth, Peter ranks as a Doctor of the Universal Church. And we think of Austin and John of the Golden-Mouth ! But Western Christendom owes something to him ; he enjoined the repeating the Hours of our Lady and the practice of self-flagellation ! *Χρῖστα χυλκίων.*

ⁱ An old Roman Kalendar refers to it the origin of the creation of Cardinals. ^j *Θαύμασον τὰ παρόντα.*

a first step to further knowledge. For the principles of Natural Theology precede and underlie the teachings of Revelation. Nothing certain is known of his death; though some accounts represent him as stoned to death by the Jews at Gischala in Galilee; while S. Jerome says he was martyred near the haven Hyssus on the Euxine sea.^k

A.D. 616. At Canterbury, the feast of *S. AETHELBERT* king of Kent, vulgarly called by our ancestors *S. Albert*, the first Christian king of English race in this realm of England.^l

In France, the dedication of the illustrious abbey-church of *S. DENYS*, the resting-place of the kings of France.

FEBRUARY XXV.

806. At Constantinople, the feast of *S. TARASIVS* archbishop and confessor. Tarasius contended on behalf of the retention of religious pictures (improperly termed *images*) in churches, to keep up the memory of holy persons and events and to excite the devotion of the Faithful. This was in opposition to the party termed *Iconoclasts* or Imagebreakers, who declared all pictures and statues in churches to be unlawful, while they offered nothing in exchange, nor helped to render the Voice of God in His Holy Scriptures more audible and intelligible to the many. The success of Tarasius let in a flood of superstitions; had he failed, there is reason to suppose, that Eastern Christianity in its feeble ignorance would have succumbed to the energetic simplicity of the creed of Mahomet.^m

The feast of *S. GOTTHARD* hermit among the Alps.ⁿ

^k S. Clement of Alexandria, *Stromateis*. A late writer (Dr. Donaldson) ingeniously supposes him and S. James the Just to be the Two Witnesses, whose corpses lie "in the street of the great city" of Jerusalem. (Rev. xi. 3-8.) "His body," says Caxton, "lyeth at Rome, buried vnder a stone of pourphyrie in y^e chyrche of saynte Marye the maior" (*S. Maria Maggiore*).—*Golden Legend*.

^l Capgrave, *New Legend of England*. *Sarum Martyrology*.

^m I cannot part with Tarasius without recalling the fact, that he was the President of that deplorable *Second Council of Nicaea*, which admitted the pernicious principle, that reverence for images would atone for immoralities. This Council was rejected by the bishops of France and Germany under Charlemagne; but is still maintained as of binding authority by the Greek and Latin Communions. When Anglicans are called upon to discard the term 'Protestant' because of its heretical associations, regard for the Truth should constrain them, in return, to demand of the elder churches a solemn repudiation of the wicked statements made in that unhappy Synod. Tarasius is also injured by his connexion with the empress Irene, who blinded her own son that she might reign in his stead; that woman whom the Greek Church has canonized! (Finlay, ij. 102.) and the Cardinal Baronius whitewashed. 796. 8.

ⁿ Migne.

FEBRUARY XXVI.

At Alexandria, the feast of *S. ALEXANDER* bishop, who expelled Arius from the church. A.D.
326.

At Gaza in Palestine, that of *S. PORPHYRIUS* bishop, who was of Thessalonica and became a monk in Egypt. For five years he dwelt in a cave on the Jordan, and contracted a liver complaint and chronic fever from the drought and unfavourable nature of the spot. He went to Jerusalem, where he daily heard the teachers and always partook of the Mystic Table. One thing only vexed him; he had property, and had not sold and given it to the poor. The reason was, he had young brothers, boys when he left home. So he commissioned his friend Marcus to go to Thessalonica and share the property with the brothers. He distributed his own share to the poor and monasteries of the Holy City and of Egypt, where they were very indigent. To the pilgrims he was a second Abraham. In a short time all was spent, and the good man was forced to become a currier, washing and sewing skins, imitating *S. Paul* who would not eat the bread of idleness. Marcus, who lived plentifully by the art of *calligraphy* (writing in a fair hand, engrossing, &c.), wished him to live with him; but he urged the Apostle's saying, "If a man work not, let him not eat." He was forty years old, when he was ordained priest by *Präyllius* bishop of Jerusalem, who gave him the charge of the adorable relic of the Cross. Three years later he was ordained by compulsion bishop of Gaza. The Christians there were very few in number; and the clergy and laity, unable to agree in electing, referred the choice to the Metropolitan of Caesarea. Owing to the active opposition of the idolaters, who blocked up the road with thorns and threw dirt in the way, Porphyrius had to enter at night into the very small bishop's-house and church of *Irene* built by the bishop *Irenion*. On his arrival there befell a great drought. The pagans attributed it to the indignation of their god *Marnas* the lord of the showers. In vain they supplicated him. On this the Christians, two hundred and eighty in number, intreated the bishop to pray for rain. "We made during the night," says the writer of the saint's Life, "thirty prayers and as many genuflexions, besides singing and lessons; and at dawn, preceded by the cross, we went out with hymns and repeated" those devotions at two churches outside the city walls. On their return they found the gates closed out of spite. They remained there two hours, when at sunset the sky clouded over, thunder and lightning began, and a shower fell thick as hail. "We scarcely felt it for joy," says Marcus, 421.

"for we were locked in each other's embraces." So much rain fell that night, that they feared their houses, which were chiefly of brick, would be swept away. The idolaters had the upper hand at Gaza, and did not allow the Christians to undertake civil employments, treating them like bad servants. Porphyrius followed up his victory over Marnas by going to Constantinople to prevail on the emperor to destroy the idol temples. The empress Eudoxia was won over by his promise of an heir, if she would work for Christ. In a few days she gave birth to Theodosius the second. The christening-day came. The city was hung with silk and gold. Every one wore white. The Patricians, the *Illustrious*, the dignitaries and military went before, bearing tapers. The emperor Arcadius himself wore a look brighter than his purple. One of the Patricians bore the child in a splendid robe. The bishop of Gaza and his party presented a paper, exclaiming, "We intreat your Piety." The bearer, instructed by the empress, stopped, read a portion, and lifting the child's head cried out, "His Mightiness has commanded that the petition be granted." Armed with the imperial authority of the infant *Augustus*,^o Porphyrius returned home; and in ten days overthrew eight temples, burning that of Marnas which had been polluted with human sacrifices. On the site he built a church in form of a cross, with moneys supplied by the empress; who also sent thirty admirable columns, two of them of Carystian marble, shining like emeralds. He was blamed by some for building it on a large scale. He replied, "I hope in the Lord Jesus Christ, that He will multiply His flock, and make this house so large that it cannot contain the multitude of Christians. For ours is no human dogma, to be regarded for a season and then to fall to pieces; but it is divine and admitteth of increase." Every one came to see the beauty of the church, and the idolaters pined thereat. He had many more struggles with the vanquished party. Once he and his deacon Marcus had to escape on the roofs of houses and lie there, (for it was summer-time), while the pagans sacked the bishop's-house. Nor yet alone with heathens, but also with Manichæan Dissenters. For an old lady from Antioch tried to inveigle the new converts. She came to a conference with the bishop, attended by two men and two beautiful young women but all of them pale. Unable to endure the old lady's blasphemies against the Creator, (for she maintained an Evil Principle that was Divine as well as the Only True and Good God), Porphyrius prayed God to strike her tongue. She trembled and was speechless; her companions *consoled* her, and sang

^o Mark with what glee Marcus chuckles over this solemn farce!

charms in her ears, but she heard not, and expired.^p The saint, compassionating human nature, ordered her to be laid out and buried. He used assiduously to preach; not using grand words nor displaying himself, but employing simple language, and resolving all from Scripture. After an episcopate of near twenty-five years, he slept in peace; "and now he is in paradise, interceding for us with all saints."^q

FEBRUARY XXVII.

The memorial of the holy patriarch Jared. The Ethiopic tradition in the *Gadela Adam* makes the fall of the sons of Seth to take place in his days. The holy race still dwelt on an inaccessible mountain; but they came to take pleasure in beholding the horsemanship of the Cainites down on the plain to the west, shining in the splendour of their newly invented dresses of purple and hyacinth; while their ears were charmed with the music of the drum, the lyre, and the cymbal invented by Génûn the son of Lamech, who had from his youth been consecrated to Satan. At last they found a pathway along the course of a mountain torrent, and descended in spite of the intreaties of Jared and Enoch. But after sinning with the daughters of Cain, it was in vain they sought to return; for the stones of the mountain seemed to them to burn like fire.^r

At Lyons in France, that of *S. BALDOMER* the man of God, A. D.
650. who was first a blacksmith, then a monk and subdeacon. He was noted for charity to the poor; and the very wild birds would come at mealtimes and feed from his hand.^s

^p It will be remembered, how much stress was laid on the *consolation* by the *Good Men* or *Elect* among the Albigenses, an offshoot of the Manichees; notably by count Raymond of Toulouse.

^q Life by Marcus the deacon, in Bolland. I have dwelt the longer on this saint, because in him we see clearly revealed the mixture of zeal and worldly policy, which, in the age succeeding the persecutions, contributed to the triumph of Christianity.

^r This account is quite opposed to that given in the Book of Enoch; but something like it is found in Cedrenus. I give both accounts for their poetic beauty and intrinsic interest. Arab tradition points to Yemen or Arabia Felix as the home of Seth. As the Abyssinians are of Arabian origin, why should not some rivulet of hoary Tradition have percolated through the Ethiopic records? Hebrews were established in Yemen ages before the destruction of the Jewish polity. It is probable that the Dualism of Persia comes from the earliest ages of mankind.

^s Bolland.

FEBRUARY XXVIII.

A.D. 457. At Alexandria, the feast of *S. PROTERIUS* archbishop and martyr. At the instigation of Timothy Aelurus, the fanatical monks and mob beset him in the church, where he had shut himself up from fear on Maunday Thursday, and there cruelly slaughtered him in the baptistery, mangled his remains, dragged them out, and burnt them. The bishops of the province of Europa write about him thus ; " We place the most holy Proterius in the rank of holy martyrs, and pray God to be favourable to us by his intercessions."[†]

460. At Romain-moûtier in the Jura mountains, that of *S. ROMANUS* abbat, who at the age of thirty-five sought the pine-forests of the Jura ; and at a spot called Condadiscon found a wide-spreading fir-tree at the foot of a craggy mountain, near which was a fountain of the coolest water. There like a true monk he laboured to support himself ; and, save that he saw Heaven, enjoyed the sight of none but wild animals and, at rare intervals, some hunters. At last his younger brother Lupicinus, warned in a dream, joined him. The situation of Condate was barren. In winter they were literally buried in snow ; in summer they were parched by the heat reflected from the rocks ; or else the torrents swept away the scanty soil with the trees and shrubs adhering to it. To remedy their wants, they felled the pines, and formed ploughed-fields in the clearings. A monastery was built specially for Lupicinus at Lauconna ; and one at Balma (Baulme-les-Nonnains) for their sister, the Mother of more than a hundred virgins. The two brothers were contrasts in character ; Romanus was mild and prone to indulgence, while Lupicinus was severe towards himself and others. A notable example occurred. Romanus was troubled with certain monks over-nice about their eating. Lupicinus, who had come on a visit, desired his brother to serve him with barleymeal without any oil or salt. No one durst mutter or gainsay ; but the luxurious ones went without supper. After three trials, the mal-contents disappeared at night from the monastery. " Come, brother Romanus," said the rough saint, " order now the regular provision ; for these men, as I see, had not determined to serve Christ, but their own bellies." Romanus, having lived pure of all offence, met death with cheerfulness."[‡]

[†] Liberatus, Breviar. c. 15. Conc : Chalced. iij. epist. 27.

[‡] Life by a contemporary monk, in Boll.

In Wales, the feast of *S. LHIBIO* bishop.*

At York, that of *S. OSWALD* archbishop; who died at the feet of the poor, when he was performing the Maunday according to his wont.*

* In Peter de Natalibus' account of S. Brandan the Island of the Twenty-four Monks is called 'the Isle of SS. Patrick and Libeus.' From the connexion of Patrick and Brandan with Wales, I incline to think Lhibio and Libeus the same person. The name Libeus is found in the Digby family.

* Roger Hoveden.

MARCH I.

At Heliopolis in Syria, the feast of *S. EUDOCIA* martyr. She was a Samaritan by origin, and a courtesan, whose beauty was such as no painter could express, and men of rank from distant countries poured wealth into her coffers. It hapt that a pious monk, Germanus by name, lodged one night with a Christian friend near the said damsel's house; and began to read the passage in Daniel relating to the Judgement, for he always carried the book in his bosom. By God's providence Eudocia, as she lay in bed, heard all that the monk was reading; and pricked in conscience sent for him, when it was day, and asked concerning what she had heard. Germanus put the matter plainly before her, would she prefer without wealth to live for ever, or with it perish once and for all? She chose eternal life; and he advised her to send for a priest and seek baptism. She did so, and told the priest her story; that in short she was an ocean of all evils. He replied, "If you have been an ocean of sin, become in return a haven of safety; if you have exposed yourself to many billows, seek now the morning dew that comes down from heaven." She was troubled in thought, whether God had better things in store for her instead of the wealth she was forsaking, but was consoled by a vision of heaven under the guidance of the arch-angel Michael, "who receives penitents and ushers them into life eternal." Thus encouraged she was baptized by the bishop Theodotus; and then she proffered a petition to his Holiness, surrendering her property to him as the steward of Holy Church to be bestowed on the poor at his disposal. It comprized chests of gold, gems, pearls, silk, fine linen, silver plate, musk, pure Indian storax. She also gave her slaves their liberty with all the furniture of the house and two thousand pieces of gold. She was placed by Germanus in a nunnery under his charge; where her proficiency in the psalter and the study of the holy Scriptures was such, that on the death of Charitine thirteen months later she became Head* of the community. When they sought to compel Christians to sacrifice to idols, Eudocia was summoned before the governor Diogenes. She went, fortifying herself by laying in her bosom a portion of the Eucharist, which she found in church in the press.† The

* Πρώτη.

† ἐν τῇ καμπτήρῳ.

governor was amazed at her beauty. "By my lord the Sun!" he exclaimed, "perhaps she does not deserve death! I think she matches the sun in beauty." "Does your Grandeur suppose that the beauty you see is her own?" said his assessor; "wonder not at this, for the female magicians are wont to have their looks brightened up by the demons." She was charged with forsaking the city, and running away with the public money in her pocket; and was finally beheaded by order of the successor of Diogenes.*

At Menevia or S. David's in Wales, that of *S. DAVID* or *DEWI* archbishop and confessor, the Patron of Wales. When Sandde prince of Ceredigion visited Demetia, he fell in with a fair nun, and offered her violence; and she thence conceived her son Dewi. It is said that he had been warned in a dream to go hunting next day on the banks of the Teivy, where he should find three gifts, a stag, a fish, and a swarm of bees in a tree at Linhenlan. The honey denoted his son's future sanctity; the fish, his abstinence; and the stag, his power over the Old Serpent, (as the ancients imagined that the stag devoured snakes to renew his vigour). Dewi was baptized by Beluc bishop of Menevia, and instructed at Henllwyn in the psalms, lessons, and masses of the whole year. He became priest, and went to Paulinus the scribe, a disciple of the bishop Germanus. They say that the blessing of Dewi caused Paulinus to recover his sight. Dewi founded twelve monasteries;^a and he had a portable altar with him in his journeys.^b He returned to Henllwyn, where resided bishop Guislianus his friend and kinsman. Thence he retired with his three most faithful disciples Aedhan, Eliud, and Ismael to Glyn Rosyn commonly called Hodnant.^c

A.D.
544.

* From a Greek Life, translated in the Theodosian age from earlier monuments in the vulgar tongue of Syro-phoenicia; in Bolland. The tale reads like a religious romance of a Byzantine writer; but is dated in the reign of Trajan!

^a They name Glastonbury, (Glastynbri); Bath (yr Enneint Twymyn); Croyland (Kowlan); Repton (Repecwn); Coldingham (Collan); Glasgow (Glasgwm); Leominster (Llanllieni yg glan Hafren); Raglan in Gwent; Llangyvelach in Gower.

^b "Altare anceps."

^c A hopeless confusion has overtaken the facts of Dewi's history. Some accounts make Glyn Rosyn or Vallis Rosina to be Rhôs, the district of Menevia; while it is a constant tradition that Dewi's monastic life was spent at Llanhondhy or Llanthony in Gwent. Drayton in the Poly-olbion celebrates his *leek-diet* on the banks of the 'crystal Honthy'; in memory whereof Selden in his notes thereon says that Welshmen wear *leeks* on S. David's Day. This patriotic custom was personally observed by King George II. and the rest of the Royal Family as late as 1755. (Gentleman's Magazine.) In the course of our polished contempt for such 'tolerabiles ineptiae,' perhaps even the observance of the Festival as a

There they led a life like that of the Egyptian monks. When a monk was received, he came bare as a person escaping from shipwreck, for the holy father would not receive a penny for the use of the monastery. Every monk had to labour for his daily bread. The rural work over, returning to the cloister they spent the day in reading, writing, or praying. As soon as the vesper-bell was heard, every one quitted his employment, even if he had but half formed a letter, and resorted to church. They sang psalms and bent the knee, till the stars appeared in the sky. Then they met at supper; and again spent three hours in church, and then slept till cock-crowing. All things were in common. If any one said 'my book' or so, he was put to hard penance. They revealed their thoughts to their Father, and asked his permission even for necessities. Such was his reputation, that Constantine king of Cornwall (Cystennyn Vendigaid) became a monk under his discipline. Dewi went on pilgrimage to Jerusalem with Teilaw and Padarn, and is said to have received the episcopal character from the Patriarch.^d On his return he was summoned to the synod of Lhandewi-brevi, where he preached against the Pelagian heresy, and was constituted with consent of the bishops and princes and of all orders Archbishop and Metropolitan of the entire British nation.^e Dewi is said to have reached the age of a hundred and forty-seven. On a Tuesday, the first of March, early in the morning, the Lord Jesus Christ came, and with Him the Nine Orders of Heaven;^f and took with Him the soul of S. David to the Light that has no ending.^g

A.D. 544. At Llansannan in North Wales and at S. Sennen's in Cornwall, the feast of the Patron, S. SENNEN hermit, an Irish

Collar-day at Court has also disappeared. Henllwyn seems to be Menevia itself, where Guislianus and Beluc resided as *regional* bishops, without a definite diocesan jurisdiction. Eliud is another name of S. Teliavus.

^d The Welsh Life says expressly that David was consecrated at Rome: "yn Rusein a urdwyf yn archescop." This is another proof that the Jerusalem consecration was no *Welsh invention*.

^e Ricemarch writes, that "there and at the subsequent synod of Victoria all the churches of our country received regulation by *Roman authority*." This is, to say the least, a gross blunder, for in less than a century afterwards pope Gregory the great was in the dark about the condition of the British church; and Augustine at his conference with the Welsh bishops found them by no means amenable to 'Roman authority.' Ricemarch, a Welsh monk, living at a period when Wales had submitted to Papal supervision, wrote from his own stand-point.

^f This Catholic classification was in favour with the Mediaeval Welsh. 'Mŷn Naw Radd Nev' is even an adjuration.

^g From a Latin Life by Ricemarchus, MSS. Cotton. Vespasian A. xiv. Nero E. i.; and a Welsh Life, Titus D. xxij. Dewi's miraculous hand-bell, called *Ban-gu*, was kept at Glascum in Elvael (South Radnorshire) in 1188.—*Girald. Itinerar: Kambr. I.*

bishop, the friend of S. David, and the ghostly father of S. Wenefride.

In Scotland, that of *S. MARNAN* bishop and confessor. Also, of *S. MONAN* of Fife martyr.^b

A.D.
620.
874.

MARCH II.

In Wales, the feast of *S. GISTLIANUS* bishop and confessor.¹

At Menevia, that of *S. NONNA* the mother of S. David.¹

At Lichfield in England, that of the Patron, *S. CHAD* or *CEADDA* bishop and confessor, brother of Ceddi bishop of London and a disciple of S. Aidan. He was consecrated bishop by Wini bishop of Wessex, assisted by two British bishops, who differed from the Roman church about the time of celebrating Easter. When Theodore became archbishop of Canterbury, he blamed the manner of Ceadda's consecration; who humbly replied that he would willingly retire from the episcopate, seeing he had only accepted it out of obedience. Theodore said he ought not to resign; but himself supplied the defects of the ordination after the Catholic manner. Ceadda was postulated by the archbishop and Wulfhere king of the Mercians to be bishop of Lichfield. Like the Apostles it was his custom to visit his diocese on foot; but the archbishop enjoined him to ride when he went a great distance, and with his own hand once lifted Ceadda on horseback. It was his custom, whenever a great wind blew, to invoke the mercy of God; if it grew more violent, he would close the book and fall on his face in earnest prayer. But if the storm became exceeding great, or if it thundered and lightened, he would go to the church and engage in prayers and psalms till the weather grew fair again. Owin, a monk of singular merit, who came to Ceadda's monastery, "not to be idle, as some do," (these are S. Bede's very words), but in simple attire and with hatchet in hand, heard angelic music in the air above the oratory where Ceadda was praying; and seven days after the bishop died.²

At Ulm in Germany, the memorial of blessed *HENRY SUSO* confessor, of the Order of the black Freres. His conversion to God began at the age of eighteen. It happened, he was

^b Camerarius.

¹ In Welsh, Goeslan ab Gynyr. By his mother Anna he was a grandson of Vortimer king of the Britons and uncle to SS. Dewi and Cybi.—*Rees. MS. Cotton. Vespas. A. 14.*

² She is known in Brittany as S. Mélarie, and is the Patroness of Dirinon near Landerneau. (Lobineau.) Also, of Altar-non in Cornwall.

³ Beda, Hist: Eccl.

standing in choir on S. Agnes' day, when his soul experienced an extasy, whether in or out of the body he could not tell, but it lasted about an hour. He saw and heard a Something which tongue cannot express. Wish and appetite were hushed to rest in It. When the books of Solomon, of Wisdom, and of Ecclesiasticus were read at table, and he heard the loving words of the Divine Wisdom (*Sophia*), he thought in himself, "I will try if I may enjoy the love of this noble mistress, of whom such magnificent things are told. For my young and vigorous heart cannot but be devoted to the love of some object." Then it would occur to him, "What hard laws this invisible Mistress prescribes!" And a divine thought would meet it; "This is of old the law and condition of love, to suffer opposition. No lover is without his cross." Imitating the custom in Swabia, whereby youths would serenade their mistresses on the First of January in hope of obtaining chaplets in return, the young monk would before sunrise prostrate himself before the crucifix, and intreat the Divine Wisdom, Whom he termed the *pleasant Easter* and the *blooming summer* of his heart, to bestow a garland on him of His Divine bounty. On the First of May he could find no fairer tree than that of the Cross. And he would mystically offer it, for all red roses, his intimate love; for lowly violets, his humble subjection; for all fragrant lilies, his most pure embrace; for all the songs of birds that ever sang, his soul's praises; for all the array of spring, his uplifted heart. He revered all women in honour of the Mother of God. A holy virgin once saw in spirit a lovely rose-tree covered with red roses, and therein was the Child Jesus, and under it His Minister, Henry Suso. The Child gathered roses in plenty and pelted the Minister with them. On her inquiry He said, "These roses are the many crosses, which God allows to befall His servant, and which He is to bear sweetly and patiently at God's hands."¹

A.D.
1791.

In England, the obit of *JOHN WESLEY* priest; who, in an age when the lamp of Faith burned faintly in the Church of England, with a 'young and vigorous heart' proclaimed the "first principles of faith towards God and repentance from dead works," which then alas! had need to be re-asserted as forgotten truths. Like S. Chad, he went about doing the work of an evangelist; but he found no successor of S. Theodore to correct and supply his defects in the spirit of Christian love; yea rather, a worldly episcopate, bound in State fetters, who branded zeal in religion with the odious name of *enthusiasm*. Such was the infelicity of the times, that Wesley presents to

¹ Life by Laurentius Surius the Carthusian.

us the strange spectacle of a man, fervently maintaining the essential points of the Catholic Faith, yet driven by lax Rulers of the Church to exercise his ministry irregularly and to lose sight of Catholic discipline. His own vehement temper was also to blame. Like Henry Suso, he imbibed the spirit of German mysticism ; but the wholesome restraints of monastic obedience were wanting to Wesley ; and he carried the teaching of Divine Grace to conclusions at variance with the law of Growth which obtains in Religion as in Nature. Like Tertulian in the ancient African Church, he also was the ornament of the Church of England, yet came to occupy a schismatical position ; and, though he professed to cling to her communion, yet he left his name and influence to fortify a Schism detrimental to her prosperity.

MARCH III.

At Landevenec in Brittany, the feast of *S. WYNWALOE* A.D. 529.
 abbat, or Gwenoleu (*Fair-light*), the son of Fracan (Brychan) a cousin of Cadvan king of Britain. Fracan sought refuge from pestilence in Armorica, where his wife Guen, called 'Trimam' (*mother of three*) from her three sons, Guethnoc, Iago, and Gwenoleu, gave birth to the last. At an early age the lad begged his father to be given in charge of a spiritual master ; but Fracan wishing him to prosper in the world refused. Whereupon as he was feeding his flock, (as was then the custom even with the noblest), he was struck down in a thunderstorm, and had a vision of Christ demanding His Guenoleu. In a week he took his son to Budoc a renowned teacher ; and the lad learnt all the letters of the Latin alphabet in a single day, and in a short time became well instructed in the Scriptures. Here he learnt to seek for the royal road which leads to God, and found it expressed in the Scriptures. Budoc used to teach his scholars to pray separately and exercise themselves in mental prayer ; knowing that that, which is made in the secret of the heart and in silence, is real and genuine prayer. Guenoleu wished to visit S. Patrick's sacred haunts, and was preparing to go among the Scots with some merchants ; when Patrick appeared to him in a vision, and bade him not seek abroad what he had at home, but wherever he was to keep him or rather Christ ever in his heart. Next day he told his master Budoc, who gave him eleven companions, and with tears charged them, that, as soon as any one of them began to reign with Christ, he should remember him. Guenoleu and his fellows proceeded westward to Cernyw (Cornoüailles), till they halted in the isle of Topspig. It was a very rough place, exposed to every wind.

There they built huts and an oratory, and planted a garden with vegetables, and tarried three years. It was their habit at the close of every prayer-meeting to pray God that one of them should be delivered from this miserable life to intercede in heaven for all his brethren; but God granted not their wishes. At length they crossed the sea and found a woody glade environed by steep mountains and the sea, open only to the east, like a paradise in the sunrising, where the spring flowers first came out, and the leaves were the last to fall. It was Landevenec their final resting-place. From that day Guenoleu wore only goat-skins. He slept on hazel-bark spread on sand. His daily food was a little barley-bread mixed with ashes, and vegetables; on the Sabbath and Lord's day he took cheese and fish. His drink was water mixed with the juice of some wild apples. Doth not the true image of John the Baptist shine forth in the saint? While the others worked, he alone used to pray and sing fifty psalms thrice a day; sometimes standing in the manner of the cross, sometimes on his knees. He gave the brethren notice of his impending dissolution. The signal for terce sounded. "Lo, the hour of calm rest for the poor old man is come," said he; "Heaven's gates are open! Seek not peace in the world, my brethren, but let the Peace, which knit the hearts of the Apostles and stablished them in the faith, strengthen you also!" He put on the sacred vestments, celebrated mass; and after communion standing before the altar, supported by two monks, gave up his soul to God.^m

A.D. 1040. At Bamberg in Bavaria, the feast of *S. KUNEGUND* virgin and empress.

1121. In Iceland, that of *S. JONAS OGMUNDAR-SON* bishop of Hóla.

1633. In England, the obit of *GEORGE HERBERT* priest, whom for his excellence in sacred poetry his contemporaries styled 'the sweet Singer of the Temple,' and his friend Nicholas Ferrar pronounced a 'peer to the Primitive Saints.' Born of the noble House of Pembroke and Montgomery he devoted himself to the Anglican priesthood, at a period when it was debased in public esteem by the wreck of its credit and endowments through the false Gospellers. A married priest, he exhibited in his own person that beautiful ideal, which he has

^m Life by the monk Gurdestin, from a Bréton MS. in Bolland. Guenoleu's name is much corrupted. In French Brittany he is *S. Vennolé*; as *S. Guingalois*, he is the Patron of Montreuil in Picardy; as *S. Winnaleu*, he was Patron of the Benedictine priory of Wirham, Norfolk, (MS. Cotton. Cleop. A. xj.); as *S. Winnold*, he is proverbial in west Norfolk; and as *S. Twinnel*, he is Patron of a church in Pembrokeshire.

ⁿ Islandic Kalendar, MS. Addit. 11,222. Mus: Brit:

depicted in his treatise of 'the Country Parson;' a type of Christian virtue, which the circumstances of the Early Church rarely, those of the Mediaeval never, allowed to develope itself, but which has become a special growth of the modern English Church, and has been illustrated by the names of Herbert and of Keble. Not far removed from the struggles of the Great Schism, he wrote strongly against the ambition of the Roman Church; but at the same time declared that "the late Reformation never durst compare with ancient times, but deserveth tears." With something of the prophetic spirit, he foretold the success of the Gospel in America, seeing an earnest thereof in the draining off of its gold by Europeans.* He died early, as he had lived holily, at the quiet benefice of Bemerton by Salisbury; where in the judgment of sober men of the world he "lost himself in a humble way," because like so many saints he had chosen the better part of Mary in retirement at the Saviour's feet.

MARCH IV.

At Antioch in Syria, the feast of *S. ADRIAN* martyr, who A.D. 300. was a commander of the guards of the emperor Galerius. Inspired by the noble constancy of a company of Christian martyrs, he desired to share their sufferings, though he was but a young man of eight and twenty. His glorious wife Natalia, a most Christian woman, encouraged him to persevere, forgetting self and thinking only of Christ, in Whom he had laid up his all. And when having bribed his keepers he visited his home to summon her to witness the end, she, believing he had fled from his combat, upbraided him with bitter words, saying, "How wast thou wounded, before a shaft had been sped? My exultation was for an hour, but my disgrace will be for ever." Joyfully undeceived, she, the true wife, fortified her lord's courage in his agony by her loving and godly words; and bore to see him cruelly flogged and finally done to death by having his legs broken with a great bar of iron. The Christians took the martyr's remains to Byzantium, and buried them. There too Natalia, a few days after her arrival, slept in the Lord.^p

In Poland, the feast of *S. CASIMIR*, king and Patron of that heroic kingdom.^q 1482.

* "Religion stands on tip-toe in our land, Ready to pass to the American strand. My God, Thou dost prepare for them a way, By carrying first their gold from them away; For gold and grace did never yet agree."—*The Church Militant.*

^p *Breviar. de Camera.* S. Adrian was the Patron of soldiers in Flanders and Germany, as also of the Flemish brewers.

^q Whatever were the private merits of this prince, his public ones may

MARCH V.

In Egypt, the memorial of *S. MARCUS* monk, of Sketis ; of whom it is told, that, as he was sitting in his cell, a hyaena brought him her blind whelp, and with suppliant gesture seemed to ask his aid. The saint prayed, and anointing its eyes with his spittle restored its sight. Next day the grateful hyaena brought him a huge ram's fleece, which the saint would not accept, till the beast engaged she would not destroy poor people's sheep.^r

A.D.
475. In Palestine on the banks of the Jordan, that of *S. GERA-SIMUS* anchoret, who by abiding in God acquired power over the wild animals, so that he even made an ass fetch water for him a long way off. He also healed a lion whose eye had been injured by a piece of wood, and got him to lead the ass to pasture and feed him. One while when the lion slept, some travellers passing by took the ass away. The lion, being suspected of having devoured him, was condemned to carry water in his stead. He did so till the old man's death. But when he died, the lion also died on his grave.*

520. In Ossory in Ireland, the feast of *S. KIERAN* bishop and abbat, Patron of the dioceses of Leighlin and Ossory. We are told of him, how that on an autumn day, seeing a briar bear beautiful mulberries, he tied it up with clean linen. It came to pass, that Concraidh prince of Ossory made a great banquet, and invited to it Aengus king of Munster and his queen Ethnea. This woman fell in love with the handsome Concraidh, and signifying her impure wishes was repulsed. Whereupon she feigned sickness ; and only mulberries could save her from dying. It was April, and not a mulberry to be found. Concraidh had recourse to *S. Kieran*, who gave him the autumn mulberries providentially preserved. The queen tasted them, and found herself cured of her evil passion. She came to the

be estimated by the words of the Roman Breviary : " He studied to promote the Catholic Faith and to abolish the schism of the Russians. Wherefore he induced his father to pass a law, that the schismatics should not build new temples nor restore such as were decayed." This Polish version of the golden rule of 'doing to others as you would be done by' commended him to the notice of the enlightened pontiff Leo X., who canonized him.

^r Greek Menaea. These tales of the hermit-saints derive a wild interest from their surroundings. They breathe the free air of the Desert. They defy logic. Are they facts or parables? They belong to the poetry of Christianity.

* Menol. Graec. A somewhat similar story is related of an African slave named Andronicus and a grateful lion, in A. Gellius.

saint to confess her sin ; but was told that she and her husband would soon be destroyed by the people of Leinster ; and the prediction was fulfilled.¹

At Perranzabuloe in Cornwall, that of the Patron, *S. PIRAN*, 'a canonized hermit ;' and "he lies on the shore of the Severn-sea in the west parts of Cornwall."²

At Arles in Provence, that of the Patron, *S. VIRGILIUS* vijth.
cent. archbishop ; the consecrator of S. Austin of Canterbury.

In Scotland, the dedication of the abbey-church of Melrose.³

In England, the obit of *WILLIAM BEVERIDGE* bishop of S. Asaph ; who, labouring earnestly in London to restore the forgotten tradition of daily Common Prayer and frequent Communion, was in his own age called 'the great restorer and reviver of Primitive Piety.' Zealous for the honour of God's holy Sacrament, he sought to restore choir-screens in churches, which had been destroyed or neglected through the influence of Zuinglian heretics. Learned in the rites and laws of the Eastern Church beyond other Englishmen before or after his age, he seems to be a pledge given by God of our future union with the East. By his deep, yet modest, learning he was, as it were, a true yoke-fellow of the great monks of S. Bennet in France ; and in following of S. Austin adhered to the doctrinal tradition of the West. A.D.
1708.

MARCH VI.

In Pamphylia, the feast of *S. CONON* martyr, a simple countryman of Nazareth in Galilee ; who in the reign of Decius was cruelly done to death, being pierced in the ankles with iron nails and so compelled to run before a chariot till he expired.⁴

At Seckingen on the Rhine, that of *S. FRIDOLIN* abbat, son 564.

¹ From a MS. of the Irish Jesuit College of Salamanca, in Bolland. The same document asserts, that Kieran went to Rome, was there baptized, stayed *twenty years*, and came back to Munster a bishop. If Kieran and Piran be the same, the rashness of some, who would needs make 'a Protestant' of the latter, would be finely dashed ! It would seem that Kieran is the same as S. Caron, the Patron of Tregaron in South Wales.—*MS.* 1500, *Iolo Morganwg.* *Mus: Brit.*

² *MS.* Harl: 8776. The Sarum Martyrology distinctly says, "S. Pyrane, called also S. Keran, borne of the nobles of Yrelonde ;" and adds that he "lyued meruaylously longe without sekenes or disease." He is the Patron of the Cornish tinnerns.

³ 'Mailros.' Dempsteri Menologium.

⁴ Menol: Græc.

to a Scottish (or Irish) king, Patron of the Swiss canton of Glarus.*

A. D.
1447.

At Ghent in Flanders, that of blessed *COLETTA* virgin and abbess. The daughter of poor but devout parents, God bestowed His blessing on her in the dew of her youth. Precisely when she was four years old, she began to uplift her thoughts constantly to her Maker. She wished to devote herself to the service of certain good ladies, who faithfully served God; but He, Who had fore-ordained her to a state of greater perfection, denied her a further engagement therein. Not discouraged, she proceeded to Nice, under the protection of a noble widow, to seek the pope; and demanded his permission to become one of the Poor Ladies of S. Clare and to attempt a reform of the Order. She was accordingly by him consecrated Mother and Abbess of all the religious, who should thenceforth enter into that Order. She found shelter in the castle of Baulme-les-Nonnains with Blanche countess of Geneva. Following the rule of holy poverty as the foundation of all perfection, she was content with a single habit, a patched tunic, and a simple cloke. Summer or winter she went barefoot; she lay on a little straw, with a sack of straw for her pillow. She would have her oratories small, narrow, and low. If they were otherwise, she never got comfort therein. Though most prudent touching all things relating to the honour of God and the health of souls, she was innocent as a babe in respect of worldly things. She would see infants with pleasure, and show herself at home with them in sweet and merry discourse. She took a great pleasure in clean creatures, which betoken chastity, as lambs, doves, and the like. A little lark was once presented to her, which she mightily cherished, for that it lived free of care, agreeable to Evangelical poverty. She judged the time and condition of the Old Testament less reverend than that of the New, wherein the Prince of Virginity, with His glorious Mother and especial Friend John the Evangelist, had exalted and commended that virtue. However weakly she might be, still her pleasure was to be present at Divine Service day and night, the first to come, the last to retire. Her voice was heard sweetly and wondrously uplifted above the rest. The longer the service, the more was she pleased. If she were at first somewhat low-spirited, the office once commenced, she was straightway comforted and calmed, singing sweetly in fervour of spirit, and as if she presently saw the Face of the King Most High. Beside the Canonical Hours of obligation, she daily recited the Rosary, and the Hours of the Cross, with double Vigils of the dead.

* They bear his effigy in their coat of arms.

At a time when cruel wars desolated France, and no one durst go out of the *fortalices* or fortified towns, the Mother, though timid according to her sex, yet spared not to undertake distant journeys for the love of God and the good of souls; and would sanctify her travel by the recitation of holy Litanies. At the Elevation of the blessed Sacrament she would utter loud groans and weep; and being asked wherefore? she mildly replied, that sometimes she could not refrain, were all the world there present. For she felt the greatness and power of the King of kings, in respect of whom the whole world is nothing. Notwithstanding her eminent virtues, she did not escape obloquy.

Some accused her of heresy and of consenting to the opinions of them of Prague (the Hussites). Others said, (*they* were wealthy men of the world), that she was a rich woman, lending money on usury, and keeping up three Exchanges, namely at Paris, Bruges, and Ghent; a wicked falsehood, for her heart was so fixed in the love of holy poverty, that she would never have entertained such a thought. She died at the age of sixty-six; laying herself down to die, dressed as she was, and with her own hand putting on her head the black veil wherewith the lord Pope had instituted her Abbess.[†]

MARCH VII.

At Tuburbis in Mauritania, the feast of *SS. PERPETUA* and *FELICITAS* martyrs. The account of their sufferings, written by S. Perpetua herself, and continued by eyewitnesses of their martyrdom, is among the most precious and authentic monuments of Christian Antiquity. Vivia Perpetua was a lady of respectable birth, and well nurtured. She was a catechumen, with an infant son at her breasts, and only two and twenty years of age, when she was apprehended along with others. They were baptized; and whilst in the water she prayed for nought save endurance of the flesh, as the Spirit dictated to her. They are her own words. A few days after, they were taken to prison. "I was shocked," she says, "for never had I experienced such darkness. O cruel day! the overpowering heat by reason of the crowd, the hustling of the soldiers!" The deacons Tertius and Pomponius, who ministered to the confessors, bargained that they might be let out for a few hours to a better place within the prison and be refreshed. At last she found means for her infant to remain with her in prison; when

A. D.
203.

[†] Life by Pierre of Rheims her confessor and by Estienne Jullac O. S. F., in Bolland.

suddenly it became to her as it were a palace, so that she preferred being there than elsewhere. Then said her brother to her; "Madam my sister, now are you in great dignity, and so exalted that you should ask, that it be shown you whether it is to be suffering or deliverance." She, conscious of her intimate conversation with God, confidently engaged to tell him on the morrow. Whereupon she saw in a vision a golden ladder of marvellous size reaching even to heaven, and so narrow that they could only mount it one by one. There were swords, lances, hooks, cutlasses, fixed in the sides of the ladder; so that, if any one mounted carelessly, he would thereby be mangled. And under the ladder couched a huge dragon, who frightened such as would mount up. Yet Saturus, who had of his own accord surrendered, went up first. He turned and said, "Perpetua, I wait for thee; but see that the dragon bite thee not." From under the ladder, as if fearing her, he slowly lifted his head; and when she had trodden the first step, she trode on his head. She mounted up, and saw a spacious garden; and a white-haired man sate in the midst of it, in the dress of a shepherd, tall, milking sheep; and men in white stood round him, many thousands. He looked at her and said, "Thou art welcome, child;" and he gave her as it were a mouthful of the curd he was milking, and she received it with joined hands and ate; and all around said 'Amen.' At the sound of their voice Perpetua awoke, still tasting something sweet. She told her brother, and they understood it was to be suffering, and they had no more hope in the world.

A few days after a rumour went about that they were to be heard; and her father (a heathen) came to urge Perpetua to forego her lofty resolve, in his affectionate way kissing her hands and flinging himself at her feet. She grieved for his gray hairs, for that he alone of all her family would not rejoice touching her passion. She comforted him, saying, "This will come to pass on that stage, which God hath willed. For know, that we are not in our own power, but in God's." He withdrew in sadness. Another day they were suddenly hurried off to an audience, when they were at dinner. They came to the market-place. There was an immense crowd. The martyrs were questioned, and confessed. When Perpetua's turn came, her father appeared with her infant boy, and said imploringly, "Pity thine infant." And when he would have put her down from the scaffold, he was struck with a rod by order of the governor Hilarian. "It pains me," she says, "my father's mishap, as if I had been struck; so pained was I for his wretched old age." The martyrs were all condemned to the wild beasts, and cheerfully did they descend to the prison. Perpetua sent to her father for her infant, but he would not

give it up. And as God willed, neither did he any more desire the breast, nor did it occasion her fervid heat, lest she should be worn out with anxiety for the child and pain of the breast.

A few days after, in the midst of prayer she suddenly named Dinocrates. She was astonished that he had never occurred to her before; and was pained, recollecting what had befallen him. He had been her brother in the flesh, who seven years old died miserably of cancer in the face, so that his death was disgusting to all men. She knew that she was then and there worthy, and ought, to petition for him. She began to pray for him abundantly, and to groan to the Lord. Straightway in a vision she beheld Dinocrates going out of a darksome place, where were also many besides, panting and thirsting exceedingly, his face dirty and of a pallid hue, and the wound in his face which he had when he died. Between her and him was a great gulf, so that they could not approach each other. By him was a bason full of water, with its brim higher than the boy's stature; and Dinocrates was stretching as though he would drink. She was pained, for that the bason had water, and yet he was not to drink of it: She awoke, and knew that her brother was in trouble; but, confident that her prayer would help his labour, she prayed for him night and day, moaning and weeping that he might be granted her. Again she dreamed; and behold! the darksome place, it was bright! and Dinocrates, his person was clean and comely, and instead of a wound she saw a scar; and the bason's brim was lowered to the boy's waist, and he quaffed water therefrom without ceasing, and when satisfied withdrew to play, sporting like children. She awoke, and understood he had been translated from pain.* Another trial befell Perpetua, when her unhappy father again sought to shake her resolution, saying words enough to move any creature living. The day before her martyrdom she saw in a vision Pomponius the deacon knocking at the prison door. He was dressed in a white robe embroidered with manifold pomegranates. He said, "Perpetua, we expect thee, come." And making their way through rough intricate places they arrived at the amphitheatre. She gazed at a huge crowd in mute suspense. And there came out a certain blackamoor, foul in appearance, to fight with her. There came also good-looking young men to back her, and she was stript, and became a male. Her helpers began to rub her with oil, as they do for a combat; and the black she beheld rolling himself in the dust. And there appeared a man of marvellous size in a loose

* This, the earliest, is also the most beautiful story handed down to us, to illustrate the purifying process applied to souls after death. Plato had educated Western intellect into this belief.

tunic bordered with purple, bearing a rod like a fencing-master, and a green branch whereon were golden apples. He notified that, if the black beat her, he should slay her with the sword; but if she beat him, she was to receive the branch. She smote the Egyptian's face, as if she were stamping the ground, and caught his head and trode on it. Whereupon she received the branch in triumph, and the Master gave her the kiss of peace. On awaking she understood, that she was to fight, not against beasts, but against the Devil, and was aware that victory awaited her. So far we owe our information to the blessed Perpetua herself. Saturus also committed his vision to writing. In his dream, they had suffered and had gone out of the flesh, and were being borne towards the east by four angels, as it were ascending a gentle acclivity. They came to a vast space, luminous, like a garden, with rose-trees and all manner of flowers. The trees were tall as a cypress, and the leaves kept dropping evermore. In that garden were four other angels nobler than the rest, who gave honour to the martyrs, saying with admiration, "Here they are!" Presently they found Jocundus and Saturninus and Artaxius, who were burnt alive; and Quintus, who had died in prison. The angels bade them go in and salute the Lord. They came near a place with walls as it were of light; and angels invested them with white robes. They heard the united voice of persons saying 'Holy, Holy, Holy,' without ceasing; and saw in the midst as it were a hoary man, with snowy locks and a youthful face; and around Him twenty-four elders and behind them others very many. They kissed the Lord, Who with His hand stroked them on the face. They made their obeisance;^a and the Elders said "Go and amuse yourselves."^b And Saturus said, "Perpetua, you have what you wish." And she replied, "Thank God, that, as I was happy in the flesh, so here now am I happier!"

They saw before the doors the bishop Optatus to the right, and Aspasius the priest and doctor to the left, separate and sorrowful; who fell at the martyrs' feet, begging them to make up the quarrel between them. But they said, "Art not thou our *Pope*;^c and thou a priest?" And they prostrated themselves and embraced their pastors; and drawing them aside under a rose-tree, Perpetua began to talk with them. But the angels disturbed them, and said to Optatus; "Correct thy people, for they meet at thy place, just like persons returning from the circus and contending about the factions." Saturus concludes; "We were all fed with an ineffable odour, which

^a "Pacem fecimus."

^b "Ludite."

^c "Non tu es Papa noster?" All bishops were anciently styled *Popes* or *Fathers*.

satisfied us. Then I awoke in joy.”^d Concerning Felicitas, who was a slave now eight months gone with child; when the show-day was at hand, she was in great distress, lest on account of her condition she should be remanded, and thereafter shed her holy and innocent blood in company with some criminals. Her fellow-martyrs were also deeply grieved to abandon so good an associate. They made their united prayer to God, when forthwith her pains seized her. As she was in the throes of childbirth, an attendant asked, What she would do when exposed to the beasts? She replied, “Just now it is I who suffer; but then there will be Another in me, Who will suffer for me, since I too am to suffer for Him.” She gave birth to a girl, whom a certain sister brought up as her own daughter. The day before their suffering, they supped in public, as was the manner; when Saturus rebuked the curiosity of the people that flocked to see them. “To-morrow is not enough for you,” said he, “to see with pleasure that which ye hate, to-day friends, to-morrow enemies! Mark ye well our faces however, that ye may recognize us in the day of judgement.” The idle gazers shrank back astounded. The day of the martyrs’ victory dawned; and they proceeded from the prison to the amphitheatre as if to heaven. At the gate they were to be compelled, the men to put on the scarlet habit of the priests of Saturn, the women the saffron robe of the priestesses of Ceres. But that noble lady Perpetua struggled against it with constancy even to the end. They pleaded that they had come to die, of purpose not to lose their liberty; it was their bargain with their oppressors. The justice of the plea was granted. Perpetua sang, already trampling the head of the Egyptian. Revocatus, Saturninus, and Saturus threatened the Governor with God’s judgement. The people, being exasperated, demanded that standing in a line they should be flogged by the huntsmen. And they forsooth congratulated themselves, that they had won something even of the Lord’s sufferings. As to the manner of the martyrs’ deaths, it befell them according to their wishes. For Saturninus, who wished for a more glorious crown, having experienced a leopard, was with Revocatus worried by a bear on the very scaffold; whilst Saturus, who detested nothing so much as a bear, having been in vain exposed to it, was from a

^d The prophecy of Joel, that under the Gospel the “young men shall see visions” (ij. 28.), was wonderfully fulfilled among the martyrs of the African Church. It seems almost a distinguishing circumstance. Modern prejudice would set all this aside. Mark the Oriental simplicity of this primitive narrative; and how the Persian idea of the *Peris* feeding on perfumes is adopted in the very country, which so largely embraced the Persian heresy of Manes.

single bite of a leopard covered over with so much blood, that the crowd shouted "Remand him safe and washed."^c He asked the soldier Pudens for a ring off his finger, and returned it to him as a pledge steeped in his wound; and was then flung down to be despatched.

The young women were produced, stripped and clad in network. The people shuddered, seeing the one a delicate young woman, the other with her breasts dropping with milk after recent childbirth. Perpetua was first tossed by a wild cow, and fell on her side. Seeing her tunic rent she drew it over her limbs, mindful of modesty rather than of pain. Then being again gored, she also clasped in her dishevelled tresses, lest in her glory she should seem to mourn. When she saw Felicitas tossed, she approached, and gave her her hand, and raised her up. She had been so far in a trance, that she did not believe what had taken place, till she recognized certain marks of worrying on her person and dress. When the cruel populace demanded the martyrs before them, that they might accompany the final butchery with their eyes, they of their own accord rose and betook themselves whither the people wished; having first mutually kissed, in order to consummate their martyrdom with the solemnities of the *Peace*. They received the steel without stirring and in silence; but Perpetua herself applied to her throat the faltering hand of the clumsy swordsman. Perhaps so great a woman could not otherwise have been killed, unless herself had willed it, for she was dreaded by the unclean spirit.^f

At Wearmouth on the Tyne, that of *S. EASTERWIN* abbat of the same; who "was so meek that he would winnow and thresh with the brethren, milk kine and sheep, and be with them gladly in the bakehouse and kitchen and in all other business of the monastery."^g

A.D. 1232. At Assisi in Italy, that of the venerable *WILLIAM* an Englishman, of the Order of *S. Francis*, and interred near him.^h

1274. In the minster of Fossa-nuova near Terracina, the feast of *S. THOMAS* of Aquino priest, 'the Angelical Doctor.' He was sent at the age of five to Monte Cassino to be nurtured with other noble boys, as the manner was. Quiet and reserved, he would often withdraw from their company, holding in his hand a paper containing the first rudiments for learners in the Scriptures. The abbat, perceiving his bent towards sacred learning, advised his father count Landulph to send him to Naples to study; and there he was taught natural science under

^c "Salvum lotum."

^e *Sarum Martyrology*.

^f *Acta Martyrum Sincera*, ed. Ruinart.

^h *Mart: Franciscan*.

Master Peter of Ireland. To improve his gifts, he was advised to enter into the Order of Freres Preachers ; who, exulting in the acquisition of so noble a youth, and anxious to retain their prize, sent him under a good escort to Paris. The countess his mother sent to her other sons, who were on military duty with the emperor Frederic the second at Acqua-pendente; and charged them on her maternal blessing to secure the person of their brother. They found Thomas resting by a fountain with four freres, and sent him to their mother; who, unable to induce him to relinquish the habit, caused him to be strictly confined at Rocca Secca. But, though confined in body, he was free in mind ; and God so far shone on him that he read the Bible through, and instructed his sisters in the Sacred Writings. His brethren in vain tried threats and insults to shake his resolution. They tore his habit in tatters, but he wrapped himself therein as if he thereby put on Christ. They next sent to him, as he sat alone in his bedchamber, a beautiful damsel in rich attire to allure him to sin. But he, snatching up a brand from the hearth, drove her out of the room ; and in fervour of spirit besought God to preserve to him *the Girdle of perpetual Virginity*. It is certain, that he was unable to perceive his purity violated to his dying day. And he was wont to wonder greatly, how men given to divine speculations could sit and lose time in long talks with women, unless it were some very necessary business, or discourse arose concerning God and divine things. Two years were spent in confinement, when his mother connived at his escape ; and Thomas was sent by his Order to Köln to be taught by Frere Albert, the greatest scholar of his age. He was there noted for his silence and wonderful simplicity, and his fellows used to call him *the dumb Ox*. (He was tall and stout, and of a brown complexion.) Master Albert once said, " We call him *the dumb Ox*; but he will yet utter such bellowing in learning, as will echo throughout the whole world." It would seem indeed as if in the evening of the world God would send such a bright light to His people. Whence this admirable Doctor might be said to have been prefigured by Isaac, who went forth to meditate in the field at eventide. Beside his wonderful Summary of Theology, he wrote on S. Paul's Epistles, which he commended next to the Gospels. It was a miracle of God, how in so short a time, only some twenty years between his Doctorate at Paris and his death, he could write so many books and discuss so many questions, as it should seem his whole time was occupied in meditation on the Holy Scripture. He would dictate to three or four writers in his cell at the same time on different subjects. His writer, a Bréton, Even Garuith of the diocese of Tréguier, related, that he would lay himself to rest as if weary with the labour of dictating, and then con-

tinue the subject and dictate sleeping. A story is told of Thomas's mental abstraction ; being asked to dine with S. Louis king of France, he was so occupied with a train of thought, that sitting at table he suddenly smote it, saying, " Now it is conclusive against the Manichaeans." In his preaching he used to set forth what was useful to the people in that vulgar speech of his native soil, which owing to his constant occupation he was never able to correct. Frere Eufranon of Salerno said he derived spiritual joy as often as he saw the Doctor or heard him. He was sent to lecture at Paris, where so great a number attended his school that the place could scarce contain them. Coming once from S. Denys and surveying Paris at a distance, the students said to him, " Master, see you how fair is the city of Paris? Would you like to be lord of this city?" They expected to hear some word of edification from him. His reply was, " I would as lief have Chrysostom's Homilies on the Gospel of S. Matthew." He used to read daily a lesson from the *Conferences of the Fathers* to prevent religious feelings being impaired by lofty speculations. He would daily say a mass unless hindered by infirmity, and hear another, at which he generally himself served. He would then be bathed in tears ; and at compline in Lent, especially at the verse, " Cast me not away in the time of age, when my strength faileth me." At the Elevation of the blessed Sacrament he would say, " Thou art the King of Glory, O Christ," and so forth to the end. He was proceeding to the general council of Lyons at the mandate of pope Gregory the tenth, when he was taken ill at the monastery of Fossa Nuova in Campania ; and there expounded the Song of Songs as a dying memorial for the monks. He died in his fiftieth year. It was then that his confessor Frere Raynold witnessed, that he had " alway found him as clean and neat as a child of five year of age. For he never consented nor had will in deadly sin." And so seven years after, when his body was found, " his cope, his scapulary and coat were all without any evil corruption." The writer of his Life prayed to God for aid in his task ; and at dawn of day he dreamed he saw a silver net, and its chains knit with precious stones of various hues. The gems portrayed the various virtues of the holy Doctor ; the silver net implied the purity of his conversation and the harmony of his doctrine.¹

A.D.
1755.

In England, the memorial of the apostolical *THOMAS WILSON*, bishop of Sodor and Man and confessor ; who in the darkest period of the Anglican Church kept up the tradition

¹ Golden Legend.

² Life by Guilielmus de Thoco O. S. D. in Bolland. In old English this saint is 'Thomas Dalquyne.'

of Primitive times in faith and practice, maintained among unbelievers the doctrine of the Sacrifice of the Eucharist, and strove during an episcopate of over half a century to enforce some semblance of godly discipline. The annual income of his see did not exceed 300*l.* a year ; and yet out of that small stipend his charities were numerous. In A. D. 1722 he was with his two vicars general committed close prisoners to Castle Rushin, for refusing to pay an illegal fine on account of suspending the archdeacon, who had received the Governor's wife to communion when the bishop had inhibited her for slander. After two months' confinement they were released amidst the rejoicing of the people, and the proceedings were condemned by the king in council ; but the bishop refused to prosecute his enemies. He also declined the offer of a wealthier see ; for that he would not forsake his original spouse, the church of Man. In time of war, the Cardinal De Fleury, the chief minister of State in France, himself also bishop of Fréjus, gave orders to the French ships of war to spare the Isle of Man out of reverence for its holy bishop, though out of communion with the See of Rome ; observing, that they two were then probably the oldest bishops in Christendom. He commenced a translation of the Bible in the Manx language ; and died in his ninety-third year, leaving in his successor Mark Hildesley the worthy imitator of his virtues.*

MARCH VIII.

In England, the feast of *S. FELIX* of Burgundy, bishop of Dunwich in Suffolk and apostle of East England, the Patron of Felixstowe. A.D. 654.

At Granada in Spain, that of *S. JOHN* of God confessor. 1550.
A Portuguese by birth, Juan de Robles served as a shepherd-boy at Oropesa in the north of Spain. At the age of two and twenty a desire to see the world led him to enlist in the army. He served under the emperor Charles the fifth against the Turks ; and returned to Spain to find his parents dead, sorrowing for his absence. He became a shepherd in Andalusia, and thence passed into Morocco ; where one of his fellows chafing under the hard bondage of his master turned to the Moorish religion. Shocked at this, Juan came back to Spain, and went about selling books of piety and little pictures of the saints. While thus employed, on the 20th January, A. D. 1539, as he was listening to the sermon of a noted preacher,

* It was George I. who offered Wilson the poor see of Exeter ; while York was reserved for the genial merits of the *buccaneer* Blackburn.

Master Juan Avila, in the church of S. Sebastian opposite the Alhambra in the city of Granada, Juan was smitten by Divine grace, and began to cry for God's mercy ; and went about the city jumping, followed by a crowd of boys calling 'Fool' after him. Being brought to Avila, far from disregarding him, that holy man bade him be strong in the Lord Jesus Christ and trust in His mercy ; charging him to beware of falling away from the grace given him. In the fervour of his conversion Juan flung himself into the first mud-heap he came to, and began to confess all the sins of his past life, whatever came to his mind, before all the bystanders. As he went along hooted at and pelted, two citizens of note compassionately took him to a madhouse, where he provoked cruel treatment on the part of the keepers for reproaching them with their hardness to the poor insane folk and misuse of the funds assigned them. At length he was induced to hire a house in the fishmarket at Granada to harbour the wretched outcasts, whom he found cowering at night in the porticos of the city, nude and suffering ; and to excite the pity of the richer class, he would sally forth by night with two great pots slung on a pole across his shoulders, and cry out with his fine and naturally pathetic voice, "Will any one do good to himself for the love of God?" Many would give him bread and refuse-meat, which he took home and cooked afresh for his poor inmates ; and washed the dishes, scoured the pans, swept the house, and carried water himself. Not content with this good work, he would beg money of rich ladies to supply the wants of deserving females, widows and other, who were ashamed to beg ; and would procure silk thread or other stuff to furnish them with employment at home. Some busybodies reported to the archbishop of Granada, that Juan harboured in his hospital disreputable persons and women of ill fame ; and the prelate thereupon charged him to send them about their business. "Father," was the holy man's reply, "they had better say I am evil and incorrigible, and deserve to be expelled. What ! when God suffers good and bad, and makes His sun to shine on both alike ! Grant that all be not equally correct, how shall they be expelled from God's house, specially when they be destitute of all other refuge and consolation?" The archbishop, touched by his humility and tenderness, bade him deal with the hospital as if it were his own house.

Twelve years after he engaged in his work of love, Juan fell asleep ; and was honoured with funeral solemnities spontaneously rendered, such as fear or interest hardly ever procure for any Sovereign Prince.¹

¹ Life by Francisco de Castro, in Bolland.

MARCH IX.

At Sebaste in Armenia, the feast of the holy *FORTY MARTYRS*. When the letters of the emperor Licinius came to Sebaste ordering the soldiers to sacrifice, forty of them came forward, and with one voice proclaimed that they were Christians. They were promised money, honours, and promotion from the emperor, if only they would comply. It was severe winter. The river was frozen as hard as a stone; animals perished by the biting breath of the north wind. The forty were condemned to stand naked all night long on a sheet of water before the walls, which was so frozen over as to bear the traffic of horses. They generously bore their sufferings, as though they were keeping a military watch; and consoled themselves by reflecting on the sacredness of the number *forty*, from its association with the forty days' fast of the Saviour. The crafty President had devised that there should be a person stationed overagainst them in the riding-school, with a bath in readiness, in case any of them should change his mind. One of the number failed, and forsook his post, to their inconsolable grief. But the soldier on guard saw a vision of heavenly Powers descending and distributing gifts as from a great King to all save one. Whereupon he stript himself and joined the number in the deserter's room, exclaiming, "I am a Christian." When day broke, they were while yet breathing committed to the flames, and their ashes flung into the river. S. Basil adverts to the general confidence entertained in the efficacy of their intercessions; and exhorts his congregation to make their petitions in conjunction with the martyrs.^m

A.D.
320.

At Barcelona in Spain, that of *S. PACIAN* bishop, whose saying is become famous; to wit, "Christian is my name, and Catholic my surname; by the one I am known, by the other distinguished."

390.

In Asia Minor, that of *S. GREGORY* bishop of Nyssa and doctor of the church, the brother of S. Basil.

400.

In Scotland, that of *S. KENNETH* bishop.ⁿ

442.

In Moravia, that of *SS. CYRIL* and *METHODIUS* bishops, the apostles of that country. In the reign of the emperor Michael the third, a priest of Thessalonica, named Constantine 'the Philosopher,' was sent to Cherson to instruct the horde of the Khozars in the Christian Faith. He learnt their language, and was successful in converting them; and when they

882.

^m S. Basil's Homily on the Forty Martyrs. The African Church was equally devoted to them in S. Austin's time.

ⁿ Ferrari.

gratefully offered him gifts, would only accept the liberation of the Christian captives. Soon after Rastilaus, prince of Moravia, hearing of the conversion of the Khozars, sent to the emperor to beg for missionaries ; and Constantine was sent with his brother Methodius. After evangelizing the Bulgarians on their way, they reached their destination, bearing with them the Gospel translated into the Slav tongue. They at once set to work, taught the children letters, and chaunted publicly in church the canonical hours and masses translated from Greek into Slav. At length Constantine was summoned to Rome and greatly welcomed by the pope Adrian on account of his prosperous mission, and for the relics of S. Clement, which he brought to Rome and deposited in the church of San Clemente. But the pope censured him for translating the mass into Slav. The saint defended himself by S. Paul's authority, saying, "Forbid not to speak with tongues," and chiefly David's, "Let everything that hath breath praise the Lord ;" adding, that if he could have benefited the Moravians in the Greek or Latin tongues, he would not have sanctioned any change.

The pope and his bishops then decreed that the Sclavonic Rite should be continued. Constantine became a monk, and by leave of the pontiff changed his name into Cyril ; and after forty days died. The *Apostolic* decided that the clergy, Greek and Latin, should attend his funeral with chaunts, tapers, and incense ; and show him as much honour as they would to a Pope. His brother Methodius returned to Moravia as bishop ; and after a period of reverses under the new king Swadopluk succeeded in establishing the Faith, and also in converting Worsiwoi, duke of Bohemia, with his wife S. Ludmilla.^o

A.D.
1440.

At Rome, that of S. *FRANCES* widow. This noble lady, the daughter of Paolo Buxa and Giacobella De' Rofredeschi, was compelled to marry Lorenzo De' Ponzani, with whom she lived in perfect harmony many years. Her love of solitude continued. At home she made an oratory at the top of the house where no one hardly came ; and by day she would pray in a grotto among some old ruins in the garden under a quince tree. It happened in the month of April, when the trees are in blossom, this handmaid of God bethought her in her grotto, how the old Fathers were content to eat roots and wild fruits in their solitude. And as she reflected and longed for the hermit-life, contrary to the nature of the season two ripe quinces fell to the ground from the said tree, whereon were only leaves

^o Lives in Bolland. This example of S. Cyril is especially interesting, both as an instance of the East and West still acting in concert, and as a precedent for the action of the Anglican Church in celebrating the Divine Offices in the vulgar tongue.

and blossoms: and she, as well as they of the house, ate of them with admiration. Her father-in-law Andreosso and his wife Cecilia, her husband's brother Paoluccio and his wife Vanozza, all formed one family with herself and her husband; and on the mother-in-law's death, such confidence did Vanozza repose in her youthful sister, that she left all the management to her; so that in a long period not the least quarrel was known to have arisen between them. She treated her servants, of whom there were many, as her brothers and sisters. But if she saw anything done to offend God, she would reprove them with much freedom. Once her husband had invited friends to supper, and one of them handed to him a book of magical incantations; when she approached Lorenzo cleverly, and snatching it out of his hands flung it into the fire, not minding his reproaches.

She had three children, Battista, Evangelista, and Agnese. Evangelista died, a child of nine years. He reminded his mother how he had ever wished for the society of angels. "God has heard my desire," he said, "and lo! we are parted." So he gave up his innocent spirit to his Creator. A year passed away, and Francesca was awake at dawn, when she beheld her departed son, as he was when alive, but fairer beyond comparison; and with him a child far more beautiful than himself. She was overjoyed to see her son approach with a deep reverence, and would fain have clasped him in her arms, but was unable. She asked, how he was? Where he was? Did he remember his mother in heaven? He raised his eyes to heaven and said, "Our sole business is to contemplate the goodness of God and to praise His Majesty. We have no will but God's, Who is our entire and only happiness." He further signified that his angelic associate was appointed to be the solace of her pilgrimage; but for himself, he was come to take Agnes away to dwell with him in paradise. Soon after the little girl died in her fifth year; and then her mother saw the Angel present at her right hand. She told her confessor, that he always appeared as a child nine years old, with eyes fixed on the heavens, his arms crossed on his breast, with crisp golden hair waving on his shoulders. He had on a dress of the purest white, and over it a tunic, such as sub-deacons wear, which was sometimes snowy white, again a heavenly blue, and again a flaming red. His feet were always clean, though he followed her along the miry streets. When she felt over-anxious, he would withdraw from her for a while; until it was her settled purpose to bide contented in the engagements of a married life, even to the Day of Judgement, if such were the will of God. For he would remove from her that dissatisfaction with society and excessive longing for solitude. At length her husband, considering how she had borne him children and

was in popular estimation a Saint, resolved to release her from the conjugal obligation, provided she would live in the same house with him and manage the household. The first use she made of her liberty was to sell her wardrobe of rich silks and spend the money in buying clothes for the poor; and for herself she chose a cheap dress of dark green stuff, such as her maidservants would hardly wear. Nor was this enough; but she went to her vineyard near the *basilica* of S. Paul outside the walls, and carried a faggot of sweepings on her head through the city, to people's amazement at such self-abasement; even her husband once saw her do so, and blamed her not, for he knew the holy motive of her action. Content with a single meal a day, she took nothing in the evening, unless ill, or by her confessor's order, maybe a roasted apple. Her nurse Mabel, who ate at the same table with her sixteen years, testified that her ordinary diet was beans, lupines, and sometimes cabbage or borage, seasoned with salt. When she was in her fiftieth year, after her husband's death, she became a nun of the Oblates of the Congregation of Mount Olivet under the rule of S. Benedict, of which order she was the Foundress; and died soon after.^p

A.D.
1463.

At Bologna in Italy, that of the blessed *CATHARINE* virgin and abbess. Catarina de' Negri was of an opulent family, and at the age of eleven in the service of Margaret of Este, Marchioness of Ferrara. She learnt early to write Latin in an elegant and correct style. She entered a nunnery of the Order of S. Clare. The care of the bakehouse was entrusted to her, to her great personal inconvenience. One day when she had put the loaves in the oven, the devout Frere Albert came to preach. Hearing the bell ring for church, she left the loaves, commending them to God. Returning from the sermon, which had been prolonged for five hours, she drew out the loaves fair and brown,^q which should have been quite burnt up. When she filled the office of Porteress, a reverend old man came to ask alms, and gave her a little dish, not of porcelain or *majolica*, but of an unknown and transparent substance; in

^p Life by Maria Maddalena dell' Anguillaria, in Bolland. The legend of S. Frances' attendant angel would seem to me to have had its origin in her enthusiastic imagination, occupied evermore with the dear memory of her lost treasure Evangelista; for the angel, observe, always appeared as a child nine years old. Could there be a more refined mode of cherishing the memory of a holy and radiant child? And are not moderns too often mere Sadducees touching the whole subject of the world of spirits? S. Frances was one of the Patron-Saints of Rome. Violets used to be carried to her tomb, and a public banquet given on her festival. (Ancient Rom. Kalendar.) We learn from the Letters of M^{me}. de Sévigné, that M^{me}. de Maintenon was painted by Mignard, "*habillée en Sainte Françoise Romaine; . . des yeux animés, une grâce parfaite.*"

^q "Pulchros et rubicundos."

which, he said, the Virgin Mary used to give drink to the Infant Jesus, and desired her to keep it till he came back to ask for it. He never returned; and she firmly believed it was S. Joseph the Foster-father of Christ, and was thenceforth most devoted to that pure Spouse of Mary. Her assiduity in prayer was such as to imperil her reason, till she was taught in a vision by S. Thomas of Canterbury to pray at stated intervals.[†] She never liked emotional gushing spirits, who betray their devotion by outward signs. Such persons she called *demonstrativespirits*. She loved church above measure, and would most willingly linger there, nor ever weary. She greatly rejoiced in the Office of the Dead, and would say that it inflamed cold icy hearts. She never omitted our Lady's Office, saying, "When I consider the dignity and excellence of the Mother of God and of other saints, they seem as stars set beside the sun, when compared with the most pure Virgin-Mother of God, the resting-place of the Divine Word." When Abbess, she never pleaded old age, nor that she was one of the first who commenced the nunnery, nor affected authority, but would run like a novice. She called the Sisters *her ladies*; "for" said she "they are the spouses of my Lord Jesus Christ." She used to say, "No tongue can express the peace of the candid soul that interprets everything for the best, and murmurs not nor judges; and though some billows of the sea may rise against it, yet it discusses not other people's actions, being united with the sweet Will of God to Whom it commits judgement." At table she seemed quite absorbed in the reading; and then would question the Sisters after refection on the subject of the lesson, to enable them to occupy their mind holily. She was never seen idle, but was always about some wholesome employment. Great diligence used she in illuminating her Breviary, for the sake of the words which are recited out of it to the praise of God. She foresaw, they say, the destruction of the Eastern empire and taking of Constantinople; and when she was praying that a Christian empire might not fall under the power of the Turks, she was divinely warned to cease, for that empire must needs be cut off from the Christian Body on account of the impiety of the Greeks.[‡]

[†] Could not common-sense have taught her as much? In many of the Southern saints, Imagination prevails to an excess. The exhibition of this fact is needful to the reality of the narrative. But is not the lack of this element in Northern moderns a factor in the growing schism between their thought and even Holy Scripture?

[‡] The chief 'impiety' of the Greeks was, no doubt, their rejection of the Council of Florence! Alas! how soon was this Pharisaical judgement to be confounded by the sack of Rome by Charles V. and the subjugation of Italy by the foreigner! [§] Life by Giacomo Grassetti, in Bolland.

- A.D. In Scotland, the obit of *GAWAIN DUNBAR* bishop of Aberdeen.
 1531. All the time he lived bishop, whatsoever profit or commodity he made by the Church, he bestowed wholly upon the poor and public works, without applying a farthing either to his own use or the enriching of any of his kinsmen.^u

MARCH X.

- iiij.cent. At Jerusalem, the feast of *S. MACARIUS* bishop, at whose request Constantine and Helena built the basilicas in the Holy Land.^v
 At Laodicea in Syria, that of *S. ANATOLIUS* bishop, the author of a work on the Paschal Cycle.^w
 560. In Scotland, that of *S. MACKESSOG* of Boyne bishop.^x
 In Wales, the obit of the noble Baron *WALTER DE CLARE*, Founder of the abbey church of S. Mary of Tyntern;^y beautiful even in its ruins.^z

MARCH XI.

250. At Smyrna in Asia, the feast of *S. PIONIUS* and his companions, martyrs. As Pionius, with Sabina and Asklepiades, was devoutly fasting on the eve of the birthday of the martyr Polycarp, he saw in his sleep that he should be taken next day. The vision was so clear, that he tied his own and their necks together, to testify their desire of martyrdom. Polemon the curator of the temples came to summon them to the forum. The people pressed to gaze at them. The entire open space and the roofs of the temples were filled. There were countless females, because the festival (it was the Sabbath) released the Jewish women from their work. Every age rushed to the show, and those who were too short climbed on benches and casks. Being urged to sacrifice, (the act of idolatry was speciously termed 'fulfilling the Sovereign's command'), Pionius addressed the multitude on the subject of the jeers, with which they insulted the unhappy Christians, who either of their own accord pressed forward to sacrifice or did not refuse to do so when compelled. The gentiles he reminded to obey their

^u Archbishop Spottiswoode's Church History.

^v Martyrol: Roman.

^w Petr. de Natalib.

^x Camerarius. The Scots used his name for a war-cry, before they adopted that of S. Andrew.—*Alban Butler*.

^y Kal: Willelm. de Wyrcestre.

poet Homer, in whom they gloried, who asserts it is impiety to exult over the dead.* As to the Jews, did any one compel *them* to sacrifice unto Baalpeor and to eat the offerings of the dead? Their sin exceeded that of those who sinned for fear of men. In the one case the intention, in the other circumstances are to blame. As in a threshing-floor, the heap of chaff is tossed by the wind, while the solid and heavy wheat stays in its place. Such were the Christians before them. He reminded them that judgement hangs over the world. He himself had traversed Judæa and had seen the Dead Sea, "the water that nurtures no living creature." He appealed to "the fire that bursts out of the bowels of the earth in Lycia," and "the hot wells and flames bursting out where they are wont to be extinguished;" and asked, "Whence think ye is this fire, unless it be akin to the fire of hell?" He foretold judgement through the Word of God, Jesus Christ, Who is to come by fire. In vain followed an altercation of words. "Sacrifice to the emperor at least," said Polemon. "I will not sacrifice to a man," was the reply. "How are you called?" demanded the notary. "A Christian," said Pionius. "Of what church?" "The Catholic." They were led off to prison amidst the shouts and jeers of the populace. As Sabina hurried in chains close to Pionius, one said, "You hold by his tunic, just as if you were afraid to lose his milk." Another said mocking at Asklepiades, "See! the little fellow goes to sacrifice." But Pionius replied, "He will not do it." When they got to prison, they found Lemnus a presbyter of the Catholic church, and a woman, by name Macedonia, of the sect of the Phrygians (Montanists). On Pionius' refusing the offerings of the faithful, the keepers of the prison, angry because disappointed of presents, confined them in a foul and dark dungeon, shut out from light and humanity. They were again loaded with chains so that they could not breathe, and dragged to the pagan temple. Pionius was placed by the altar; they tried to set on his head their usual garlands, but he tore them in shreds on the ground. Then the priest, bearing tripes hot from the spit, approached as if to give to Pionius; but suddenly abashed he, in presence of all, stuffed them into his own cursed maw. They were ordered back to prison; and as Pionius was entering, one of the apparitors pushed his head so violently, that his hands and side rose in tumours in consequence. But they sang a hymn to the Lord; giving thanks that in His Name they had continued steadfast in the Catholic Faith. Pionius was sentenced to be burnt alive. When the

* *Odyss.* l. xxij. v. 412.

flame was now crackling all over the blazing pile, he closed his eyes, and begged God that he might rest well. And regarding the fire with a joyous air he expired, saying, "Lord, receive my soul."^a

A.D. In Scotland, that of *S. CONSTANTINE* king of Scots, monk,
576. and arch-martyr of Scotland.

859. At Cordova in Andalusia, that of *S. EULOGIUS* priest and martyr, sprung of a patrician and senatorian family. He lived as a clerk in the college of *S. Zoilus*, and early in life was a most studious searcher into Holy Scripture. Among his teachers was *Spera-in-Deum* (*Hope-thou-in-God*) abbat, then famous in Baetica; and it was there that he and *Alvarus*, who wrote his Life, first met and contracted a close friendship. "There we both," writes the latter, "played the delectable game of the Scriptures; and we, who knew not how to manage a shallop on a lake, trusted ourselves to the roar of the Euxine sea." *Eulogius* became priest and *Doctor*. *Alvarus* boasts that his friend united in his own person the severity of *Jerome*, the modesty of *Augustine*, the mildness of *Ambrose*, and the patience of *Gregory*. He notices that *Eulogius*, having visited the monasteries of *Pampeluna*, brought back thence *Austin's* book *Of the City of God*, the *Aeneid* of *Virgil*, the poems of *Juvenal*, the satires of *Flaccus*, the works of *Porphry*, the epigrams of *Adhelelm*,^b and the metrical fables of *Avienus*. On the death of *Wirstremir* bishop of *Toledo*, *Eulogius* was elected to that see by all the comprovincial bishops, and approved of by all parties. But some obstacles intervened, as *Divine Providence* intended him for martyrdom; for he thereby attained the heavenly episcopate, seeing "all saints are bishops, but all bishops are not saints." In the persecution raised by the Moorish king *Mohamed*, he was beheaded on the Sabbath day.^c

MARCH XII.

The memorial of *Phinehas* the highpriest of *Israel*.

295. At Teveste in Africa, the feast of *S. MAXIMILIANUS* martyr. This youth, a little over twenty one years old, being a likely fellow, was presented by his father *Fabius Victor* the serjeant of recruits to be enlisted as a soldier in the Roman army before

^a *Ruinart, Acta Martyrum Sincera.*

^b It is an honour to Saxon England to find the verses of her countryman *S. Aldhelm* of *Sherbourne* in such company, and esteemed a prize among the Moors! *Aldhelm* died 150 years before *Eulogius*.

^c Life by *Alvarus*, in *Bolland*.

the Provost of Caesarea. They were taking his measure, when he struggled and absolutely refused to serve, urging that his service was at his Lord Christ's disposal, that he could not serve the world. The Proconsul of Africa Dion remonstrated, saying, "In the sacred court of our lords Dioclesian and Maximian, Constantius and Maximus, there are Christian soldiers, and they serve." "They know what is expedient for themselves," replied the young man; "I however am a Christian, and cannot do mischief." "What mischief do they who serve in the army?" demanded the magistrate. "Well, but you know what they do," was the answer.^d He received sentence to be beheaded, "for that with undutiful mind he had refused the military oath." With somewhat of boyish pride he requested his father to give him his new military dress to the executioner; his corpse was buried under a mound at Carthage near the martyr Cyprian.^e

The memorial of *DIOCLES* philosopher and monk. His saying was, that in whatever pious thought or deed the mind is occupied, it is with God.^f

At S. Pol-de-Léon in Brittany, the feast of *S. PAUL AURELIAN* bishop, the son of a noble Briton in Wales.^g He became the disciple of S. Iltutus at the monastery called after his name (Lantwit in Glamorgan) along with Samson, Gildas, and others. When he was sixteen, Paul retired to a solitude near his father's territory, where with twelve priests he led a most austere life. His food was merely bread and salt, with a few fish on solemn days. Wine he never tasted except at mass. He became the spiritual teacher of Marc'h (Marcus) a prince in the vicinity; when, finding his contemplations interrupted, he resolved to seek a distant country. He asked the prince's permission, and besides, as a parting gift, a bell; for it was the custom to strike seven bells, when the servants sat at the royal table. This however Marc'h refused, in the vain hope of retaining Paul in his country.

A.D.
573.

Paul set sail for Armorica and landed at Ossa (Ouessant). He proceeded northward to the extreme part of Léon (Lleyn), where he met a swineherd of count Uther, the chief of the country by grant of the Frank emperor Childebert, who conducted him and his twelve priests to a spot, where afterwards

^d Could not this fervid young African have remembered that Cornelius abode in the Roman army a devout centurion, and that S. John Baptist bade soldiers, not to decline, but to fulfill, their duties? But the narrow yet turbulent spirit of Puritanism was already rife among the Moors.

^e Acta Sincera.

^f Palladius, Hist: Lausiaca: c. 98. Sarum Martyrology.

^g His home was Pennohen, 'Caput-boûm' i.e. in Welsh Pen-ychain.

grew up the city of S. Pol-de-Léon. Here in the ruins of an old castle he found a wild sow suckling her young; and, though at such a period those animals are most savage, she allowed herself to be gently stroked by the blessed man's hand, and remained as his domestic animal; and her progeny for many years were the chief of their kind in that country. He also took a hive full of honey in the hollow of a tree without injury; and a bear fleeing his presence broke its neck by a fall. Paul went to see his cousin count Uther, and found him in the isle of Batha (Batz), studiously writing out the four Gospels. As Paul was relating how he asked king Marc'h for a bell, the count's fisherman brought in a huge fish and a wonderful bell in his hands. Paul asked to ring it, and smiling said, "This bell has gladdened my spirit, for truly it is that which I asked of the king and could not get." He received it thankfully as a gift from the Count.^b He was sent by count Uther on a mission to king Childebert; who, taking the staff of one of the prelates, bade him undertake the episcopal office, and called for three bishops to consecrate him. During his episcopate the idol-temples were destroyed in Brittany. At length he retired to the isle of Batz and lived to such extreme age, that his dry skin seemed to cleave to his bones. He died without pain, over a hundred years old. He foretold the ravages of the Normans; and ordered his body to be buried on the mainland, that the people visiting his relics might not suffer the violence of the sea.^c

A.D. Also, in Brittany, the feast of S. *TANGUID* the first abbat
594. of S. Mahé in Finisterre.^d

604. At Rome and throughout the Catholic church, that of S. *GREGORY THE GREAT*, pope and Doctor of the Church; 'our foster-father in Christ' as our Anglo-Saxon fore-fathers loved to call him. He was of a high senatorian family at Rome, the son of Gordianus and Sylvia. He had already filled the office of Prætor of the city, when on his father's death he exchanged the silken *trabea* of his dignity for the habit of a monk; and having the free disposal of his property built six monasteries in Sicily and one at Rome, endowing them with revenues sufficient for their daily maintenance. At this time it was he used to

^b "This bell is called by the people of Letavia (Lhydaw) *Hir-glas* from its form and colour, for it is green and long, and still by its sound and the merits of S. Paul dispels sickness." It yet (in 1874) answers exactly to the above description, and is duly kept near the altar of S. Paul in his own cathedral in Léon.

^c Life by a monk of Fleury.

^d Tan-guid (in Welsh *Tân-gwydd*, 'tinder') is in the French form *Tannegui*, e.g. Tannegui Du Chastel, absurdly Latinized as *Tanaquil*.

feed on raw vegetables, which his mother Sylvia sent him daily in a silver dish ; and being asked for alms by one in the garb of a shipwrecked man, he gave all the money he had by him, and at last even the silver dish. And from that time he was an example and a terror to all who lived with him, inasmuch that he was thought to preside over them, not unaccompanied by their patron S. Andrew the Apostle. One of his monks, Merulus by name, who was ever given to psalmody, dreamed that a garland of white flowers descended from heaven on his head ; and presently falling sick he died with great peace and cheerfulness. Fourteen years after the abbat Peter wanted to make a burial-place for himself beside his grave, when there issued out of the grave of brother Merulus such fragrance, as if all the scents of flowers were commingled there : which showed how true was the monk's dream. Once having met some fair young Angles being sold as slaves in the Roman market, Gregory was inspired with zeal to undertake a mission for the conversion of England. He had started on the journey, when he was recalled by the pope, whom crowds of Romans beset exclaiming, "You have offended Peter, you have ruined Rome in letting Gregory go." His merits marked him out for the pontificate, which he was forced to accept, though he fled out of Rome to conceal himself. He notified his accession to the four patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem ; accompanying his letter with his confession of Faith, wherein he declares that he receives and venerates as the four Gospels, the first four General Councils of Nicaea, Constantinople, Ephesus, and Chalcedon : adding the reason, namely, "that, whereas they are established by universal consent, he who presumes to loose what they bind or to bind what they loose, undoes himself, not them." He forbade the patriarch of Constantinople to assume the title of *Universal*. He appointed a school of plain chaunt, (from him termed *Gregorian*), and built two houses for it, the one beside the church of S. Peter, the other in the Lateran palace ; "where to this day," writes John the Deacon, "the couch whereon he lay and sang, and the rod with which he menaced the boys, together with his authentic Antiphoner, are preserved with fitting veneration." No one who served the pontiff from the least to the greatest gave token of the barbarian in speech or dress ; but Latinity after the fashion of the old Romans singularly obtained in the palace. He abridged the Gelasian office for the Mass ; and added in the Canon or Consecration-prayer words, which singularly recall the stormy period of the barbarian irruption into Italy and the echoes of the Augustinian teaching, "Dispose our days in peace, and vouchsafe to number us in the flock of Thine Elect." He caused sub-deacons to go in linen tunics only, according to the

old custom ; and bade the Lord's Prayer be recited over the *Host* after the Canon. "For," he said, "it was the custom of the Apostles to consecrate the Host of the Oblation with that Prayer only. And it seemed to me very unfit, that we should say over the Oblation a prayer composed by a scholar, and not say the very tradition of our Redeemer over His Body and Blood." On the first Sunday in every month he used to bestow alms in kind to the poor, according to what was in season, sometimes corn, or wine, or cheese, or vegetables, or bacon, or fish, or oil ; and would respectfully offer pigments and other delicacies to the principal folk, so that the church was considered a common treasury. His correspondence was vast, and has furnished many admirable lessons ; much of it is embodied in the Canon Law. He advised his disciple Augustine the apostle of England to select for the use of the new church whatever he found good and pious in the customs of other churches besides the Roman, and make them customary with the English ; "for places are to be esteemed for their good things, not things on account of the places." He blamed Serenus bishop of Marseilles, who with inconsiderate zeal had torn down some church-hangings adorned with sacred representations. He urged, that Antiquity had not without reason admitted the painting of the stories of saints in sacred buildings ; and added, "In that you forbade them to be adored, we entirely applaud you ; but in that you broke them, we blame you. For a picture supplies to ignorant people who gaze at it, what Scripture doth to them that read." ^k It is a noble maxim that Gregory repeats, that the difference between the barbarian kings and the Roman emperor was, that the kings were masters of slaves, but the emperor the master of freemen. His modesty with regard to his own writings is shown by his calling them 'bran' in comparison of S. Augustine's. And when the bishop of Syracuse caused Gregory's Homilies on Job to be publicly read to the people on vigils, he begged of him to desist, as it was not a popular work, and might breed offence rather than profit to the hearers ; but rather to substitute his practical Commentaries on the Psalms. For the last two years of his life he was confined to his bed by gout, and could scarcely rise on solemn days to celebrate without the greatest agony. His own tenderness of spirit is clearly shown by his words concerning the Magdalene ; "When I think of the penitence of Mary, I would rather weep

^k This *dictum* of S. Gregory has supplied a stock argument to Roman controversialists. The *ex-parte* statement in the Homily 'Against peril of Idolatry' omits the important fact, that Serenus' blind zeal had "scattered his flock." Other bishops besides Serenus have preferred the dissipation of their flocks to that of their theories.

than say anything." He died after a glorious pontificate of thirteen years.¹

In Flanders, the memorial of blessed *DIONYSIUS VAN LEUWIS* the Carthusian, monk, '*the Extatic Doctor*.' He was of middle-class parents in the diocese of Liège. He had, when a little boy, such an incredible desire to learn, that he would often wake by moonlight and rise to go to school. He applied to the study of theology at Köln, the most celebrated academy in Germany; and entered the Carthusian Order, from whose office, prolix as it is, he never absented himself. Besides the composition of books of learning and piety, which he wrote and illuminated with rubrics, he was ever writing letters, as people applied to him for advice from almost all Germany. He always studied to dwell apart and ever keep sabbath to the Lord. Whence it came to pass that the pleasure of the senses was nearly dead in him.^m He would watch whole nights in prayer. He was subject to divine raptures and extasies, sometimes in crowds, sometimes in noblemen's castles, who greatly affected his company; and, as he spoke of God, would be rapt into the region of light unapproachable. Once as he entered the church of S. John at Herzog-op-zoom, and Divine Service was being chaunted with the organs, drinking in with his ears the sweet melody, he fell into a trance, remaining nearly three hours stiff and motionless. A story is told of his converting a sorceress, who had made a bond with the Evil One sealed with her own blood; and who by help of her familiar used to be transported to public shows in Asia and Africa, had fought with a lance, and unhorsed knights in armour. And on the Father's approach the voice of the familiar spirit was heard saying to the witch in derision, "Here is the stammerer and wine-sipper come to seek you."ⁿ It is true, that at the time the holy man did use wine for his body's sake attenuated by study and work, and had besides a rough hesitating speech. When Mahomet the second took Constantinople, and the Faith

A.D.
1471.

¹ "His picture was long extant, representing him as of moderate stature, with dark hair in two thin waving curls on the forehead, a large tonsure, dark yellow beard, ruddy complexion (it latterly got jaundiced), and thick parted lips, with a chestnut-coloured chasuble and dalmatic on, and the *pallium* twisted round his shoulders. This *pall* of white byssus (unpierced by needles), his relic-case made of thin silver which he wore round his neck, and his belt only a thumb's breadth wide, were customably kissed on the vigil of his anniversary in the ninth century."—*Life by John the Deacon*. His table also was visited, in the fifteenth century.—*Ancient Roman Kalendar*.

^m His blunt Dutch biographer instances, that he refused not to eat rancid butter, cherries tasted by snails, and the like.

ⁿ "Der Taterbeek und wynsuper compt uch besueken."

fell in Greece, the old man wept day and night, for that the abrogation of God's worship was a disgrace to Christianity. He saw moreover how the Church in the West had degenerated from her pristine purity, and how the warmth of her faith and charity waxed cold. Wherefore he feared the wrath of God would come on the countries subject to the Roman empire. Against these evils his only remedy was Prayer. When he was sixty-seven years old, he completed his last work; and, feeling certain he should die within the year, looked forward cheerfully as the dying swan. His favourite text was the key to his life, to wit, "And Mary anointed the feet of Jesus."^o

MARCH XIII.

A.D. 410. In Egypt, the feast of *S. EUPRAXIA* virgin. She was the daughter of a Senator of the imperial family, by name Antigonus, one who always gave good counsel to the Prince in the government of the Roman republic. When her father died, the emperor Theodosius persuaded her mother to betroth the child, when only five years old, to a wealthy young nobleman; and the widow then retired to the inner Thebaid in Egypt, and there abode with her child, managing her estates. There was a nunnery in a certain city, containing a hundred and thirty nuns, of whom people reported marvellous virtues.^p When the lady senatress proposed to bestow an income of some thirty pounds of gold on the community, the *Deaconess* (as the Superior was called) said they needed no money, for they had forsaken the world, that they might enjoy eternal blessings. But not to send her away without profit, she would accept a little oil and candles and incense for their oratory. The little

^o Life by Theodoric Loërius à Stratis, a Carthusian of Cologne, in Bolland.

^p Some of these 'virtues' were inimitable; some of them peculiarly Egyptian; one, at least, criminal. Let the candid judge. "None of them ever tasted wine; none of them ate apples or grapes or figs or other good things that spring of the bounty of the earth. They used vegetable diet, and that without oil. *None of them ever washed her feet.* It is superfluous to talk of a bath; the mere mention of it they regarded as an abomination. Each of them slept on the ground covered with a small mat; and little repose did they get. Each of them worked as much as she could. And when any one of them hapt to be ill, *they gave her no medicine*; but the sick nun took it as the greatest blessing from God, and bore the sickness till the Lord's visitation befell her." In justice to the nuns it should be remarked, that the use of the bath was often attended of old by luxuries unheard of in later times. See Esther ij. 12.

Eupraxia became so attached to the nuns, that she would needs abide with them ; though the abbess reminded her, saying, "If you would remain here, you must learn your letters and the psalter, and have to fast till evening as all the sisters do." She received the habit ; and shortly after her mother died. Her betrothed urgently demanded the fulfilment of their engagement, when Eupraxia wrote to the emperor not to compel her to violate her vows. "Dispose of my property," she wrote, "emancipate my slaves, and grant them lawful support. Order my father's agents to forgive the farmers everything owing from his death till now, that I may serve Christ without impediment." The Emperor and the *Augusta* (empress) wept when they read her letter, and piously fulfilled her wishes. She was now twelve ; it was she who cleaned the rooms and made the sisters' beds ; it was she who drew water from the well and carried it to the kitchen. When she was twenty years old, the deaconess, to try her obedience, bade her transport a heap of stones lying in the courtyard of the convent and set them along-side of the bakehouse ; she did not plead weakness or sue for help, but accomplished the task. Sometimes her imagination would stray in dreams, as though her espoused would come with a military band and carry her off from the convent. And she would tell her dream aloud ; and the deaconess, rousing the sisters, *stood* in prayer till daybreak, while Eupraxia read till tierce and the sisters sate and listened. Another story reveals one of the dark corners of a recluse life. A nun, the daughter of a female slave, who bore Eupraxia a grudge, reproached her with practising extreme abstinence. "You cunning impostor," said Germana to her, "who knows not that you do this with a design, that after the abbess's death you may succeed her?" The deaconess, learning this, separated Germana from the society of the nuns for thirty days ; saying severely, "You wicked slavegirl, you bethought you of breaking off the godly purpose of this maiden, and did not reflect how she, though a lady of imperial birth, has humbled herself and for God's sake served you !" The abbess had a divine intimation of Eupraxia's approaching glory ; but she, far from being elated, begged God to spare her yet another year, seeing she was barren even as the fig-tree. Fever seized her ; and she was laid in the oratory from vespers till dawn with only the deaconess and Sister Julia by her side. Julia, who dearly loved her, and had taught her her psalter, begged of her, that, as they had been inseparable on earth, she would obtain of God that she might depart with her. Eupraxia was buried beside her mother ; and within five days Julia was laid near her. In thirty days the abbess told her nuns that God called her hence, and that Julia had entered into the Palace

not made with hands through the intercessions of S. Eupraxia; and, having fallen asleep in the Lord, she was laid in Eupraxia's tomb. From that day they buried none other therein.⁴

A. D. In Kyle in Scotland, that of the Patroness, S. *KENNOCHA*,
1004. virgin.

1012. Also, that of S. *VIGANUS* of Lochlomond hermit.⁵

MARCH XIV.

764. In Lindisfarne, the obit of S. *CEOLWULF* king of Northumberland and monk.⁶

968. At Halberstadt in Germany, that of blessed *MATILDA* queen, mother of the emperor Otto the First.

MARCH XV.

At Caesarea in Cappadocia, the passion of S. Longinus, the soldier who pierced the Lord's side with a lance.⁷ It is supposed that he was blind, and that he recovered his sight by the effusion of the Sacred Blood. A popular ballad still preserves the tradition in Wales, in the form of a Dialogue between our Lady and the Holy Child. It is to this effect: "Fair Mother Mary, sleepest thou? Yes, my dear Son, I am dreaming. Fair Mother, what seest thou in thy dream? I see Thee beset, and pursued, and taken, and crucified, and Thy hands and feet nailed. A dark blind man, deceived by the Fiend, is piercing Thee in Thy right side with the point of his spear; and all Thy blessed Blood is being shed."⁸

70. The memorial of S. Aristobulus, a disciple of the Apostles.

According to the Greek Menology, he was bishop of the Britons. This accords with the Welsh Triads, which make Arwystli Hên, Aristobulus 'Senex,' the elder or *presbyter*, to have arrived in Britain from Rome as the earliest Christian missionary along with two 'men of Israel,' Ilid and Cyndav, in the train of the blessed Brennus the father of Caractacus.

⁴ Life from the Greek text in the Vatican, in Bolland. . . ⁵ A. King.

⁶ This royal monk occasioned a relaxation of the severe discipline of S. Aidan and the Scottish monks, who drank milk or water only. The Saxon required the potent encouragement of wine or ale; and his grateful subjects were obsequious. (Simeon Dunelm.)

⁷ Roman Martyrology.

⁸ The Poem goes on to express the notion of Mary's dominion over Purgatory; "Over the mountain, the cold mountain, I saw Mary with a halo about her head establishing a place betwixt every soul and hell:" and promises immunity from evil dreams to such as record and say the lines. S. Longinus is called in Brittany 'Longius an dall,' the blind.

MARCH XVI.

At Anazarbus in Cilicia, the feast of *S. JULIAN* martyr. A.D. 303.
 The manner of his death was terrible. It was the punishment reserved by the Roman law for parricides, but seldom had recourse to. He was sewn up along with scorpions and vipers in a sack partly filled with sand, and so flung into the deep sea. His remains were conveyed to Antioch; and *S. Chrysostom* afterwards delivered an oration in their presence."

At Edessa in Syria, that of *S. ABRAHAM* hermit. 350.
 He at an early age retired to a deserted cell two miles from his home, where he abode fifty years; and for the great love of Christ which possessed him, all that time seemed but a few days. A cloke and tunic, a wooden dish, and a mat, formed his entire property. The bishop would needs ordain him presbyter of the neighbouring village of pagans, feeling assured that by his great charity and patience he would succeed in converting them to God. Abraham besought his Holiness to permit him to bewail his own sins in solitude. "Here," said the bishop, "you have crucified yourself to the world, and yet lack obedience." "God's will be done!" exclaimed the saint, "for obedience' sake I quit my cell." He was ordained; and at once began to build a church in the village with money accruing to him after his parents' death. The pagans came daily, not to pray, but to see the beautiful building and adornment of the church. Abraham's zeal led him to demolish the idol-temple's altars and statues with his own hands. This caused him grievous afflictions for three years, till at last the pagans struck by his patience and perseverance came over, and were baptized to the number of a thousand souls. Every day he would read the holy Scriptures to them, and discourse of the great truths of religion; till after a year thus spent, he committed his flock to the care of God, made the sign of the cross thrice over the village, and departed by night to a secret place. The villagers next day sought for him, as one would for a precious jewel that is lost, and in their perplexity acquainted the bishop, who consoled them, and, finding them well grounded in the faith and love of Christ, chose the most approved men among them, whom he appointed presbyters, deacons, and readers. When Abraham was now old, his brother died leaving an only daughter, Mary, a child seven years of age. She became her uncle's companion in holy exercises during twenty years; when a false monk, who used

▪ *S. Chrysostom. Homil. 47.*

under pretence of edification to frequent her uncle's cell, abused his opportunity and wrought her ruin. A cloud spread over her heart that she could not consider what she had done. She would go where she was unknown, for she despaired of her salvation. So she changed her dress, and went away to a strange city, and abode in a place of infamous resort.

When Abraham found his niece gone, he wailed bitterly, and called on Christ to restore his ewe-lamb Mary to His fold. After two years he got sure intelligence of her abode and condition. He procured a horse and a soldier's equipment, shaded his face with a deep helmet, and sped to the city. There he solicited the company of the pretty girl at supper. And when they were in complete privacy, he grasped her hand firmly that she might not escape from him, removed his helmet, and expostulated tenderly with her. "Why didst thou not show me, when this storm from hell overtook thee? And I, with my dear friend Ephrem, would have cried to Him who is able to save from death! But who is sinless, save God only?" She in terror stood motionless as a stone, covered with confusion. He consoled her till midnight, while she laid her head at his feet and wept. At dawn they departed to their cell; she mounted on horseback, while he gladly led the way. He died ten years later. Mary lived five years after her uncle. Oftentimes the passers-by hearing her wail would stop out of commiseration, and bewail their own sins.*

A.D.
620.

In Scotland, the feast of *S. BONIFACE* bishop of Ross, a missionary from Italy.

MARCH XVII.

On this day, according to some, Noah entered into the Ark.*

At Glastonbury, the feast of *S. Joseph of Arimathea*, the disciple of the Lord. It was firmly believed in the middle ages, on insufficient grounds, that he was sent by *S. Philip* a missionary into Britain, and fixed his abode at Avallon in Somerset.*

* Life by *S. Ephrem the Syrian*, in Bolland.

* *Kalendaria Sarum.*, *Rothomagens.*; etc.

* Edward III. in A.D. 1345 granted John Blome of London license to search for the body of the noble *Decurion Joseph of Arimathea*, buried at Glastonbury; hoping that more abundant grace would redound to the Realm from the revelation."—*Rymer, Foedera*. Weever (*Funeral Monuments*, 58.) and Camden quote George Owen Harry as reporting that Joseph brought over with him his sister *Eurgain*, who afterwards married a Briton, whose name was Starklos. *O'ia nai'zei*.

The feast of *S. PATRICK* bishop and confessor, the Apostle of Ireland. He was born at Ban-aven-Tavern in Scotland,[†] the son of Calpurnius a deacon, who was the son of Potitus a presbyter. When sixteen years old he was carried away a captive into Ireland with many thousand men, for they had incurred God's wrath by their disobedience. Arrived in *Hyberione*, it was his daily business to feed sheep; and frequently he prayed, till the love of God kindled more and more, so that he sometimes made a hundred prayers a day. He abode in the forests and mountains, and awoke before dawn to pray in the snow, the ice, and the rain; and felt no harm, for his spirit was then fervent within him. One night while asleep he heard a voice saying, "You fast well and shall soon return home;" and after a while, "Your ship is ready." It was two hundred miles from the sea; and he knew no one. Presently he took to flight, and left the man with whom he had been six years. When he reached the ship, it was moving, and he asked for a passage, and was sharply refused. He began to pray, and the men called him back. After three days they made land, and wandered seven and twenty days in an uninhabited country, till meat and drink failed them. The master of the ship said to Patrick, "How now, Christian? You say, your God is Almighty, why cannot you then pray for us?" He did so. And a herd of swine met them, and they killed many of them, and abode there two nights well fed; and their dogs which were left on the road half famishing were relieved, and they thanked God, and Patrick was honoured in their eyes. That night Satan tried him as he was sleeping, he never forgot it as long as he lived; for he fell on him like a huge stone and stunned him. Whence it came he knew not, that in spirit he should call upon Elias. As he was crying 'Elias! Elias!' with all his might, the splendour of the rising sun fell on him and smote off all his pain. It was his belief that the Spirit of Christ then cried for him.* After a few years he again fell into captivity, but joined his parents again, who begged him never to quit them. But one night he saw in a vision a man, Victricius by name, coming as if from Ireland with innumerable letters, and he gave Patrick one of them. It began with 'The voice of the Irish;' and as he read it, he thought that he heard that very moment the voice of the

A.D.
464.

[†] Kil-patrick near Dunbarton on the Clyde, according to Ussher.

* Did the memory of the passage in Eccles. xlvij. i. comparing Elias to a burning torch mingle itself in S. Patrick's dreams with a physical consciousness of the sun-rise? It is clear that he was of a highly enthusiastic temperament; like John Wesley, disposed to resolve common occurrences into the supernatural; and in every way a meet apostle for the poetic and impassioned Irish race.

people about the forest of Fochlaid near the western ocean exclaiming as with one mouth, "We beseech you, holy child, come and walk among us again." He was much affected, could read no more, and awoke. Another night he heard, whether within or without him he knew not, some persons singing; he understood only the last words, "Who gave His life for thee." It would seem he was ordained bishop in his own country.* Some backbiters said, "Why does this man imperil his life among such as know not God?" But the Lord through him had compassion on thousands upon thousands, because He saw that Patrick was ready. He would willingly, he says, have gone to Britain to see his home and parents, and even have visited God's saints in Gaul;^b but was bound by the Spirit not to undo the work of Christ. He declares his integrity, how, when Christian brothers, virgins, and religious women flung their ornaments on the altar as a gift to him, he restored them to them to the scandal of many, lest unbelievers should carp at him. He also mentions how the children of *Scottish* (Irish) chiefs became monks and virgins of Christ, and suffered persecution from their kinsfolk, and yet how their number increased. Beside his *confession* or sketch of his life and the reasons which determined his missionary labours in Ireland, written by way of apology against certain detractors; we have an Epistle of S. Patrick addressed to Christians living under the tyranny of Corotic (Ceredig?) a British chief, who had apostatized from the faith *like the Picts*, and carried away captive many of Patrick's Irish neophytes the day after their baptism, while they were still in their white robes and the seal of *chrism* yet glistening on their foreheads.^c The saint is

* Is not the account, followed in the Roman Breviary, of his having been consecrated by pope Caelestine, founded on a confusion between S. Patrick and Palladius the Scottish missionary? If Patrick was a Scot, he would naturally be consecrated in Scotland. Had he received his mission from Rome, would he not have mentioned it in this 'Confession,' his own autobiography? Besides, the Roman account seems to be contradicted by what follows in the text.

^b Surely this ought to be conclusive against a late theory of S. Patrick's being born in Gaul, i.e. at Boulogne, supposing it to be 'Ben-aven Tavern.' Patrick, whose own name was *Roman*, as also those of his sires, would have called Boulogne 'Gessoriacum,' as the Romans termed it, or 'Menapia.' Had the birthplace of the British emperor Carausius been forgotten in the course of a century?

^c How valuable are these incidental touches, exhibiting the universality of the ancient Catholic ceremonial! S. Patrick's notice of Corotic and the Picts as apostates from the Faith confirms the Welsh tradition of there having been a relapse into Druidism, when the Romans left Britain. The poems of Taliesin indicate a curious syncretism of Druidical and Christian beliefs.

said to have been buried at Down-Patrick, along with saints Bridget and Columba.^d

In Italy, the feast of *S. CASSIODORIUS* monk, who, "after passing thirty years in the honours of the world" as the minister of Theodoric the Gothic king of Italy, "was blessed with an equal term of repose in the devout and studious solitude of Squillace."^e A.D. 562.

At Ely in England, that of *S. WYTHBURGA* virgin.^f

743.

MARCH XVIII.

The memorial of *S. Gabriel* archangel, 'the groomsmen of our Redemption.'^g

The feast of blessed *ALEXANDER* bishop of Jerusalem and martyr; whose history is remarkable for that he was chosen coadjutor to the aged bishop Narcissus of Jerusalem, when he was already bishop in Cappadocia; perhaps the earliest instance of the kind. 251.

At Jerusalem, that of *S. CYRIL* bishop and confessor, one of the Fathers of the Church.^h 386.

At Shaftesbury in England, that of *S. EDWARD* king of the West-Saxons and martyr, slain by the treachery of his step-mother. His title of Martyr is derived from the generous sympathy felt by the English people towards innocent and illustrious victims of a violent death. Hence the Anglo-Saxon Chronicle saith in words still intelligible; "To the Angle-kin none worse deed than this was, sith they erst Britain gesought."ⁱ 979.

^d 'Confessio S. Patricii,' ap. Boll.

^e Gibbon, Decline and Fall, c. 89. *Sarum Martyrology.*

^f MS. Harl. 1025. Her fame or relics must have extended to Brittany, as in 1891 I find the obit of *Guithurgis* d'Orenges, abbess of *S. Sulpice* of Rennes.—*Gallia Christiana.*

^g *Usuardus.* Origen, *Peri Archon* I. 8., styles him "the angel to whom the providence of battles is committed."

^h A story is told of him, which illustrates the origin of Ritual in the Church. He was charged at the synod of Seleucia with having sold (in order to feed the poor in a time of famine) a vestment of gold tissue, χρυσόυνης ἱμάτιον, which the emperor Constantine the great had given to Macarius sometime bishop of Jerusalem, wherewith to perform the ministry of holy Baptism, and to grace the church of Jerusalem; which vestment was afterwards seen on the back of a stageplayer.—*Theod: Hist:* ij. 27.

ⁱ This feeling, so peculiarly English, prompted some even to make offerings at the tomb of Edward II. at Gloucester cathedral as to a saint and martyr! Others honoured as a martyr his rebel kinsman Thomas, Earl of Lancaster. His father's cousin, Henry of Montfort, hung at Bristol, was in a way to become a martyr. The above-named *S. Edward* is found in the Mozarabic Breviary, probably owing to the connexion of the House of Lancaster with the crown of Castille.

MARCH XIX.

The feast of *S. Joseph* the spouse of the blessed *Virgin Mary*, that was also the nourisher of our *Saviour Christ*. According to the *Prot-evangelion* of *S. James* *Mary* was nurtured in the temple at *Jerusalem*, and at the age of twelve espoused to *Joseph* then a widower with children.

His rod, together with those of other widowers, had been presented in the temple with prayer by the priest *Zacharias*; but a dove flew out of *Joseph's* rod and fluttered over his head, which was accepted as a divine token.¹

A.D. 687. In England, that of *S. HERBERT* priest, who lived a hermit on an island in *Derwentwater*. He was a close friend of *S. Cuthbert* bishop of *Lindisfarne*, who at his request obtained that they, who had praised God together, should die at one and the same time.

819. At *Derby* and *Shrewsbury*, that of *S. ALKMUND* martyr, son to *Aelred* king of *Northumberland*, Patron of churches in the said towns. His shrine at *Derby* hath been a famous pilgrimage for the Northern people of *England*.²

1367. At *Pavia* in *Lombardy*, the memorial of blessed *SIBYLLINA* virgin, of the Order of *S. Dominic*. She was a poor girl, who at the age of twelve became blind. It grieved her that she could not earn her bread. She had tried spinning, but only failed at it. Under the instruction of the *Dominican Sisters* of *Penitence* she began to meditate regularly on our Lord's sufferings, point by point. And when she came to when He was stript and His garment still clung to His *Flesh* torn by scourging, her soul melted with singular compassion; because by that one act of stripping all His wounds and pains were renewed.

Is it not left us to think so, though it be not thus expressly set down in the Gospel?³ At fifteen she entered a cell near the *Dominican church*; whence she came not out but on two occasions in her life. For seven years she daily whipt herself till the blood streamed down to her knees. But afterwards she

¹ Fabricius, *Codex Apocryphus Novi Testamenti*. Later Byzantine writers have converted this incident into *Joseph's* rod budding forth lilies as an emblem of purity.

² Wilson's *Martyrology*.

³ It may be questioned, whether persons who only occasionally peruse the sacred narrative ever acquire the tender, loving sympathy with our Lord's sufferings, which religious Catholics derive from the use of the crucifix and the Stations of the Cross. The *Golden Litany* is rich in suggestive thoughts. What modern would, for example, bethink him of the cold wind which the Lord endured naked, while the cross was being set up? Cf. *S. John*, xviii. 18.

moderated her penance, warning her associates to mind charity in the spirit rather than flagellation of the flesh. As she used no fire in winter, nor other than her summer-wear, she kept warm by the mere exercise of prayer with iterated prostrations and genuflexions. She laid her weary limbs to rest on a short wooden plank. She would often send for notorious sinners; and partly by soothing, partly by denunciations, brought many to repentance.

It was wonderful how an ignorant woman would sometimes utter mysterious sayings in as choice and apposite words, as if she had read the Meditations of S. Bernard or the Soliloquies of S. Augustine. She died in her eightieth year.^m

In England, the obit of *THOMAS KENN*, the holy bishop of Bath and Wells. This meek man, who lived in a pure and ascetic celibate, seems to be one on whom rested the shadow of S. Joseph, the gentle Spouse of our Lady. Like him, his life derived its violet-fragrance from an unobtrusive piety and obedience; while on just occasions he scrupled not to withstand princes, fearing God rather than man. He reproved the Prince of Orange for conjugal infidelity, and refused to harbour the impure minion of king Charles the second; who, venerating his holy simplicity, appointed him bishop of Bath and Wells. Conformity to the world was not then popularly esteemed in Christian prelates. He governed his diocese in an exemplary manner, and by his pious liberality consoled the unhappy sufferers in the Duke of Monmouth's rebellion. Under James the second the bishop opposed that prince's arbitrary proceedings, and was sent prisoner to the Tower of London. Yet he chose to be deprived of his see rather than assent to a successful revolution. He lived many years in a tranquil retirement, without nursing bitter feelings against the existing Powers; and died, professing the Catholic and Apostolic Faith as held by the whole Church before the separation of East and West.

A.D.
1711.

MARCH XX.

The feast of S. Joachim the father of the blessed Virgin Mary. We know the name of this patriarch only from a tradition, cited by S. Epiphanius. It would seem to be another form of *Eliakim* or the 'Heli' of S. Luke's Gospel. We are told that the priest Reuben opposed his offering sacrifices, because he was childless; and that Joachim thereupon retired into the wilderness among his shepherds. His wife Anna

^m Life by Thomas de Bozolasto, in Bolland.

had to endure the reproaches even of her handmaid. She sate beneath a bay-tree in her garden, and seeing a sparrow's nest therein reflected how that the birds and earth and water were productive, while she was barren. Her prayer in anguish was heard, and she was consoled by re-union with her husband, and the birth of Mary whom she had before vowed to the Lord.^a

Also, that of *S. ARCHIPPUS*, the fellow-soldier of *S. Paul*.

Also, that of *S. PHOTINA*, 'the Woman of Samaria.'^b

A.D.
687.

At Durham in England, that of the Patron of the diocese, *S. CUTHBERT* bishop of Lindisfarne. When he was a boy keeping sheep in the field, he saw angels bearing the soul of Aidan the bishop to heaven with great melody. He became a monk at Mailros, where he had the gout in his knees, which he had taken of kneeling upon the cold stones when he said his prayers.^c The abbat sent him to a cell of theirs at Ripon to be hosteler, for to receive guests and do them comfort. And on a time there came a young man to him, and Cuthbert went to serve him with bread; and when he came again, he was gone. And he could not espy him nor know his footsteps, how well it was then a snow. And when he returned he found the table laid, and thereon three fair white loaves of bread all hot, which were of marvellous beauty and sweetness. For all the place smelled of the sweet odour of them. And he said, "I see it is an angel of God whom I received." And every night when the brethren were a-bed, he would go and stand in the cold water all naked up to the chin till it were midnight. And when he came to land, he might not stand from faintness, but oft fell down to the ground. And on a time as he lay thus, there came two otters which licked every place of his body: and then he arose all whole and went to his cell again. Cuthbert became bishop of Durham; but before his death left his see, and went into the Holy Island of Lindisfarne, and there he dwelt a solitary. He was buried at Durham, where his body was found in A.D. 1537 with the vestments incorrupt, according to one who was an eye-witness,^d and who touched the saint's gold ring with its gem of sapphire.^e

^a Prot-evangelion of *S. James*, in *Fabricii Cod: Apocryph. N. T.*

^b *S. John c. iv.* An absurd fable in the Greek Menology makes her sons (Samaritans too!) generals of the Roman forces against the Avars, a Mongol horde which threatened the eastern empire only six centuries later! Historical criticism must have been dead in the ages which gave birth to the Koran and the Menology.

^c 'A knight' prescribed a quaint remedy; it was a plaister made of "milk of a cow of one colour, and the juice of small plantain, and fair wheat flour" seethed together, and proved efficacious.

^d Nicholas Harpsfield archdeacon of Canterbury.

^e *Sarum Breviary. Golden Legend. Baillet, Vies des Saints.*

In England, the obit of *ISAAC NEWTON* knight, an illustrious philosopher ; who with an almost divine grasp of intellect first demonstrated the motions and figures of the planets, the paths of comets, and the currents of the Ocean ; and in a way previously unknown examined the properties of rays of light and of colours thence ensuing. A diligent student of the Word of God, of Nature, and of Ancient Learning, he set forth the greatness of God by philosophy ; and by his meekness and purity of life expressed the simplicity of the Gospel. To such a divine intellect the simplest natural fact became a key to momentous discoveries ; and so the fall of an apple from a tree laid open the principle of gravitation. For he knew that God has established a mysterious harmony in His works ; seeing "all things are double one against another, and He hath made nothing imperfect."* And thus his profound genius was led to vindicate, not to assail, the supernatural truths of Revelation.

A.D.
1727.

MARCH XXI.

At Romain-moûtier in the Jura mountains, the feast of *S. 480.*
LUPICINUS, the brother of *S. Romanus*. He was a man of most austere life. His dress was of the coarsest skins, and even that patched. His cowl merely served to keep off the rain. He wore only wooden clogs, which the Gallican monasteries call *socks*. When evening meeting was over, and others went to bed, he entered the oratory to meditate and stole a few moments' repose on a form.† In respect of fastings, the Gallic nature in him surpassed the endurance of the Orientals and Egyptians. He for the most part did not allow a drop of oil or milk to be poured on his vegetables. Bread he ate with a spoon, in fragments moistened with cold water. He was noted for his fearless maintenance of the weak against their oppressors. On one occasion, while he stood before the *illustrious* Hilperic sometime *Patrician* of Gaul, endeavouring to defend some poor persons unjustly reduced to serfdom, the judge reproached him, saying, "Are you not that impostor of ours, who ten years ago did testify that ruin was impending over this country, arrogantly detracting from the estate of the Roman supremacy ? Expound then, vain prophet, why so terrible a presage has not been confirmed by the event ?" "Mark, perfidious man, what I proclaimed to you and those like you," said the bold monk. "Do you not see, degenerate man, how that Law and Right are confounded by your frequent assaults on the innocent ? See

* *Eccles.* xlij. 24.

† "Suprà formulam."

you not how the purple rods bend under the judge clad in furs." See, whether a new *guest* presumes not to claim your lands for himself with an unexpected jurisdiction?" The Patrician quailed under the rebuke, restored the freemen to their liberty, and sent back the saint to his cloister with presents.

We are told again, that Agrippinus, a military count of Gaul, was accused to the emperor of favouring the barbarians and seeking to betray the country into their hands. He claimed Lupicinus as his security, but was sent under guard to Rome, and sentenced unheard and uncondemned to undergo capital punishment. Meanwhile he was kept in prison, and in spirit continually appealed to his surety. Lupicinus on his part imposed on himself unwearied penance with continual prayer; and, till he saw his friend released, confined himself to turnips and cold water. One night Agrippinus in his dungeon at Rome saw the saint in a vision, who pointed out to him a cavity, whence by dislodging a stone he crept out as through a rabbit-hole; and having gained the broad street sought an asylum in the basilica of S. Peter on the Vatican. He was almost famished, when a senator's lady, retiring after prayer at the Apostle's tomb, perceived him lurking in a corner, and thinking he was a poor pilgrim offered him two *sous*. He at once repaired to the market to buy food; when he heard some persons from the palace conversing with an air of concern. "This Agrippinus," said they, "who has escaped from prison, no doubt having been seriously injured, will let in the barbarians to invade the State." They added, that the *Augustus* (emperor) and all the senate lamented the course which they had adopted. He then discovered himself, was presented to the emperor, and relieved from every charge; and on his return to Gaul openly thanked Lupicinus. The saint died at Lauconnum; and true to his austerity to the last, rejected with indignation a spoonful of honey mixed with water, when applied to his parched lips on his deathbed.*

A.D. 540. At Arann in Ireland, that of *S. ENDEUS* abbat, the son of Conal Derc or *the Red*, Chief of Oriel. He went to Rome, where he was made priest; and returning to Ireland obtained the Isle of Arann from Oengus king of Munster, and established ten monasteries.†

543. At Monte Cassino in Italy, that of *S. BENEDICT* abbat,

* "Nutare muriceos pellito sub iudice fasces." By this he meant that the imperial officers had to give way to the growing power of the northern barbarians, the ancestors of modern Europe.

† Life by a contemporary monk of Condate, in Bolland.

* Life from an Irish MS., in Bolland.

called by our Saxon forefathers 'Father of all monks.'² Disregarding his studies, home, and property, he fled secretly to the lonely rocks of Sublacus about forty miles from Rome, noted for its cold, clear waters.' On his way he met Romanus a monk, who learning his purpose gave him the monastic habit. The youth hid himself in a very narrow cave, where for three years he remained unknown to all men save Romanus. There was no path leading to it, being overhung by a lofty rock ; but on certain days his friend used to let down by a rope, to which a small bell was attached to give Benedict notice, such bread as he could secretly save out of his own meals. At length some shepherds discovered the young hermit, and so he became known to many of the neighbours, who brought him provisions and received the Bread of Life in return. He was once sorely tempted to quit his retirement; for his imagination was inflamed by the remembrance of a certain female he had seen.³ But suddenly through grace coming to himself he stripped and rolled himself naked in a thick undergrowth of thorns and nettles, till he came out prickled all over, and thenceforth, as he afterwards told his disciples, he never felt again that carnal temptation.

He was unwillingly induced to assume the direction of a neighbouring monastery ; but when he would maintain regular discipline, the monks repented them sorely of their choice and plotted how they should kill him. So they mingled poison in the wine ; and when the glass vessel, in which was the deadly potion, was offered to the Father to bless after the manner of the place, Benedict made the sign of the cross over it, and it burst asunder as if he had shattered it with a stone. He understood that it was a deadly drink that could not endure the Sign of Life ; and rising calmly returned to his beloved solitude, and dwelt solitarily before the eyes of the Supreme Spectator. His fame spread abroad ; and by the help of Christ he constructed at Subiaco twelve monasteries, in each of which he appointed twelve monks under a father. The names of many of these cloisters mirror, as it were, the poetic sentiment of S. Benedict ; such as S. Clement *by the Lake*, S. John *by the Stream*, S. Victor *at the foot of the Mountain*,

² 'Ealra muneca faeder.'—*Saxon Chron.*

³ Benedict was inspired by a loftier motive ; yet possibly something of the pure love of Nature may have mingled with it, such as made the old Spartan king desire to be conveyed to a beautiful spot to die: ἵπως αὐτὸν τοῦ ἰσχυροῦ τῶν τε σκιερῶν σκηνημάτων καὶ τῶν λάμπρων καὶ ψυχρῶν ὑδάτων. (Xenophon, Hellenic.)

⁴ The legend connects this natural incident with an importunate black-bird that settled on his hirsute face, and the direct action of the Evil Spirit.

Eternal Life, or the Holy Valley. His success provoked the envy of Florentius, presbyter of the neighbouring church, who went so far as to send poisoned bread to the saint by way of present. A raven out of the forest hard by, who used to come and take bread from his hand, was commanded by Benedict in the Name of Jesus Christ to carry it away where no man might find it. The bird, after many fruitless essays, seized it and bore it off. Another attempt of Florentius to seduce the virtue of the young monks forced the holy father to retire to Casinum, a town on a steep hill, where was a very old temple, in which Apollo was still worshipped in the gentile fashion by the stupid country folk. The man of God on his coming shattered the idol, overthrew the altar, cut down the adjacent grove, and erected within the temple chapels of S. Martin and S. John.^a Totila king of the Goths had heard that Benedict had the spirit of prophecy; and resolving to visit him halted some way off, and sent to say he was coming. Being of a perfidious character he tried to tempt the man of God. He made his sword-bearer Riggo don his royal robes of purple and his jewelled boots and personate him; and sent counts Vulteric, Ruderic, and Blindin to act as king Totila's courtiers in his presence.^b But as soon as they came within hearing, Benedict cried, "Put it off, son, put it off; what you wear is not yours." Riggo fell down in terror, not daring to approach him; and when king Totila himself arrived, Benedict reproached him with his deceit, and foretold that he should enter Rome, cross the sea, reign for nine years, and die in the tenth; which all came to pass. The bishop of Canusium, conversing with him afterwards about king Totila's entry into Rome, observed; "This City will be destroyed by this king's means, so as to be no more inhabited." "Rome," replied the saint, "shall not be exterminated by the gentiles; but worn out by storms, lightnings, and earthquakes shall silently waste away." "This mysterious prophecy," writes S. Gregory, "is now to us rendered as clear as day by the time-worn buildings and frequency of ruins." Benedict died in his sixty-third year, having been carried into the oratory to receive the Lord's Body and Blood; and expired amidst words of prayer, supported by the hands of

^a From this humble beginning arose the stately fabric of Benedictine Religion. Later on the Abbat of Casinum shall be styled 'Prince and Chief of all abbats, Count of Campania and the Terra di Lavoro, Vice-Emperor, Perpetual Vicar of the Holy Roman Empire in Italy, and Prince of the Peace.' By this last title was meant, that no one under the ban of the empire could be reconciled without the consent of the abbat of Cassino. — *Arnold Wion.*

^b The antiquarian will be amused by the English affinity of these Gothic names: e.g. *Roderic*, the surnames *Riggs* and *Tuttle*.

his disciples. The same day two brethren had one and the same vision, one in his cell, the other far away. For they saw a path strewn with tapestry and lit up with innumerable lamps leading from his cell to heaven right eastward. And a venerable man told them, saying, "This is the way whereby Benedict the beloved of the Lord ascends to heaven."^c

In England, the obit of *JAMES USSHER* archbishop of Armagh; whose name has become the expression of exact and profound learning in history sacred and profane. Albeit his moderate policy inclined him to conciliate innovators to the uttermost, he approved himself a staunch upholder of the episcopal government of the Church. During its temporary overthrow, his rare learning wrought on the great Cardinal Richelieu to invite him to settle in France with a promise of free exercise of his religion, which offer he declined. And when at last he died of grief because of the murder of his Sovereign king Charles the first, it is to the honour of the usurper Cromwell that he ordained his burial at the public charge in the abbey-church of Westminster. A.D.
1656.

MARCH XXII.

At Philippi in Macedonia, the feast of *S. Epaphroditus* the apostle or first bishop of that church.

At Ancyra in Galatia, the passion of *S. BASIL* priest and martyr, in the time of Julian the Apostate, the details of whose sufferings sound like an evil dream.^d He expired, as if overtaken by a deep sleep.^e 363.

At Carthage in Africa, the feast of *S. DEOGRATIUS* (*Thanksto-God*) bishop; who, when Genseric king of the Vandals took that city, seeing a multitude of captives being shared among the Vandals and Moors, husbands separated from their wives and children from their parents, sold the gold and silver vessels of the sanctuary for their redemption. And as no room sufficed to receive them, he appointed two large basilicas, those of Faustus and Varius, with beds and straw-mattresses for their service. And whereas many of them were sick, he himself went round day and night, with medicine and food to supply their wants.^f 457.

^c Life by S. Gregory the great. Milman, *Latin Christianity*.

^d His Acts report that the emperor ordered seven strips of skin to be daily cut out of his body; and Count Frumentinus caused iron spikes heated red hot to be driven into his back!

^e Ruinart.

^f Victor Vitensis l. j.

A.D. In England, that of *S. HAMUND* bishop of Shirborne in
871. Dorsetshire.⁵

1486. At Stanz in Unterwalden in Switzerland, that of the venerable *NICOLAS VON DER FLUE* hermit; who, when he was over fifty years of age and had had a family of ten children, with his wife's permission retired to solitude. He became an object of intense veneration to the Swiss and to foreigners, and was supposed to live simply on the Eucharist. When the original Cantons of the Confederation were almost coming to blows with those of Berne, Zurich, and Lucerne touching the admission of new members, Nicolas suddenly appeared among them at Stanz, and persuaded them to come to terms. He was a true patriot even in small matters; and, when once a Swiss came to him, dressed in a fantastic foreign fashion with his vest curiously slashed, and asked Was he pleased with his attire? "If the heart is good," replied the hermit, "it is all right; but thine might have been sound enough to reject this vile gear, and not have degenerated from the modest usage of thy country." He foretold the rise of a new Religion, pronouncing him blessed indeed who should oppose himself to it like a wall. He died at the age of seventy.⁶

MARCH XXIII.

This day, according to the consent of ancient Kalendars, the Lord God created our father Adam.¹

484. At Carthage in Africa, the passion of *S. VICTORIANUS*, Proconsul of Africa, martyr under Hunneric the Vandal.

MARCH XXIV.

This day was in the primitive Latin Church called 'The Birthday of the Chalice,' inasmuch as they considered that thereon our Saviour Christ at His Last Supper did institute and ordain the holy mysteries of his most blessed Body and Blood under the outward and visible forms of Bread and Wine.¹

⁵ Wilson's Martyrology.

⁶ Life by Peter Hugo in Bolland. He is known vulgarly as 'Bruder Klaus.'

¹ Saxon, Welsh, &c.

² 'Natale Calicis.' (Kalendar. Polemii Sylvii.)

In England, the feast of *S. HYLDELYTH* abbess of Barking.^k
 At Perth in Scotland, that of blessed *OSWALD*, who brought
 the Carthusians first into Scotland.^l

MARCH XXV.

The feast of the Annunciation of our Lady the blessed Virgin Mary, when the angel Gabriel first greeted her as 'highly favoured' or 'full of grace,' inasmuch as 'that holy Thing' that should be 'born of her' should 'be called the Son of God.'^m

This day was also anciently called 'the Emancipation of the Gentiles,' because they thought that Christ suffered as on this day.ⁿ

The memorial of *S. Dismas* the good Thief that hung on the cross upon the right hand of Christ. His legend beautifully relates, that as the sun was now westering, and soon as the shadow of the Body of Christ fell on him, the virtue of the Divinity penetrated to his heart, and he was touched with compunction.^o

The memorial of *Abel* the first Martyr, declared 'righteous' by Christ Himself. This innocent victim is specially invoked in the Roman Litany for persons at the point of death.^p

The memorial of *Melchizedek* king of Salem, and priest of the most High God; after whose 'Order' Christ is said to have been Himself 'a Priest,' and whose oblations of Bread and Wine are typical of the Unbloody Sacrifice of the Eucharist. A legend, wrongly attributed to *S. Athanasius*, reports him to have been the son of an idolatrous king. His father one day ordered him to fetch seven calves to sacrifice to his idols; but the son, reflecting on the heavenly bodies, judged

^k *Sarum Martyrology.*

^l *Dempster.*

^m The Golden Legend remarks; "There be some people that aske a questyon why there stondyth a wyne potte with lilies betwene our lady and gabriell the angell at her salutacyon. This is the cause, for our lady conceyued by feyth." In Flanders the *Golden Mass* was sung by torchlight before daybreak in honour of the great solemnity. (*L'abbé Migne.*) It used also to be called 'the Feast of Bells.' (*Du Cange.*)

ⁿ 'Missio Gentilium.' (*Kal : Polemii Sylvii.*)

^o *Petrus De Natalibus.* The name of 'Dismas,' though resting on dubious authority, has been given in baptism. Thus in 1696, I find *Dismas* Corten, Provost of Malines. (*Gallia Christiana.*)

^p The Orientals maintain that Cain's enmity was first provoked by his own fair sister *Azrûn's* being assigned to Abel as his bride. The scene of the murder is shown in the neighbourhood of Damascus. (*Euty chius, D'Herbelot, Bibliothèque Orientale.*)

that their Maker alone deserved oblations, and therefore forbore to fulfil his father's command. Thereupon the king resolved to sacrifice his son to his gods. But the earth swallowed him up with his people; and Melchizedek seized with terror retired to mount Tabor, where he abode seven years in a thick forest, feeding on herbs and drinking the dew that fell on them. At last Abraham was charged to seek him, to cut his hair and invest him with precious robes, and to demand his blessing as Priest of the most High God.⁴

A.D.
304.

At Sirmium in Illyricum [Servia], the passion of *S. IRENAEUS* bishop and martyr. The young bishop of Sirmium was presented to Probus, President of Pannonia, and ordered to sacrifice. He answered, "I sacrifice by a good confession to my God, to Whom I have ever sacrificed."¹ His parents, seeing him tortured, besought him; his children, embracing his feet, said, "Have pity on yourself and on us, Father." He answered them nothing. He was remanded to prison for some days, and summoned again at midnight. The President asked, "Have you a wife?" Irenaeus replied, "I have not."² "Have you sons?" "I have not."³ "Have you parents?" "I have not." "And who were they who wept at the last session?" Irenaeus said, "It is the commandment of my Lord Jesus Christ, saying, 'Whoso loveth father or mother or wife or sons or brethren or kindred more than Me, is not worthy of me.'" Probus said, "Sacrifice for their sake." Irenaeus said, "My sons have the same God as I have, Who is able to save them." The martyr was beheaded, and his body flung into the river Save.⁴

¹ Pseudo-Athanasius. It is clear that this legend proceeded from a desire (among Easterns a ravenous one!) to fill up the gap presented by the Bible narrative; but it offers two points worthy of attention. 1. It leaves the impression that Melchisedec was a native of Palestine and of the race of Ham; which would enhance the mysterious singularity of his priesthood. And 2. though human sacrifices were not general at that period, when "the iniquity of the Amorites was not yet full," it might well be that the first occurrence of such an abomination was punished by a special visitation.

² Would a Protestant have thus admitted that he was a 'sacrificing' or 'Mass-Priest'? The genuine expressions of the Primitive Martyrs, recorded as in this instance by the pagan notary public, outweigh bushels of modern glosses on ancient documents.

³ Another bishop and martyr, Phileas of Thmuis, was tried in like wise by an appeal to his conjugal tenderness. "Your miserable wife is looking at you!" In view of these examples of married bishops, what becomes of the vulgar Italian taunt about the *vescova* and *vescovini* of Anglican prelates?

⁴ From Praesidial Acts, in Ruinart. Mark the entire absence, in this authentic record, of the clumsy machinery of lying miracles, which disfigures later accounts.

At Pistoja in Tuscany, the memorial of *S. BARONT* hermit ; A.D.
700. who, having been tonsured a monk with his son Aigloald in the monastery of S. Peter at Longoret in France, afterwards became a hermit among the mountains of Pistoja. When at Longoret, he was taken ill after matins, and lay half alive, with his hands stretched at his side and his eyes closed, till vespers ; when, as he sank so that his life was despaired of, the monks began to pray for his soul on its removal out of Egypt. They continued singing psalms till cock-crowing, when he opened his eyes, and exclaimed "Glory be to Thee, O God !" They crowded round him, and asked him to tell them all. He, as if waking out of slumber, said that when he was taken ill, "two foul devils, whose sight he could not bear," sought to carry him off to hell. They belaboured him till terce, when S. Raphael 'the bright Archangel' came to his aid. They kept contending till vespers, when the angel said he would take Baront's soul with him before the tribunal of the Eternal Judge. He touched the sufferer's throat ; "and I, poor fellow," writes Baront, "instantly felt my soul torn away from my body ; and me seemed the soul was as small as a little bird when it issues out of the egg. It had all the members and faculties, but could not speak, until it got a body of air like that which it left behind." Raphael strove to raise it to heaven, while the devils wished to precipitate it to hell. They had ascended above the wood of the monastery, when the church bell sounded for vespers. "Retire," said Raphael, "now ye cannot hurt this poor soul, while the bell is sounding, for the brethren are met to pray for it." They had come rapidly over the minster of Millebec, and Baront recognized the monks singing the evening office and saw one of them carrying green herbs for the use of the kitchen. Their journey lay towards hell ; and when they came to the gates of paradise, they found several brethren of Longoret waiting to receive their eternal rewards. At the second gate were thousands of infants clothed in white, praising the Lord. Within were innumerable virgins, who cried out in sympathy with Baront's peril, "Be Thou victorious, Christ, Thou Man of War !" The third gate was like glass ; within was a multitude of crowned saints, residing in a splendid mansion. As Baront was looking on, brother Corbolenus, long ago dead, was by him, and showed him a mansion nobly constructed. "This," said he, "is the mansion of our abbat Francard, which the Lord has prepared for him. He brought me up from infancy. He was devout, and well instructed in the Scriptures ; and by his means possessions were given to the monastery, whence the servants of God and strangers derive full great consolation. He brought up noble youths, and a long illness

purged him ; and here God has prepared for him eternal joys." They had passed the third gate, when the holy Martyrs cried to Christ for Baront's salvation. "Of a truth," he writes, "I thought the echo of their voices rang throughout the whole world!" Marvellous splendour everywhere dazzled Baront's eyes. He was charged by the devils before S. Peter with many sins, some of which he had clean forgotten. On his admitting the truth, S. Peter judged that he had redeemed his sins by alms, confession, and penance, and besides had forsaken all for God and been shorn a monk, and was no more a mate for devils. They flew with sorrow whence they came. Baront was then conducted to his brethren at the first gate, who were to take him through hell to see the torments of sinners. It was resolved his guide should be young Framnoald, who died a lad in Longoret-minster. It was on condition that Baront would every Sunday sweep his sepulchre clean and sing over it the *Miserere* throughout. They then asked brother Ibbo, who was celebrating the Mysteries in the church of the Apostles, to bless a wax taper, that the devils might not disturb them on their journey. As he raised his hands to make the sign of the cross, his fingers beamed intensely white as with gems. And not without reason. He was of noble birth, had given up all earthly possessions and become a *minister of Christ*," and his hands were ever bountiful in almsgiving. They could not see what was doing inside hell from the pitchy darkness and the multitude of objects smoking. They saw countless thousands sitting bound and fettered, and devils fluttering about them like bees about their hives. There was a host of clergy who had transgressed their rule. There sate bishop Wulfred in a filthy dress like a beggar ; there was bishop Dido, and others whom they recognized. There too the foolish virgins, who vaunted of their virginity, yet carried no good works with them.* To some who had done some good in the world there was offered at the sixth hour manna brought from Paradise, having a cloud-like appearance, and they thence received refreshment." Baront was brought back to where his

* "Factus est minister Christi."

† It will be seen that Dante had a precedent for disposing of eminent persons in this truculent fashion. In the Vision of Wettin a German monk, a grim pleasantry is effected on the defunct emperor Karl the Bald. At all times Monks were disposed to be severe on *bishops*, whose worldly indulgence contrasted too sharply with the austere manners of their critics. The '*Saliorum dapes*' were proverbial at Rome. Matthew Paris, our greatest monastic historian, was the scourge of bishops. The '*Reformers*' forgot not the lesson.

‡ This idea of partial remission of pain appears also in the legend of S. Brandan, where Judas Iscariot for some slight acts of benevolence is

body lay, with the brethren watching, and his son Aigloald sitting beside the bed, holding his cheek with his hand, and overcome with sorrow and drowsiness. And his first words were "Glory to Thee, O God!"*

At Norwich in England, the passion of *S. WILLIAM* the boy-martyr. He was a holy devout child, the son of Wenstan and Elwina, plain country people; and was put to a skinner at Norwich to learn the business. One Easter the Jews enticed him to their lodging, and hung him, wounding him to the heart, in derision of Christ. And to draw out the blood more copiously, they drenched him with boiling water from top to toe. Eilwerd, a burgess of Norwich, met the Jews on Easter day, as they carried the body in a sack into a wood to be secretly buried. But they bribed the Sheriff, and Eilwerd was bound by oath not to impeach the Jews as long as he lived. Five years elapsed, and Eilwerd at the point of death revealed the secret. A nun also with others entered the wood before sunrise for devotion on the blessed Easter-morning, and saw the holy remains. It is said, some monks took a rose-branch, which in summer had flowered in the cloister and now had shed its blossoms, and transplanted it at Michaelmas to the head of the martyr's grave. Forthwith it took root, its leaves grew green, and its flowers continued till the feast of *S. Edmund*.^{A.D. 1146.}

At Dumfries in Scotland, the memorial of blessed *ODDO*, who brought the Franciscans into Scotland.*

MARCH XXVI.

At Eltesley near Cambridge in England, the memorial of *S. PANDONIA* a Scottish (Irish) virgin there buried.*

At Münster in Westphalia, the feast of *S. LYUDGER* bishop, 809. the Patron of Saxony. He was a noble Frisian, who, having resided at York over four years a favourite scholar of the illustrious Alcuin, became a missionary in Friesland, where he destroyed the idol-temples. He was appointed bishop of Mimi-gernaford in the Saxon territory of Westphalia by the emperor

rewarded with a periodical bath in mid-ocean. Surely this is kind, compared with the Pharisaism, which consigns myriads to hopeless unmitigated misery without an alternative. Stern as are the religious fictions of the Middle Ages, like the southing winds in the pine-forests of the North, they also breathe a wholesome fragrance. This rugged legend of Baront is not devoid of poetry.

* Bolland.

* Dempster.

† Capgrave.

* Leland's Itinerary.

Charlemagne. He was well instructed in the holy Scriptures, and neglected not daily in the morning to give lessons to his disciples. He was wondrously affable to all poor men, and most rigid in episcopal authority over the proud rich people. Once at Werden he had a terrible dream ; for he saw the sun as if flying over the sea from the north, chased by black clouds. It passed out of sight, and long after returned, smaller and paler than before, and drove the clouds away. This dream he interpreted of the Normans, and foretold the devastation that should render those pleasant sea-side places almost uninhabitable. He preached and celebrated on the very Sunday when he died ; and charged his disciples to bury his body at Werden outside the church to the east ; for he was wont to forbid burying in church.^b

A.D. 952. At Constantinople, the memorial of *S. BASIL* the younger, anchoret ; who was cruelly flogged as a spy and a magician by order of the Patrician Samonas the Agarene, a handsome man of infamous character, whom Basil upbraided. He was then flung into the sea, but was carried ashore at Hebdomon by two dolphins. A poor man received him into his house, where he abode in a secret chamber, outwatching the stars by his prayerful vigils. He was consulted by many, being esteemed a second Samuel.^c

1132. In England, that of the blessed *BARON WALTER D'ESPEK* monk, Founder of Rievaulx and Warden abbeys.^d

MARCH XXVII.

This day in ancient Kalendars is marked as that of the Resurrection of our Lord.

933. At Lycopolis in Egypt, the feast of *S. JOHN* of Lycus hermit. Originally a joiner, he at the age of thirty retired to a mountain ; where he became famous for prophetic foresight, whereby he foretold the success of the emperor Theodosius against the tyrants Maximus and Eugenius. Palladius, then a monk in Egypt, afterwards bishop of Helenopolis, visited the holy man, but was obliged to wait till the *Sabbath* ; for the outer court of his cell, large enough to hold a hundred men, was locked by the monks and only opened on Sabbaths and

^b Life by bishop Altfrid, in Bolland.

^c Basil excelled in plain-speaking ; and would even "smite conjurors with his rod, if by terror he might make them depart from iniquity." No wonder that Samonas ill-used him.

^d Menolog : Cisterciens : Henriquez.

Lord's-days. While conversing with him, John abruptly broke off the discourse on the approach of Alypius the President of the province. Palladius began to judge the old man a respecter of persons ; when he was suddenly summoned, and John re-proved his unjust suspicions, pointing out how the great man was involved in worldly cares ; and it was unreasonable to neglect him for one who was constantly occupied about his own salvation. "Wouldst like to be a bishop?" asked John playfully. "Truly, I am one," said Palladius ; "I exercise my episcopate over the kitchen and buttery." "A truce to jesting," replied the saint ; "for thou shalt be a bishop, and shalt sustain much trouble." His words proved correct. Palladius was sent away to the pure air of Palestine to avoid a tendency to dropsy, and thence went to Bithynia, where he was made a bishop. John was found dead on his knees in prayer.*

At Salzburg in Austria, that of *S. RUPERT* bishop, the Apostle of Noricum. Rudbert was bishop of Worms, but was driven out by the unbelievers ; when Theodo, Duke of the Bavarians, sent to beg of him to come and teach his people the way of salvation. He met him at Ratisbon, and was baptized by Rudbert together with a multitude of his subjects high and low. The bishop then descending the Danube freely preached the Gospel of Christ in the towns, villages, and castles throughout the bounds of Noricum as far as the lower Pannonia. Wherever he found gentiles, he approached them intrepidly, overthrew their idols, and proclaimed the Divinity and Incarnation of the Lord Jesus Christ. He came to where was formerly the city of Juvavia, wonderfully built in the olden time. It used to be the noblest of the Bavarian cities in the time of the Roman emperors, but was now crumbling into dust, and overgrown with brushwood. Rudbert, considering it was a suitable spot for the episcopal see, as being among mountains remote from the throng of people, got the property thereof from the duke ; renovated the place, built a basilica, and by the munificence of Theodo established in it a staff of clergy.^f On an Easter Day, after he had preached and celebrated be-

A.D.
718.

* Palladius, Hist. Lausiaca.

^f We have here a distinct avowal of what we might otherwise infer respecting the motives that determined the location of episcopal sees in the early middle ages. The Diocese grew out of the Minster, the Bishop was primarily the chief of a religious community. The order of things was far removed from the modern ; the mode of operation necessarily distinct. The cities of S. David's in Wales and of S. Pol-de-Léon in Brittany remain, in our times, the shadowy monuments of the Past. It is owing to the foundation (real or pretended) of the old Saxon sees in minsters by the English kings, that the Sovereign still appoints to bishopricks in England.

fore the whole church, he rendered his pure soul to God ; and all the people bewailed him, for that he was their Apostle, and had never vexed them even by a word.*

MARCH XXVIII.

At Dorchester in England, the translation of *S. FREMUND* king and martyr.^b

A.D. 1414. At Tours in France, the memorial of the venerable *MARIE DE MAILLYE* widow, of the Order of St. Francis. She was the daughter of the Sire De Maillye, and was called Jehanne at her baptism, but Marie at confirmation. In presage of early piety, at the age of six gathering flowers with her playmates she would offer wreaths of roses to the blessed Virgin. Her mother maintained in her hall a Franciscan confessor, who almost daily recited some Scriptures in the hall before all, men and women ; and Marie would sit on the floor out of reverence to the Word of God. She married a noble knight, Robert De Seilly, with whom she had been brought up from infancy, and for whom she had lisped her supplications to the glorious Virgin. On his death Marie was ejected from the castle, and had to find shelter in the cottage of one of her maids. She took up her abode at Tours, where she spent her time in reading, prayer, attendance on sermons, and good works. She read very often in a Bible, which Marie of Brittany, sometime Queen of Sicily, had lent her, and in the Legends of the Saints. The precious death of the saints was engraven on her heart ; their examples she committed to memory. She assisted at all the Canonical Hours day and night ; and on solemn festivals watched in church before the Body of Christ in devout prayer. Before receiving the Eucharist she seemed pale from fasting and perhaps from filial fear ; but after communion her face blushed with divine love as the rose in May. She ate brown bread, raw herbs, and other insipid things. She would gather medicinal herbs in the woods to make unguents for the relief of lepers. She used to ask poor people, whom she met on her way from church, to dine with her, giving her arm to the feeble ; and then wait on them at table. She would receive into her house poor women with child, attend on them carefully in their labour, and become godmother to their infants. She used to

* Bolland.

^b Ferrari. He was a son of king Offa. The 'Kalendre of the newe Legende of Englande' by Capgrave, ed. Pynson, 1516, says, "In these dayes the resydue of his bodye lyeth at Croprede" in Oxfordshire.

rescue poor fallen women out of evil hands, and conduct them to a Penitentiary. She was so much regarded by Louis, Duke of Anjou, and his spouse, Marie of Brittany, that she became sponsor to their son; and very anxious she was about the child's welfare. Marie was also invited to court; and spent not her time idly, for she induced many to discard various silly vanities.¹ She would beg silk garments from the nobles, make them up into altar-cloths and vestments, and give them to poor churches. She had a tender compassion for those who were led to a shameful death; and many did she by her prayers deliver from the scaffold. After death her body seemed white as alabaster and like that of a young maiden.¹

MARCH XXIX.

In Persia, the passion of *SS. JONAS, BRICH-JESUS*, and others, martyrs. Sapor, king of Persia, believing it was his interest to persecute the church of Christ, set himself to compel all Christians to worship the sun, fire, and water. Two virtuous brothers in the town of Beth-asa, Jonas and Brich-Jesus, were arrested. Jonas was urged to offer incense to the elements, and on refusing was scourged with rods of prickly thorn; and after that set to stand all night on a pool that was frozen over. Next day the Magi (or priests) said, "Well, how are you? Perhaps you suffered a little last night on that frozen pool?" "I swear to you," said Jonas, "by the True God Whom I soon hope to see, that since my mother brought me into the world never have I spent so delightful a night! The recollection of Christ suffering was to me an unspeakable consolation!" "Take care," said they, "you perish not miserably, abandoned by God and men." "Tell me," rejoined Jonas, "which is best, to keep one's corn in the garner under pretence of preserving it from the rain and tempest, or to sow it broadcast in the hope of a future harvest that shall restore it an hundredfold? So is it with life. He, who flings it away in the Name of Christ and puts his hope in Him, will one day recover it transformed into life immortal. The servant of Christ, when he is haled by your soldiers, knows he is going to be judged; but hardly has he reached the tribunal and drained the love of the Cross of Christ, when inebriated with

A.D.
326.

¹ One knight, Sire Reginald, ordered the long point to his boot, called *poulaine*, to be cut off on the spot.

¹ Life by her confessor Frere Martin De Bois-Gaultier O. S. F., in Bolland.

that draught he forgets ancestral patrimony and acquired wealth, forgets kings and princes, the great and the powerful, and desires no more save the sight of the Only True King, Whose power extends from generation to generation." Seeing his constancy unshaken, they had his joints cut off one by one, saying ironically; "See, we have sown your fingers, and now you may hope to gather them in greater number at harvest-time." They scalped him, cut off his tongue, and plunged him in that condition into a large caldron of boiling pitch. Brich-Jesus followed him by similar torments.^k

A.D. 364. In Syria, the passion of *S. MARK* bishop of Arethusa; who, having in the reign of Constantius pulled down a heathen temple, was under Julian required to pay its full value. On his refusal as well as inability, the pagans then in power inhumanly scourged the aged prelate, they tore his beard; and his naked body, anointed with honey, was suspended in a net, and exposed to the stings of insects and the rays of a Syrian sun. He bore all manfully; and survived, the object of almost sacred veneration among all Christians.^l

In South Wales, the feast of *S. GUNDLEUS* confessor, the Patron of Newport in Monmouthshire.^m

In Abyssinia, that of *SEMRATA-ZION*, 'the beloved of Zion.'ⁿ

1866. In England, the obit of *JOHN KEBLE* priest, the poet of the 'Christian Year;' who was the first in modern days to call on members of the Anglican Communion to walk in 'the old paths' of Catholic Antiquity, eschewing the novelties of later times. He it was, who under God first blew the spiritual trumpet with no uncertain sound, so that the breath of the Lord hath gone forth and renewed the face of the English Church, causing the desert to blossom as the rose. His chivalrous spirit and virgin purity of heart designate him a real Sir Galahad, whose quest was 'the Holy Grail' or the mystic Presence of the Saviour: his amiable character entitles him to

^k Acts in Syriac written by Esaias son of Abad of Erzeroun, a royal guard, and an eye-witness, who "desired a part in their prayers;" translated by Assemani in his 'Bibliotheca Orientalis.' The speech of S. Jonas is conceived in the highest flight of dithyrambic poetry. When shall we behold on earth the fruit of such heroism? When shall that Aryan race of Japheth in Iran "dwell in the tents of Shem?"

^l Gibbon fairly enough combines the concordant evidence of S. Gregory Nazianzen and of the Sophist Libanius; but cannot suppress a gibe at the 'lofty station,' which Mark occupied in mid-air. (Decline and Fall, chap. xxij.)

^m MS. Cotton. Vesp. A. 14. He was the father of S. Cadoc, and the original of the 'Sir Galahad' in Arthurian romance. In Welsh he is 'Gwynlliw fab Glywis;' at Newport degraded into 'S. Woolos!'

ⁿ Synaxarion, ed. D'Héricourt.

the poetical appellation of 'the Beloved of Zion.' A prime teacher and a champion of the wealthiest Church in Christendom, his service met with no earthly recompence; her wealth and honours were reserved for the minions of the Government and the Episcopate; but now a magnificent College at Oxford emblazons his merit, and marks the tardy veneration of those who "kill the prophets and garnish their sepulchres."

MARCH XXX.

The memorial of the prophet **Jodab**, who prophesied against the golden calves of Jeroboam, and was slain by a lion.^o

On Mount Sinai, that of *S. JOHN* 'of the Ladder' abbat, A.D.
605.
a notable spiritual writer.

In England, at Romsey in Hampshire, that of *S. MERWENNA* abbess.^p

MARCH XXXI.

In **Judaea** the memorial of the prophet **Amos**.

And note, that the last Friday in March is the first of 'the three Golden Fridays;' the second is the last Friday in June; the third is the last Friday in November.^q

Note also, how the piety of our simple forefathers ordained sundry godly ceremonies to mark the solemnities of the holy Passion-tide. Thus, on our Lord's supper-day, commonly called Maundy Thursday, the kings of England, as also bishops, washed and kissed the feet of thirteen poor persons in pans of warm water strewed with fragrant herbs, in memory of our Lord's own action, and bestowed a royal dole. On Good Friday was held the service of *Tenebrae* (or 'the Darkness'),^r to which no bell was rung. Certain candles were set in the quire, which were quenched one after another, in token of Christ's disciples that fled; yet one abideth still, and that was to betoken our Lady, for all the faith was lost save only in her.

^o Josephus calls him 'Jadon,' the Apostolical Constitutions 'Adonias,' the Greek Church 'Jodad.'

^p Memorials of Anc. British Piety.

^q Of these it was superstitiously said, "Who so fasteth thes iij ffridayes, truly he schal neuer com in helle." (MS. Harl. 1025.) 'The golden Fridays' are mentioned by scurrilous Bishop Pilkington. (Works, pp. 80, 551.—Parker Society edition.)

^r Corruptly called 'Tenabulls.'

On Easter Eve the font was hallowed, that is now the Red Sea to all Christian people ; in which hallowing the priest dropped the wax of a burning candle, in token of the Manhood of Christ that was *fulled* or purified in the water ; and put oil and *cream* (chrism) therein, for by the virtue of the sacrament those that be in heaven and in earth are joined together. From remote antiquity the Paschal taper was also hallowed by light with new fire, and of it all other tapers were lit up ; for all holiness cometh of Christ. Pieces of incense are stuck in the Paschal in the manner of a cross, betokening the five wounds of our Lord. The Paschal signified the pillar of fire that went before Moses and the children of Israel.*

* Golden Legend, ed. *Caxton*. Missal of Toledo. Strype tells us, that on March 21, 1557, "was made the Paschal of the abbey of Westminster, which consisted of 800 lb. weight of wax. There were at the making the Master and Warden of the wax-chandlers."

APRIL I.

The memorial of the death of Adam. The Orientals report, that he charged his sons to bury his body in the cave of Al-Kanuz in the vicinity of Paradise, embalmed with myrrh, incense, and cassia; and when they quitted the place, they were to convey it to the centre of the earth, whence would come salvation to him and his posterity. This is said to have been done by Noah and Melchizedek on the sacred hill of Calvary.*

Also, that of the Beginning of our Lord's preaching."

In Asia Minor, the feast of *S. MELITO* bishop of Sardis, who wrote a Defence of the Christian Religion. A.D.
160.

At Thessalonica in Greece, the passion of *SS. AGAPE, CHIONIA, and IRENE*, martyrs; whose names express the divine gifts of *charity, snowy purity, and peace*. These ladies, during the persecution of Maximian, to avoid giving up the Scriptures for destruction, had fled to a high mountain, where they gave themselves up to prayer. They durst not take them away from home, and were greatly vexed, for that they could not study them day and night, as they were wont to do. Their father knew not of their proceeding; nor yet the men-slaves of the household, whom they dreaded, lest they should inform against them. They lived in the open air, shifting from one mountain to another, trusting for sustenance to Him Who supplies food to all. Being apprehended, the first two were condemned to the flames. Irene, being asked Would she do what the Emperors and Caesars had ordained and offer to the gods? exclaimed, "No, no, by the Almighty God! For the extreme punishment of the everlasting fire is set forth for those who deny Jesus the Word of God." She was further asked, Who authorized her to retain those parchments of Scriptures? Her answer was, "That Almighty God, Who has commanded us to love Him even unto death." She was condemned to be placed naked in a house of ill fame, and one loaf to be allowed her daily. But when no one durst approach the most holy lady with impure proposals, she was sentenced to be burnt. She, singing psalms, flung herself on the pile, and was so consummated." 304.

In England, at Tintern on the Wye, the feast of *S. THEODORIC* king of Gwent, hermit and martyr.*

* Eutychius.

* Maurolycus.

* Ruinart, Acta Sincera.

* In Welsh, 'Tewdric o Dindyrn.' It was formerly a double festival

- A.D.
1132. At Grenoble in Dauphiny, that of *S. HUGH* bishop, one of the first founders of 'the Charterhouse' or Carthusian Order of monks.*

APRIL II.

288. At Caesarea in Palestine, the passion of *S. THEODOSIA* virgin and martyr, who at the age of eighteen was cruelly scourged and at last flung into the sea.[†]
321. In Palestine, the feast of *S. MARY* of Egypt penitent. We are told that a holy monk named Zosimas, who had continued in a monastery fifty-three years, became troubled with vain thoughts, as if he were already perfect and needed no teaching; when a voice directed him to go to a monastery near the Jordan and learn how many other ways there be that lead to salvation. He obeyed, and found a place where he was much edified by the conversation of the monks. There was ever work in their hands, ever a psalm on their lips. No concern about temporal things; yearly accounts and secular affairs not even named among them. He had found excellent workmen in the Lord's vineyard. Here he might have remained, but for a custom observed in the convent; namely, that on the first Sunday in Lent after solemn communion they crossed the Jordan and separated, seeking strict solitude, never to meet till they re-assembled on Palm-Sunday. No one presumed to ask another how he accomplished his struggle with self; for they fasted and strove in the desert, where God Alone over-looked them.

Zosimas roved about, halting at stated periods to sing and pray, and sleeping wherever evening overtook him. On the twenty-first day, at the sixth hour, some semblance of a human body appeared at his right hand. He at first thought it was a spectre, and crossed himself. Looking again he perceived it going southwards; it was naked and sun-burnt, and its hair short and woolly. The creature seeing him approach fled. Zosimas pursued it, till it darted up the side of a ravine; when a woman's voice demanded his mantle to enable her to face him. She told him her story. She was only twelve years old, she said, when she forsook her parents and went to Alexandria. How she first gave way to her evil passions, she was ashamed even to think, far more to say. Seventeen years did she live an harlot's life; when it came to pass one summer that she saw

at Llandav. (William Wyrcestre, on the information of John Smith bishop of Llandaff.)

* Sarum Martyrology.

† Greek Menology.

a crowd hurrying to the seaside, and found they were going to Jerusalem to keep the festival of the Exaltation of the Holy Cross. She would go with them, and having no passage-money she paid it by her own personal dishonour. "I wonder, Abbat," said she, "how the sea bore my impurity, or how the earth did not open her mouth to let me down quick into hell! But God, I imagine, was seeking my repentance; for He willeth not the death of a sinner, but waits patiently, looking for his conversion." She came to Jerusalem, still plying her evil trade; and on the morning of the festival tried to push her way into the church, when some invisible Power resisted her repeated efforts. She reflected, and was convicted of her sins. She raised her heart in prayer to the Mother of Compassion to obtain for her the grace to gaze on the wood, whereon had hung the Ransom of the World.* She surrendered herself to God, and was led by a voice to seek rest beyond Jordan. There she had lived forty-seven years, when Zosimas met her. Seventeen years she was troubled with the sinful memories of the past. If she thirsted, she longed for the plentiful wine-cups in which she had indulged in the world. Wanton desires assailed her, when nothing served but to lie prostrate on the ground in tears, expecting the Virgin her Sponsor to take vengeance on her unfaithfulness, till sometimes after a day and night so spent the sweet light of heaven would dissipate her troublesome thoughts. She bade the good monk return to the Jordan-side the following year on Maundy Thursday, with the sacred Mysteries, in order to communicate her. He did so; and she appeared to him by the light of the full moon walking on the stream to meet him. He was charged to come again next year, and meet her at the ravine, where first they met. This time he found this 'Incarnate Angel,' this 'Treasure of the Lord hidden in the desert,' (as he loved to call her), lying dead with her face to the east. She had died the year before, after receiving the Eucharist. A huge lion came to him fawning, and with his paws dug a sufficient cavity, in which Zosimas with tears deposited the remains of the saint. The tale was long handed down by tradition in the monastery.*

* This, observe, was a case of 'Praying for a prayer' or *Comprecation with the Saints*, which, Archbishop Bramhall says, 'Grecians' and Anglicans allow. (Works, Vol. ij. p. 688, ed. Anglo-Catholic Library.)

* Bolland. If this *Legend* be not absolutely a fiction, some hopeless confusion has overtaken its chronology. For the feast of the Exaltation of the Holy Cross was not instituted till A.D. 629; and it is difficult to accept the existence of monasteries in Palestine at so early a period as A.D. 821. Yet the whole Church, Greek and Latin, celebrates the memory of S. Mary of Egypt.

A.D. 1507. At Tours in France, that of *S. FRANCIS DE PAULA* confessor, Founder of the Order of Minims or Bon-Hommes. This holy hermit, Roberto Martolella, was born of poor parents at Paula in Calabria, and from infancy vowed to the Franciscan Order, whence his name, in religion, of Francis of Paula. At the end of his noviciate he declined to abide with the freres, for they had relaxed the rigour of their Rule. He visited the holy places at Rome, where as a mere boy he durst rebuke the secular pomp of a Cardinal as foreign to the institutions of Christ and His Apostles, and was met with the specious plea, that, were they to do otherwise, the Episcopal Order would be despised by men of the world.^b At the age of twelve,^c he fixed his solitary cell under a rock half a mile from Paula; where he received disciples, prescribing them the perpetual use of Lenten diet besides the customary monastic vows. For himself, since he entered on that strict course of life, he ate neither flesh, nor fish, nor eggs, nor milk-diet, nor fat. The judicious and truthful historian De Commynes tells us this; and an Italian nobleman, Francesco De Florio, one of the witnesses examined before his canonization, attested, that "he used to work with an iron mallet from morning till evening, and had more delicate hands than those of any great lord; and he was constantly clad in a tattered habit, yet his person had the scent of musk; and his hair shone ruddy as gold.^d His feet, though he walked bare, were white, fair, and delicate, as if he had always worn slippers." Austere to himself, he was liberal to others; and very circumspect in all his actions. He ever had the word 'charity' on his lips; and hated the vice of detraction. When he had thus lived many years, he was summoned to the court of Louis the eleventh, king of France, at Plessis-le-Parc near Tours; but would not go without leave of the Pope and of his own Sovereign, whereby he shewed his sense. "He passed through Naples, honoured and visited, as much as a great Legate Apostolic, by the king and his sons, and spoke with them like a man bred at court." At Rome the pope confirmed his Order of Hermits of S. Francis. By king Louis he was "honoured as though he had been the Pope; who even went on his knees before him, begging him to prolong his life. He answered as a wise man should answer." "I do not think," writes the judicious, truthful De Commynes, "that

^b According to this reasoning, in order to preserve the credit of Religion, Providence must needs endow it with a rich Establishment, as soon as supernatural gifts ceased!

^c De Commynes vj. 8.

^d Here the Italian taste for *auburn* hair crops out, such as Titian delighted in.

I have ever seen a man alive of so holy a life, nor where it better seemed that the Holy Spirit spoke by his mouth; for he was neither a clerk nor literate, and never learnt anything. True it is, that his Italian tongue helped him well, to cause people to admire him." It was in vain that the crafty king tempted him with offers of gold and silver vessels for the use of his monastery, or of a costly golden image of the Virgin to foster his devotion. The good Father told him he had better make restitution than buy plate; for himself, he only required wooden cups and his devout affection was drawn, not towards gold, but towards the Virgin Mother of God who is reigning with her Son in Heaven.*

APRIL III.

In England, that of *S. RICHARD* bishop of Chichester and Patron of the diocese. He was born at Wych in the diocese of Worcester, where for a considerable time he served his elder brother as a servant in poverty and great depression, now putting his hand to the plough, now to the cart; which made his brother so love him that he legally secured to him the whole inheritance. Whereupon his friends seeking to wed him to a young lady of good standing, the elder brother repented of what he had done. Understanding this, Richard gave up to him the land and his own claim to his promised bride; and betook himself to study at Paris. He and two chamber-fellows were in such poverty, that they had only a tunic apiece, and one cloke between them; and when one went to hear lecture, the others remained at home. Bread and a little wine with pottage sufficed them for food; they ate flesh or fish only on Sundays and high days: and yet he often related, that he never spent a happier time. On returning to England he became Chancellor of the University of Oxford. On the vacancy of the see of Chichester, Richard was *provided* thereunto by pope Innocent the fourth and by him also consecrated.^f

A.D.
1253.

* Life by one of his disciples, in Bolland. The Breviary relates that S. Francis with a companion crossed the straits of Sicily on his cloke spread on the waves: but the incident did not, it appears, transpire to the Truth-teller De Communes.

^f Papal *Provision* meant the pope's putting aside the rights of patrons, and by his supreme authority appointing men to vacant dignities throughout the whole Church. An admirable expedient, when conscientiously exercised in favour of men of high merit! But in England at least, for one saint Richard, a score of non-resident foreigners were appointed. This ugly fact turns up especially in the reigns of weak Princes or such as had a dubious title to the crown.

He found the goods of his church consumed by the king's ministers; and all persons were forbidden to lend him anything. Meantime he was forced to find food and shelter under another man's roof, yet visited his diocese as he might; and lest he should seem to renounce his rights, he ever and anon went to court, humbly suing restitution of his temporalities, but was ever driven away with insults. At last compelled by papal threats the king restored to the bishop his manors, bare and in ruinous condition. His alms were profuse. When they told him of any fire or other damage done to his property, he would say, "Be not sad, my friends, we have still enough left to supply our wants. This has befallen us, because we gave not sufficient alms. We order then that larger alms be given in future of our goods." He died at Dover, preaching the Crusade.*

A.D.
1682.

In Spain, the obit of *BARTHOLOMEW MURILLO*, who ennobled Art by the infusion of a devout spirit. He never undertook to paint one of the great pages of the Bible, without uniting himself by prayer or Holy Communion with God. Being asked why he continued not a work which he had begun; "I wait," he replied, "for Christ to come and speak with me."

APRIL IV.

397. At Milan in Italy, the feast of *S. AMBROSE* bishop and confessor, and Doctor of the Church. He was of a noble Roman family, and held the high office of Consular of Liguria, when on the death of Auxentius the Arian archbishop of Milan the tumult attending a popular election was such as to call for the interference of Ambrose, when the universal voice of the people demanded him for their bishop. He was baptized and consecrated at the age of thirty-four; but the active force of his genius soon qualified him to exercise, with zeal and prudence, the duties of his pastoral office. He inflexibly maintained the discipline of the church; declining at the risk of his life an unlawful compliance with the will of his sovereign, who demanded the cession of a Catholic *basilica* for the use of the Arian sectaries. While he firmly opposed any indulgence to inveterate heretics or to the last efforts of expiring paganism, he severely condemned the Spanish bishop Ithacius, who was the first to invoke the secular arm to punish heretics with death. The veneration inspired by the character of Ambrose made him, in a measure, the arbiter of the imperial policy of

* Life by John Capgrave.

Rome; but the crowning glory of his life was the penance he imposed on the great emperor Theodosius. When after ordering an indiscriminate massacre of the people of Thessalonica, to revenge the murder of one of his generals, the emperor was about to enter the cathedral of Milan, he was stopped in the porch by the archbishop; who declared that private contrition was not sufficient to appease the justice of the offended Deity. And when Theodosius urged that David, the man after God's own heart, had been guilty not only of murder, but of adultery; "You have imitated David in his crime, imitate then his repentance," was the reply of the undaunted Ambrose; and it was not till after a delay of eight months, that Theodosius was restored to the communion of the faithful. The edict, interposing a salutary interval of thirty days between the sentence and the execution, may be accepted as the worthy fruits of his repentance.^b It is to this great saint that we owe the noble hymn *Te Deum laudamus*.

In Wales, that of *S. TIGERNAC* or *TYRNOG* bishop and confessor.¹ A.D. 550.

At S. Neot's in Cornwall, that of *S. GUERIR* confessor, whose intercessions king Alfred invoked in his infirmity.¹

At Seville in Spain, that of *S. ISIDORE* bishop, confessor, 636. and doctor of the church, Patron of Spain; whose claims to veneration rest on the testimony of Spanish Councils proclaiming him "the latest ornament of the Catholic Church," and on the influence of his authority in the formation of the Canon Law. He laboured during an episcopate of forty years to root out the Arian heresy, which infected the Gothic conquerors of Spain.²

APRIL V.

In Mesopotamia, the feast of *S. JAMES* bishop of Batne or Sarug, and doctor; mentioned in the Maronite Liturgy along with S. Ephrem. 522.

In Wales, that of *S. DERVEL GADARN*, the son of Howel of Armorica.¹

^b Gibbon, c. 27.

¹ Roman and Sarum Martyrologies.

² Asserii Vita Alfr.

³ The Roman Breviary cites Braulio bishop of Saragossa as "judging Isidore to have been granted by Heaven for the instruction of Spain in the room of the Apostle James." This covert mode of endorsing an idle fable, as well as the parade of Isidore's wretched book of 'Etymologies,' the very *Nadir* of philology, causes astonishment at the restorations of Pope Pius V.

⁴ The church, of which he is the Patron, is in the beautiful Vale of Edeyrnion, and was in old times a famous place of pilgrimage. Elis Price,

A.D. In England, the memorial of *ASSER* of Menevia, bishop of
910. Sherborne, the tutor of king Alfred.^m

1419. At Vannes in Brittany, the feast of *S. VINCENT FERRER*, of the Order of S. Dominic, confessor. He was born at Valencia in Spain of an ancient and honourable family. Before his birth his father dreamed that his wife would bear him a son, whom the people of France and Spain would venerate as one of the old Apostles. An early piety and progress in learning favoured the expectation that he would become an eminent preacher of Christ; and when his father told him to decide on one of three courses, either to serve God in the habit of S. Dominic, or to marry suitably to the wealth of the family, or to go to Rome or Paris where his talents might procure him some dignity for his family to be proud of, Vincent replied that he had without hesitation chosen to serve the Lord Jesus Christ. When he preached publicly at Valencia, he was heard with such veneration, that they regarded him as the only servant of Christ in the city. It was the period when Western Christendom was distracted between three rival pontiffs; and Vincent was appointed by Benedict the thirteenth the Pope of Avignon his confessor. He would fain have made him a bishop and cardinal; but Vincent declined, because he would follow the embassy of Christ. The pope therefore made him a special Legate of the Apostolic See to recall sinners to repentance. He traversed the whole Iberian Peninsula except Galicia and Portugal, all France, Flanders and Brittany, Savoy and Piedmont, the Riviera of Genoa, and so to the isles of Majorca and Minorca. At the request of Henry the fourth king of England, who sent a ship for him, he visited that country; told the king much that afterwards came to pass there; and thence sailed to Scotland and Ireland. His manner of life, while he went about preaching, was thus. Five hours of the night he would give to repose; the rest he devoted to prayer or reading of Holy Scripture. At dawn he would go where he was expected to preach. First he would sing mass as usual; and then preach, as the Holy Ghost put it in his mind. Sermon ended, he would sign with the cross the sick that were brought to him, and in that action recited the Lord's words; "These signs shall follow them that believe; they

a Royal Visitor in North Wales in 1538, writes thus to the pious Cromwell: "There was fyve or syxe hundrethe pillgrames to a man's estimacion that offered to the Image [of 'Darvellgadarn'] the fiftē daie of this present monethe of Aprill." (Original Letters, by Sir Henry Ellis.) All readers of English history are aware of the coarse cruelty, which made fuel of this abused image to burn Forest the friar, for denying the brand-new idol of the Royal Headship over the Church.

^m Catholic Almanack. Saxon Chronicle.

shall lay their hands on the sick, and they shall be healed." He would then refresh himself, commonly with fish, and take wine much diluted. He performed his journeys on foot, resting on a staff. That he did fifteen years, till become heavier from a disease in his leg he was compelled to use a donkey. He took with him several priests to hear confessions, or to chaunt the epistles, gospels, and sacred hymns, as often as he celebrated mass. He caused organs to be carried in his train, to excite the feelings of the people. He would form processions of his followers after sunset through the places which he passed, lashing their bare shoulders in memory of the Passion of Jesus. The sight of so much contrition and sorrow for sin had the effect of provoking multitudes to tears and compunction. Especially is such recorded to have been the case in a valley in Dauphiné called *Vallis-Puta*, as much as to say, 'the Impure Valley.' The inhabitants were addicted to rapine and homicide. All preachers feared to approach them. But Vincent's mission with his company of penitents had such an effect on them, that then and long after they gave many signs of real conversion; and Vincent would have the name changed to *Vallis-Pura*, 'the Pure Valley.'^a Such a number of people used to flock to hear the man, as well as to see his company of penitents, that sometimes even in country places they would amount to eighty thousand. He reduced to penitence more than forty thousand Christians living in open sin. Harlots, assassins, pirates, usurers, blasphemers of God, were brought to acknowledge their sins and do open penance. For he was terrible in the reproving of sins; so that it often happened, that many wretches were pricked by his words so as to prostrate themselves on the ground, and, laying aside all shame, confess great and enormous sins before all the multitude, and ask pardon with tears. When he spoke of the Judgement to come or of the Passion of Christ or of the pains of hell, he as well as the bystanders would burst into such weeping, that there was need of long silence for them to recover. He seemed in preaching to have by heart all the books of Holy Scripture and the expositions thereof by holy men. Eight thousand Saracens were converted; and he received an invitation to Granada from the king Abenbalva Mahomed, with permission to preach the Gospel; till it was withdrawn by the jealousy of the nobles, who threatened the king with the loss of his throne.

^a I give this story on the faith of the Dominican author of Vincent's Life, who may be suspected of sharing the prejudices of the Inquisition against the Vaudois of Dauphiné and Piedmont; but I would observe, that such grave charges are foreign to their usual character, and hardly admissible against a community which gave birth to the *Noble Lesson*.

Many were the churches, monasteries, hospitals, and *bridges* erected at Vincent's persuasion. Not a city, where he did not reconcile long-standing feuds, particularly at Valencia that of the Soleni and Centellae, in which families mutual murders had occurred for many years.

It was specially noteworthy, that the gift of tongues had been granted to him as to the Apostles of old. At Genoa many Greeks, Germans, *Sardinians*, Hungarians, acknowledged at the end of his discourse, that they had understood him as well as if he had spoken in their own language, though he always preached in his own mother-tongue of Valencia. In Brittany there be those, whom the French call *Brétons Brétonnants*,^o whose language is to the French unknown; who yet distinctly heard the man of God speaking in their mother-tongue. It became a custom, that wherever he went about preaching, the people, the nobles, clergy, and even bishops, would go out to meet him with hymns; and received him into their cities as one of Christ's Apostles. At the hours of his preaching none of the artificers would work. The very Doctors, who lectured where there were flourishing Universities, would cease until his preaching were over.^p

The last scene of his labours was Vannes in Brittany, where he fell sick of fever in the sixtieth year of his age.^q At the moment of his departure, a quantity of white butterflies was seen to enter by the window, which fluttered about till he expired; and they were then seen no more. The simple piety of the times took them to be angels, who appeared in that guise and established that happy soul among the glorious citizens of heaven. The Duchess of Brittany washed the corpse with her own hands; the Duke bore the expense of the funeral, and

^o "Britones Britonizantes."

^p I have dwelt the longer on the details and *modus operandi* of S. Vincent's missionary work, because we see herein what Wesley's might have been, had it been invested with the sanction of Authority. Imagine the Oxford Professors suspending their lectures to give way to Mission-Sermons, or the country-gentry forming a cavalcade to do honour to the Preacher of Christ! They did so, in the case of a political fire-brand, such as Sacheverell. Very different was the treatment Wesley met with from the Protestant bishop Lavington. In comparing efforts so widely removed in character as those of Wesley and Vincent Ferrer, at first sight so much in favour of the latter, we would fain know more of the permanent results of Ferrer's preaching. He was in England, for example. Is there any trace of his work? The Lollards were never so powerful as in Henry IV.'s reign. I suspect, that, like S. Francis Xavier, he must have sped through the various countries with a too brilliant rapidity.

^q M. De Courson alludes to S. Vincent as "*frappé des rapports de caractère entre les Armoricaains et les Celtibères de son pays.*" (*Histoire des Peuples Brétons*, ij. 380.)

nearly all Britanny was present. Iann Rolland,^r Lord of Kaerdelan, saw S. Vincent after death in the habit he wore when preaching. Guillou Robert^a made a vow to the saint, and was healed of an incurable disease in the leg. Riwallon Madec sailing carelessly was captured by some Scottish pirates. The same day their vessel was dashed against a rock. Riwallon clung to the ship's mast, and invoking the saint was in half an hour taken up safely by a man-of-war. Many such tales are related.^t

APRIL VI.

At Rome, the feast of *S. CELESTINE* pope, who confirmed the decrees of the General Council of Ephesus. A. D. 432.

At Kirkwall in the Orkneys, that of *S. BERTRAM* bishop. 839.

At S. Gall in Switzerland, that of blessed *NOTKER* 'the Stammerer,' monk. He was sprung of the noble blood of the Karls and the lineage of the old Saxons. His parents, hearing that the monastery of S. Gall flourished in learning and discipline, put him under the abbat Grimald. Notker was most meek^u and ready to serve all; and imitating already his Master, Who went not to the Nobleman's son, but was ready to go to the Centurion's servant, he would sooner be in the infirmary than converse with those in health. A Scottish (Irish) bishop, by name Marcus, visited S. Gall on his way home from Rome, accompanied by his sister's son Moengal, afterwards called Marcellus. They, with a few attendants of their own tongue, consented to stay there. After a while the *cloister-school*, with Notker and the boys of the monastic habit, was given up to Marcellus; but the *extern* or *canonical school* to Yso, Salomon, and their compeers. 912.

Notker, and his inseparable friends, Radpert and Tuotilo, made great progress under Marcellus, especially in the most charming art of music. Now Karl the great, king of the Franks, had sent to Rome to ask pope Adrian to send him two Romans expert in chaunting. The pope accordingly sent Romanus and Peter with authentic antiphoners. When they were at Sesto (Calende) and on the Lake of Como, Romanus was seized with fever and with difficulty reached S. Gall. On his recovery the emperor sent him word bidding him stay there and instruct the monks. He composed tunes, which Notker

^r John Rowlands.

^a Guillelmus Roberti . . William Roberts.

^t Life by Pietro Ranzano, in Bolland.

^u Yet he was later on, because of his severe discipline, called 'Pepper-corn.' (Piperis-granum.)

afterwards set to words. It pleased the Holy Spirit to teach His church through Notker in sequences, to the end that men's hearts might so become more spiritual; for many are found more inclined to contrition and amendment by hearing sweet psalmody than only bare words. Prayer is poured forth in this life only for the healing of sinners; but singing of psalms denotes the perpetual praise of God. *Sequences* too mark the song of victory of the just, even as the children of Israel sang on their delivery out of Egypt. That Christian prince Charlemain specially loved Notker. He once sent a letter-carrier to him, who found the holy man hoeing and weeding in the garden. Being asked for a message in return, " 'Do what you see me do,' say this to him and no more," he replied. No wonder he did garden-work with pleasure, remembering how the Bridegroom went down into the garden of spices to gather lilies, and how He was seen of Mary in the garden and was taken for the gardener. Notker died of fever in a good old age. Pope Innocent the third learning from the abbat Udalric, that they did not keep S. Notker's festival at S. Gall, was moved to wrath because they did not commemorate a man so full of the Holy Ghost. Now some require miracles as a necessary proof of sanctity. But "to live well is better than doing miracles. Except Moses, Joshua, Elias, and Eliseus, the Patriarchs and Prophets did no miracles. What miracles wrought the most holy Ever-Virgin Mary Mother of God? Or he, than whom none born of women was greater? We do not read of their having performed any miracles in their life-time. Nor our Lord Himself during thirty years on earth. There are some saints, whose solemnities Holy Church celebrates; and yet there are others greater than they, of whom she maketh no mention. One of these was this blessed Notker, who crucified the flesh with the affections and lusts thereof." †

APRIL VII.

A.D. 180. At Rome, the feast of *S. HEGESIPPUS*, an ancient Father of the Church, to whose fragmentary writings we are indebted for the most authentic notices of the early age of Christianity. ‡

† Life by Ekkehard, Dean of S. Gall, in Bolland. Surely, the plea, thus eloquently advanced on behalf of Notker, may also be urged with equal force for men like Hooker and Kenn, whom to name is to venerate.

‡ In the Sarum Martyrology he is called 'S. Jesyppe;' whence probably the surname 'Jessop.'

At Nevern in South Wales, that of the Patron *S. BERNACHIUS* (or *BRYNACH WYDHEL*) hermit and confessor.*

At Welshpool in North Wales, that of the Patrons, *SS. LLYWELYN* and *GOURNERTH*.†

At Steinfeldt in Westphalia, the memorial of the blessed *HERMANN-JOSEPH*, monk. It is related of him, that, occupied with meditations on the joys of heaven, he one night stood at the window of the sacristy, looking eastwards, where he could see the rising moon and some of the stars, and contemplate the pure firmament; when he was seized with a strong desire of understanding the creation more intimately. "O Lord, Maker of all things," it was thus he prayed, "though I must know Thee in a glass darkly, whilst I dwell here in Babylon; grant me however such knowledge of Thy creation, as that my mind may in some degree more perfectly know Thee." And as he prayed, the Lord placed suddenly under his glance, immensely dilated, the beauty and size of the stars, and for a while satisfied his desire. But when he came to himself, he could only give his brethren to understand, that no tongue could express the delight he conceived from the perfect knowledge of the creation.‡

A.D.
1236.

APRIL VIII.

In Achaia, the feast of *S. Herodion* bishop of Patras, the kinsman of *S. Paul* the Apostle.

Also, that of *S. DIONYSIUS* bishop of Corinth, an ancient 180.
Father of the Church.

At Tours in France, that of *S. PERPETUUS* bishop. In his 490.
last Will, (dated May 1, A.D. 475), this truly Christian bishop

* M.S. Cotton. Vesp: A. 14. He is said to have dwelt on 'the Angels' Cairn' or Carn-engylion near Fishguard, a rocky pyramid overhanging the lonely Bay of Cardigan, and a meet home for sublime contemplation. It is the Engelberg of Wales. He is also the Patron of Llan-vyrnach in Brecknockshire, the family-home of Father Leander à Sancto Martino O.S.B., Laud's chamber-fellow at S. John's College, Oxford.

† They were friends of S. Tysilio.

‡ Bolland. This reads like an incomplete apologue of the mystic, dreamy German mind; a mediæval parable of a Humboldt in the far future. I must observe that Hermann was afflicted with Quaker prejudices. He held it an insult to the True God even to recite the names of the false gods, as they occur in the poets. The classic oaths 'by Hercules' and 'by Castor' were thorns to him; even to delight in fictions, hurt his soul. Would he have been reconciled or resigned, had he foreseen the wonderful creations of De la Motte Fouqué, the spiritual purity of *Undine* and *Sintram*? It was John Wesley, who once severely condemned this sort of religious prudery.

states, that he is unwilling to die without a will, lest the poor be defrauded, and a bishop's property go to other than the Church, *quod absit!* "I would that all my men and women, as many as I have in the villa Saponaria (Savonières), whom I bought with my own money, be FREE; as also the children, whom at the time of my decease I may not have manumitted in church; in such wise however, that they freely serve my church as long as they live, but without servitude transmissible to heirs and attached to the soil. But you, my bowels, my crown, my joy, my masters, my children, ye poor of Christ, needy, beggars, sick, widows, orphans; you, I say, I constitute my heirs. Whatsoever I possess in pastures, meadows, woods, vineyards, houses, gardens, waters, mills, or in gold, silver, or clothes, I ordain you to inherit."^a

A.D.
1214. At Jerusalem, the feast of the blessed ALBERT, the Latin patriarch, who first established the Order of the Carmelites.

APRIL IX.

The feast of S. Mary the wife of Cleophas, mother of S. James the less and sister of our Lady, that with her was at the death of our Saviour, and with Mary Magdalene went to anoint Him in the Sepulchre.^b

Also, that of S. Prochorus of Antioch, one of the first seven Deacons.^c

In Mesopotamia, that of S. ACACIUS bishop of Amida; who, when some seven thousand Persian soldiers, taken captive by the Romans, were nearly spent with famine, called his clergy together, and said; "Our God hath no need of dishes or cups, for He neither eats nor drinks, having no occasion for it. Now as the church possesses many tokens in gold and silver of the zeal and goodwill of the faithful towards it, it were meet with these things to redeem the captive soldiers and relieve their wants." He then caused the plate to be melted down and sold, and with the price redeemed the soldiers; and having relieved their wants sent them back to their king. This action wrought the greatest admiration in the Persian King; and it is said that he had a great desire to enjoy the sight of the man, and

^a Bolland. This monument is important, as shewing the wise way in which the primitive church wrought the gradual abolition of serfdom.

^b Sarum Martyrology.

^c Apocryphal writings report, that he was nephew of S. Stephen the first Martyr and a special attendant of S. John the Evangelist.

that the emperor Theodosius ordered Acacius to satisfy his wishes.^d

In Cornwall, the feast of *S. MATHERIANA* virgin, Patroness of Tintagel.^e

In Calabria, that of *S. RICHARD* of England, bishop of Andria.

At Kingscliffe near Northampton in England, the obit of the ascetic *WILLIAM LAW* priest, the author of 'the Serious Call to a Devout and Holy Life.' He defended the spiritual independence of the Church, as a divinely constituted society, against the heretical bishop of Bangor Hoadley, by luminous and powerful arguments; and lived in holy retirement, declining church-benefices on account of his political scruples. He may be justly called 'the English Tertullian;' for, like that famous Father of the early church, he was not only a vigorous champion of the Faith and a man of fervent piety, but also in his latter days adopted the notions of a dreamy enthusiasm. A.D. 1761.

APRIL X.

The feast of the holy prophet *Ezekiel*, who was buried in Babylonia in the sepulchre of Shem and Arphaxad.^f

In Scotland, that of *S. MOLOK* bishop in the Hebrides, a companion of *S. Brandan*, Patron of Argyle.^g

APRIL XI.

The feast of *S. Antipas*, 'the faithful Witness.' Being bishop of Pergamos and a very old man, he was seized by the idolaters in the time of the emperor Domitian, the demons or false gods having declared they could not dwell in the place

^d Socrates, Hist. Eccles. vij. 21. Such acts of heroic charity are the genuine seals of that holy Faith, which overcame the world, and *christened* it. It is a crowning glory of the age of the Fathers, that it produced four such supreme examples of charity; Acacius in the East, Cyril in Palestine, Deogratias in Africa, and Exuperius in Gaul.

^e Will. Wyrcestre.

^f Rabbi Petachias, a Jew who travelled from Ratisbon into the East in the twelfth century, relates that the prophet's tomb was in a wood half a day's journey from Bagdad; and that the Ismaelites on their pilgrimage to Mecca were wont to visit it, and make vows, saying, "Lord Ezekiel, if I return safe, I will give thee so and so." He himself offered pure grains of gold. (*Wagenseil, Exercitationes.*)

^g Keith. Ferrari.

because of Antipas ; and on his refusing to deny Christ, was cast into a brazen ox heated with fire, and so was perfected.^b

A.D. In Crete, that of *S. PHILIP* bishop of Gortyna, an ancient
180. Christian writer.

461. At Rome, that of *S. LEO* the great, pope, confessor, and doctor of the church. When Attila king of the Huns, sur-named 'the Scourge of God,' was preparing to march and attack Rome, "Leo consented to expose his life for the safety of his flock. The genius of Leo was exercised and displayed in the public misfortunes ; and he has deserved the appellation of *Great* by the successful zeal with which he laboured to establish orthodox faith and ecclesiastical discipline." He and two other Roman ambassadors were introduced to the tent of Attila, as he lay encamped on the shore of the Lake of Garda, charged with the mission of deprecating his wrath. "The pressing eloquence of Leo, his majestic aspect, and sacerdotal robes, excited the veneration of Attila for the spiritual father of the Christians. The apparition of the two apostles, St. Peter and St. Paul, who menaced the barbarian with instant death, if he rejected the prayer of their successor, is one of the noblest legends of ecclesiastical tradition. The safety of Rome might deserve the interposition of celestial beings ; and some indulgence is due to a fable, which has been represented by the pencil of Raphael, and the chisel of Algardi."ⁱ Leo was less successful in averting the fury of Genseric the Vandal from the imperial city ; an Arian heretic proved more obdurate than a paynim Tartar. As a pastor the vigilance of Leo was evinced by his zeal against the dangerous conventicles of Manichees at Rome, by his *Tome* or Exposition of the orthodox Faith against the heresy of Eutyches, and by his singularly Christian sermons, "Christian as dwelling almost exclusively on Christ, His birth, His passion, His resurrection. They are brief, simple, severe ; without fancy, without metaphysic subtlety, without passion ; it is the Roman Censor animadverting with nervous majesty on the vices of the people ; the Roman Praetor dictating the law, and delivering with authority the doctrine of the faith."^j

^b Menolog : Graecum. As this is not supported by authentic Acts, I venture to think it was borrowed by Byzantine scribes from the famous punishment of Perillus in his brazen bull by order of Phalaris.

ⁱ Gibbon, Decl. and Fall, c. xxxv.

^j Milman, Latin Christianity, i. 288. Are not these noble words of a calm philosophic Protestant more worthy of their subject than the frigid summary in the Roman Breviary, apparently the work of an architect, noticing e.g. the *rooms*, which the great Pope constructed in certain basilicas ? The 'Proprium Sanctorum' never rises above the style of neat mediocrity. What a treasure it might have been, had the task of re-moulding it been entrusted to the felicitous genius and true feeling of John Henry Newman !

In England, at Croyland in Lincolnshire, the feast of *S. GUTHLAC* hermit, the Patron of the abbey. A Mercian of noble race, his childhood was marked by simplicity and innocence. But when the love of mastery grew with his growing strength, remembering then the stout deeds of ancient heroes, awaking as out of sleep, he betook himself to arms. One night, as he lay awake, reflecting on the miserable ends of the old kings his progenitors, suddenly he imagined the manner of his own death, and vowed if he lived till the morrow he would become the servant of Christ. He was only twenty-four years old, when he betook himself to Reppington, where he received the mystic tonsure of *S. Peter* under the abbeſs *Oelfryd*, and thenceforth sought to expiate his past sins. He never took a draught of inebriating liquor, except at Communion-time. For this reason he was much hated by all the brethren; but on experience of his sincerity and modesty they soon came to love him. He had been there two years, when, reading about the lives of the ancient monks, he set out in quest of solitude; and with the help of one *Tatwin* came in a small fishing-boat to *Cruland*, thridding the intricate windings of a vast morass that stretched from *Cambridge* to the *North Sea*. He settled there with four companions. He was clad in skins, and his daily sustenance was some barley bread after sunset with a cup of muddy water. The place was said to be haunted by demons; and in his many conflicts with the ghostly enemy *Guthlac* thought he was aided by his Patron the Apostle *S. Bartholomew*, on whose festival he first entered *Cruland*. It happened one night at cock-crowing, that, as he watched unto prayer, he seemed to hear the clamours of a tumultuous rabble. He sprang up as he was dropping asleep, went out of his cell, and standing with open ears recognized the words of a troop of Britons hard by; for in time past he had been an exile among them, till he learnt to understand their *harsh* expressions.^k In a moment they entered the morass, and he sees all his buildings in flames, and they were endeavouring to shoot him with their arrows. The man of God, perceiving the device of the enemy, said, "Let God arise, and let his enemies be scattered;" and instantly the demons vanished like smoke. After fifteen years of solitary life *Guthlac* died at Easter-tide.^l

In Wales, the obit of *CADUCAN* bishop of *Bangor*, who re- 1241.

^k "Eorum stridentas loquelas" is the somewhat spiteful phrase of the Saxon writer of *S. Guthlac's* Life. "Oderis quem læseris" still holds true. The British *S. Beuno* on the *Severn-side*, he too could call a Saxon marauder 'an uncouth barbarian.'

^l Life by *Felix* a contemporary, in *Bolland*.

signed his see and became a simple monk at the abbey of Dore in Herefordshire.^m

APRIL XII.

A.D.
352.
372.

At Rome, the feast of *S. JULIUS* pope and confessor.

In Wallachia, the passion of *S. SABAS* the Goth, martyr. He had openly testified against eating things sacrificed to idols, and was going to another town to the priest Gutthicas to keep Easter-day with him, when a tall magnificent man appeared and said, "Return to Sansalas the presbyter." Sabas replied, "Sansalas is from home." For he had fled because of the persecution and abode on Roman ground; but then (unknown to Sabas) had suddenly returned home for Easter-day. Sabas sped on his journey. It was clear weather; but suddenly a quantity of snow lay on the ground so as to block up the road and bar his progress. Then understood he it was the will of God he should go no further. So he returned, and seeing Sansalas the priest was glad, and told him the vision; and they kept Easter-day together. Three days after came Atharid son of the prince Rhothestius to the village with a band of lawless robbers, and led Sabas away, naked as he was, across the brakes which they had recently set on fire, whipping him. He was drowned in the river Museus (Mussovo in Wallachia.)ⁿ

1695. In England, the obit of *JOHN KETTLEWELL* priest and confessor, the author of a work 'On the Measures of Christian Obedience;' who chose to suffer the loss of a rich benefice rather than violate his conscience by submission to what he regarded as an usurping Power.

APRIL XIII.

167. At Rome, the passion of *S. JUSTIN* the Philosopher, martyr. Justin, who was by birth a Samaritan and had defended the Christian Faith by two admirable apologies addressed to the emperors Antoninus Pius and Marcus Aurelius, was at length brought with his company before Rusticus, Prefect of Rome. Being asked, Where the Christians met? he replied, "Every one meets where he may or chuses to do so. Do you

^m This spot, lying low in the Golden Valley, is the very ideal of monastic repose.

ⁿ Epistle from the church of Gotthia to that of Cappadocia, from a Vatican Greek MS. in Bolland.

think we all are wont to meet in the same place? Not so. The Christians' God is not limited by locality; but being invisible He fills heaven and earth, and is everywhere adored by believers, and His glory praised." "Come," said the Prefect, "tell me where ye gather your disciples together?" "I have hitherto staid near the house of one Martin at the Timiotine Bath," said Justin, "and if any one chose to come to me, I imparted to him the doctrine of Truth." Euelpistus being asked, What he was? replied, "I indeed am Caesar's slave, but a Christian set free by Christ Himself, and of His grace made partaker in the same hope with these you see." "And who taught you?" asked the Prefect. "I heard Justin's discourses with great pleasure, but learnt of my parents to be a Christian." "And where are your parents?" "In Cappadocia." Hierax, being questioned, said, "Our true Father is Christ, and our mother the Faith, whereby we believe in Him; but my earthly parents are dead." Turning to Justin, the Prefect said, "If you were scourged from top to toe, do you think you will mount up to heaven?" "I do not think, but I know it, and have no doubt about it," said Justin; "to suffer for Christ will breed us confidence before His dread judgment-seat, at which the whole world shall stand. The holy martyrs were flogged and beheaded, as the laws enjoined.^o

At Seville in Spain, the feast of *S. HERMENEGILD* king and martyr.^p A.D.
586.

In South Wales, at Lawrenny in Pembrokeshire, that of the Patron, *S. CARADOC* monk and confessor. He was born in the province of Bregheinioc, and betook himself to the service of Rhys ap Gruffydh, Prince of South Wales. He was affable and courteous, and skilled in the harp and musical instruments. The prince liked him, and entrusted him with the charge of two harriers that he prized much. Caradoc by chance lost those harriers; and his master greatly offended threatened him with mutilation and death. Caradoc replied, "If my long and laborious service is so lightly esteemed, as appears from these words, I will henceforth serve a Prince, Who bountifully rewards a moderate service and doth not prefer hounds to men." From that day he vowed to God he would lead a monastic life. He went to the bishop of Landav, received from him the tonsure, and for some time served in the church of S. Teilaw. Finding the place too much frequented, he retired to a deserted church of S. Kined; and after three days' toil in clearing the briars succeeded in 1124.

^o Authentic Acts in Ruinart.

^p A questionable Saint, certainly a rebellious son.

entering it. But he was called thence to Menevia, where he became priest, and dwelt in the isle of Arii. Here he and his associates were carried off by Norwegian pirates; the south wind blew all night; but in the morning they found themselves still at the island. Terror-struck the barbarous paynims set him and his friends on shore. Exposed to constant attacks he could no longer abide there; and the bishop assigned him the monastery of S. Ismaël in Rhôs. Here fresh foes sprung up. The Flemings were driving the natives from the country; and Richard Tanchard a cruel man shut up for two days Caradoc's kine, with whose milk he used to relieve the poor. The saint prayed that his cruelty might not remain unpunished. The man went stag-hunting near the sea, and putting spurs to his horse fell over a precipice. One Easter as Caradoc was preparing for the ministry of the altar, two men in stoles seemed to come to him, bearing a golden *mensa* (altar-slab or table), and on it was written, "Follow us, for we have food to eat which you know not of." He understood it meant his death, and said, "When shall I feast in company of my brethren?" "At the Supper of the Lamb," said they;^a and so departed. He died soon after, and was buried with great honour at Menevia.^r

APRIL XIV.

- A.D. 229. At Rome, the feast of SS. *TIBURTIUS*, *VALERIAN*, and *MAXIMUS* martyrs.^a
1114. At Tiron in France, that of blessed *BERNARD* abbat. Born near Abbeville, he became prior of S. Savin in Poitou. There he resisted the abbat's efforts to enrich the monastery, because he saw that thereby simony entered as by a side-door. Gervase, without repenting of his action, went on the crusade. One day Bernard called a monk to him, saying, "Go and tell William Samuel, that his uncle the abbat Gervase and his ass have been slain by a lion in Judæa, and bid him tell the brethren, that they may toll the bells and perform the funeral service." In the same year some pilgrims from Jerusalem told them how Gervase was killed the very day that Bernard announced his death. It was Bernard's custom after compline to remain in the oratory and watch long in prayer. One night the Mother of God bade him rejoice, that *the book of unchangeable Predestination* retained his name written therein. After

^a "Ad coenam Agni providi."

^r See under *S. Oacclia*, Nov. 22.

^r John Capgrave.

spending some time as a solitary in the forests of Maine and on the isle of Chaussey near S. Malo, he became abbat of S. Cyprian in Poitou; and in vain endeavouring to defend the independence of his old Benedictine abbey against the aggressions of the Cluniacs, he returned to the hermit-life, and along with Robert D'Arbrissel and Vital De Mortain became Apostolic missionary in Normandy. It was then the custom in Normandy for the priests to marry openly; and often they left their churches by right of inheritance to their sons, and endowed their daughters with them on bestowing them in marriage. Against this fatal custom Bernard inveighed zealously at the priests' meetings. It was with difficulty that they and their wives were restrained from injuring him. One day while preaching at Coûtances, a married archdeacon, with a crowd of priests and clerks, came and demanded, why he a monk and dead to the world preached to the living? Bernard answered before all the people, "Hast thou not read, dear brother, in the Scriptures, how that Samson the strongest man slew his enemies with the jawbone of an ass?" But Bernard was equally resolute against papal injustice. The pope bade him either subject his monastery to that of Cluny or give up the abbacy. Thereupon Bernard with magnanimous freedom cited the pope and his accomplices before the Judgement of Him Who cannot be bribed or deceived at the Last Day. The pope, though at first indignant, on re-hearing the cause, decided in his favour; and, in vain seeking to make him a Cardinal-Priest, had him a daily guest at his table as long as he staid at Rome. In A.D. 1109 he commenced a monastery at Tiron. It seemed to the ignorant rustics, who had never seen monks, that they were Saracens, who had crept by underground caverns to spy out the country; but considering they were harmless and unarmed men, they declared they were new Prophets sent of God. Many monasteries in distant countries were built in connexion with his rule; among which is mentioned "one in Wales on the shore of the Irish sea near the river Teivi."¹

At Avignon in France, that of *S. BENEDICT* shepherd, commonly called S. Benezet. In the year of grace 1177, a boy named Benedict was feeding his mother's sheep, when Christ appeared to him, charging him to go and build Him a bridge over the river Rhône. The boy pleaded that he could not leave his mother's sheep, knew not the Rhône, and had only three farthings of his own; how could he build Him a

A.D.
1184.

¹ The Priory of S. Dogmael's near Cardigan.—Life by his disciple Gaufrid Le Gros, monk of Tiron, in Bolland.

bridge? "Well enough, as I will teach thee," was the reply. Benedict went his way, obedient to the voice of Him he could not see; and presently a pilgrim conducted him to the river. He was terrified when he saw the size of the stream; but was bidden to embark in a ferryboat, and tell the vision to the bishop of Avignon. He went to him, and told his message; but the prelate out of derision sent him to the Governor of the city, a bad and bloody man. Benedict told him his mission. The governor said, "Do you, a mean person of no substance, say that you will make a bridge, where neither God, nor Peter nor Paul, nor even Charlemagne, nor any one else could? And no wonder! Yet as I know that a bridge is made of stones and mortar, I will give you a stone that I have in my palace; and if you can really move it, I believe that you can make a bridge." Benedict, trusting in the Lord, took the stone which thirty men could not stir, and bore it as easily as he would a pebble, and placed it where is now the foot of the bridge." The governor kissed his hands and feet, and offered him three hundred shillings; and all magnified God in His works."

A.D.
1433.

At Schiedam on the west coast of Holland, the memorial of blessed *LYDWYD* virgin. She was born of poor Dutch parents; and at the age of fifteen while skating she broke a rib by a severe fall on the ice. Hence grew so dangerous an imposthume, that one Master Andrew a physician of Delft said that it was incurable; and moreover, that God would do so wondrously touching that girl, that he would rather than his head's weight in gold she were his daughter. At length the imposthume burst in a frightfully copious manner; and her infirmities grew so that she became entirely bed-ridden. Up to her nineteenth year she took exceeding slight aliment; sometimes a bit of an apple as big as the wafer consecrated for communicants, sometimes a morsel of bread with a little buttermilk, or a draught of foaming ale, sometimes a little sweetmilk. Afterwards she was too weak to take even that; and for some years she took weekly the fourth of a quart of wine neat, sometimes a little sugar or cinnamon or dates. When she could no longer take these things, she took only a quart of water weekly." In A.D. 1422 she herself told the *freres minores* of Briele, that for twenty-three years she had seen neither sun nor moon nor set foot on the ground, and had not all that time ate worth a *groschen* of bread. From A.D. 1414 to 1421 she had not slept as much as

▪ "Ces sont les Saints que j'honore," observes Michelet drily.

▪ Authentic Acts in the Archives of Avignon, in Bolland.

▪ These facts were attested in writing by the magistrates of Schiedam as well as the maid's relative Hans Gerlach and her confessor Hans Walters of Leyden.

two nights. At first she bore her sufferings impatiently, till her confessor exhorted her to conform herself to the will of God and exercise herself in the Lord's Passion, engaging that thereby she would receive comfort. She found it wearisome; but on doing some violence to herself, habit at length so wrought, that now no longer she, but He, Whose Passion she meditated on, seemed to bear her sufferings.*

The receiving also of the holy Sacrament caused her floods of tears. In proportion to her endurance of pain and love of adversity, she grew to be one of those, of whom S. Paul saith, "Whether we be beside ourselves, it is to God, or whether we be sober, it is for you." For she was transported in spirit to the Holy Land, to Rome, and other holy places, to visit the relics of the saints; and continued almost nightly in such raptures for wellnigh four and twenty years. On which occasions she recognised many churches and monasteries, their disposition and structure; would even know by name religious persons, whom she had never seen before; and sometimes relate to others such things as had been done supernaturally in their case. On the eighteenth of November, 1421, at the time when the eastern parts of Holland were suddenly drowned, a woman was sleeping in a village on the dyke where the sea was bursting in, and heard the sound of the tumultuous waters, and was greatly afraid. She then in spirit saw Lydwina coming to her, consoling her, and conducting her safe home. The virgin's last wishes were, that she might die in the presence of God only, and that He would multiply her infirmities and so shorten her stay on earth; and her wishes were granted. "And thus having lien among the pots, she received glory," writes her confessor; "thus flew our dove with silver wings to Lebanon; thus were the last moments of the languishing spouse streaked with the pale gold."

APRIL XV.

At Vannes in Brittany, the feast of *S. PATERNUS* or *PADARN* bishop, surnamed *Beis-rudh* or 'of the red cassock,' a noble Armorican, the son of Petronius (Pedrwn) and Gwen. A.D. 555.

* This Dutch saint is reported to have characteristically observed that "were it not for the presence of people and her own infirmities, she should not be surprised, if, by reason of the abundant grace which she experienced, she were to breed flesh to the size of a Hamburg bushel!"

† "Sic posteriora vitæ languentis sponsæ demonstrantur in pallore auri." Ps. lxxv. 14, *ed. Vulg.*—Lives by Hans Gerlach and by Hans Brugmann, in Bolland.

His father retired to Ireland to live as a hermit; and when Padarn grew up, he resolved to follow in his footsteps. So accompanying his kinsmen Cadvan and Tydecho, he sailed to Britain with a large body of monks, and settled a church and monastery at Mauritana in Ceredigion.* While there Maelgun king of the North-Britons (Welsh) came as far as the mouth of the river Clarach to subjugate those of the south; and as he was ever a tempter of the saints, he sent two messengers before him to try Padarn. When they were come to the steep of Clarach, they fill their bags with moss and gravel, pretend they are carrying the royal treasures, and desire the saint to keep them till the king's return. When they came again they impudently declared that the king's treasures had been stolen, and moss and gravel put in their place; and threatened ruin to the monastery, if the treasures were not restored. Padarn, to prove his innocence, submitted to the ordeal of boiling water, and drew out his hand white and cold as snow. The accusers perished by the ordeal; and Maelgun, who was seized with mortal sickness, granted Padarn land from the mouth of the river Retiaul (Rheidiol) up to the head of the Clarach and thence to the sea.^a It came to pass that Caradauc surnamed *Bretbras* (Vreichvras) extended his dominion to Armorica, and was desired to bring Padarn back to his native country. Padarn obtained from the Prince the promise that his churches should be secure, while he lived, *as an island in the great sea*; and returned to *Letavia*,^b where he fixed his see and monastery at Guenet (Vannes.) S. Samson was on his metropolitical visitation, when a malignant monk counselled him to send to the saint lately arrived from Britain, and bid him come to him just as he was. Padarn had only one boot on, but came without an instant's delay in the true spirit of monastic obedience. He got the seven bishops of Letavia to meet on a mountain and confirm their perpetual unity; but assailed by intolerance he retired among the Franks, where he died.^c

In Ireland, that of S. RUADAN abbat of Lothra.^d

* Llanbadarn Vawr near Aberystwyth in Cardiganshire.

^a The scene of these transactions is blended with high and holy musings in Isaac Williams's 'Thoughts in Past Years'; a book which idealises the Catholic Movement of 1833, while it was yet confined to a few scholarly ascetics. A beautiful church (Llangorwen), once a home of prayer and self-sacrifice, was built by the poet's devout brother near 'the steep of Clarach.'

^b Lhydaw, Brittany.

^c MS. Cotton. Vespasian A. xiv. Mus: Britannic.

^d His legend abounds in marvels. He evokes out of the sea thirty dark-bay steeds ('hyacinthini coloris'); who, after winning a race for king Dermot, insidiously return whence they came. Ruadan indulges in an

APRIL XVI.

In the Orkneys, the feast of the Patron, *S. MAGNUS* bishop and martyr. A.D.
1104.

In England, the memorial of blessed *SILVANUS* abbat of Rievaulx.*

APRIL XVII.

At Rome, the feast of *S. ANICETUS* a Syrian, pope and 153.
martyr.

In Egypt, that of *S. HELENUS* abbat.†

At Cisteaux in Burgundy, that of the Englishman *S. STE- 1134.
PHEN HARDING*, the first abbat.

APRIL XVIII.

At Rome, the feast of *S. APOLLONIUS* the senator, an apolo- 186.
gist for the Christian religion, and martyr.

In Ireland, that of *S. LAISREAN* bishop-abbat of Lethglin. 640.
He was of princely birth in Ulster; his mother was Gemma daughter of Aedan king of the Scots and niece of the king of the Britons. He was put under the care of the abbat Munnu. When the water of the monastery mill failed in summer, at his master's command he dug up the turf about the watercourse, and an abundant rush of waters issued forth, so that the brethren said joyously, "The streams thereof make glad the city of God." Again, when pirates had landed at early dawn to plunder the minster, the adjacent plain appeared full of armed soldiers; so that they fled to their ships. The people of Ulster wanted to make Laisrean their king; to avoid which he retired to an island between Britain and Albyn. Abiding there some time, he went to Rome, where for fourteen years he learnt the Scriptures and the institutes of the Church from pope Gregory; by whom he was ordained priest and sent to Ireland to preach, the

unseemly altercation with the king, so far as to predict that his corpse should be flung on a cart in sheep manure. "Sed vir super *drullam* illud in stercore ovium projiciet." Du Cange mistakes '*drulla*' for '*trulla*,' a trowel. *Drulla* is the Welsh *Drol*, a cart.

* Henriquez, Menolog: Cisterc.

† It is related of him, that, his monks being one Sunday in lack of communion, he went in quest of a priest, and crossed the Nile on the back of a crocodile. To allay the priest's terror, he (ungratefully enough!) split up the monster with the sign of the cross. (Heraclides. Petr. De Natalib.)

pope giving him the text of the Gospels with his blessing. On his way he was joined by many Scots and Britons, and came to Lethglin (Leighlin), where his company grew to be fifteen hundred. Some bards came to him to get something; having agreed to attack him in satirical verse, unless he gave. Laisrean said, "I do not serve such as you, but God and His poor." They went away; and on their mocking him came by an evil death.^g He is said to have been ordained bishop at Rome by pope Honorius; and succeeded, in opposition to S. Fintan Munnu, in establishing throughout Ireland the Roman manner of celebrating Easter.^h

In England, at Malmesbury in Wiltshire, that of S. *MARDULF* hermit and confessor, Patron of the abbey.

APRIL XIX.

The feast of S. *Simon*, one of the first seven Deacons, said to have been bishop of Bozrah in Arabia, and to have suffered martyrdom by burning.ⁱ

A.D.

250.

1012.

In Africa, that of S. *MAPPALICUS* martyr.^j

At Greenwich in England, that of S. *ALPHEGE* archbishop of Canterbury and martyr. Aelfeg was a monk at Bath, when he succeeded S. Ethelwold in the see of Winchester. His merits were such, that S. Dunstan used to pray he might succeed him in his *Patriarchate*. He did so after the interval of three prelates. When he became archbishop he used to celebrate synods frequently. Twice daily did he offer the holy Sacrifice. If any great festival occurred, when he had to say pontifical mass for the people, he would retire into the sacristy; and while the hymns were being sung with festive music, he would say a low mass all the more devoutly, the more he was in private. Then returning full of God to the altar, he would go on with the office which he had commenced. He then spent the day in a white vestment with the *pallium* over it and a mitre confining his hair, so that by his outward habit he might excite the inward feeling of devotion in the spectators. The Danes invaded England under Turchil. They were pirates, whom want made audacious, their roving habits untraceable, despair invincible. One good thing only they possessed, fidelity to

^g This unpleasant feature of vindictiveness occurs again and again in the lives of the Celtic saints, and gives a wild colouring to an otherwise bright picture.

^h From a MS. of Henry Fitzsimon, in Bolland.

ⁱ Menolog: Graecum.

^j Kalend: Karthag. S. Cyprian. Ep. g.

their plighted word. They besieged Canterbury; and threw the venerable prelate into a narrow dungeon. But a pestilence broke out among them, and at Easter they brought out the holy man in his chair carried aloft among the people;^{*} who in token of his forgiveness distributed *blessed bread* among his persecutors. No sooner however had the pestilence slackened, but they began again to demand sixty talents of silver from Aelfeg for his life and liberty. He was again cast into prison, and half suffocated with smoke of the foulest fuel. They summoned him to their drunken revel, and shouted, "Gold, bishop, or thou shalt today be a sight for the world!"

But Aelfeg would not spoil the possessions of the Church, or counsel the king against the honour of his country; and on his refusal was overwhelmed with a shower of stones and bones, till one Thrum a Dane, who was his god-son, seeing him lingering, with a cruel pity drove his battle-axe into his head, and set the victorious spirit free on its road to heaven.¹

At Rome, that of *S. LEO* the ninth, pope. Bruno, (for that was his real name), was born within the boundaries of 'sweet Elsass,' (as his biographer the archdeacon Wibert quaintly writes), the son of religious parents, the count Hugh of the noble castle of Engesheim, and the lady Heilewid. He came into the world marked with little crosses; a circumstance, which induced his mother to suckle him herself, contrary to her custom with her other children. At the age of five he was put under the training of Berthold bishop of Toul. Later on his father, who was a cousin of the emperor Conrad the Salic, sent him to court; where among many Brunos he was distinguished by the appellation of *the Good*. At the age of two and twenty he led the troops of the Prince-bishop of Toul into Italy to serve the emperor against the rebellious city of Milan. The army was besieging Orta, when Bruno (now twenty four years old) was elected bishop of Toul. At the very outset he showed his regard for ecclesiastical discipline; for he declined the honour of being consecrated by the pope himself at the emperor's coronation, as derogatory to the authority of his metropolitan the Archbishop of Trèves; and refused to take an unjust oath, binding him to a servile submission in all things to his metropolitan. He was designated Pope by authority of the emperor Heinrich at Worms; and accepted the honour on condition of the common consent of the Roman clergy and people to his election. He set out for Rome as a pilgrim; and at Aosta thought he heard angelic voices singing, "The Lord

A.D.
1054.

^{*} "In sella gestatoria."

¹ Life by Osbern a monk of Canterbury, in Bolland.

saith, I think thoughts of peace, and not of affliction." As he drew near to Rome, the Teverone was swollen; but its waters subsided as soon as the new Pontiff commenced the benediction of the neighbouring church of S. John. He was accepted by acclamation, and assumed the name of Leo in honour of S. Leo the great. The struggle of his pontificate was with the prevailing sin of *simony* or traffic in church benefices. Such was his zeal in study, that he learnt to read the Scriptures in Greek, when he was over fifty. He died in captivity among the Normans, whose advance in Italy he had ineffectually endeavoured to repress.^m

APRIL XX.

A.D. At Erfurt in Saxony, the translation of its first and last
754. bishop S. ADALHARD.ⁿ

APRIL XXI.

The memorial of S. *ULPHILAS* the first bishop and apostle of the Goths settled in Moesia and the lands of the Roman empire south of the river Danube, who also translated portions of the Bible into their mother-tongue.^o

678. On mount Sinai, that of S. *ANASTASIUS*, a Father of the Church.

680. At Clynnog in North Wales, the feast of S. *BEUNO* abbat, Patron of the collegiate church.^p His parents lived at Banhenic on the bank of the Severn in Powis. He was sent for education to Caerwent to Tangusius;^q with whom he learnt the holy Scripture and the Service and Canons of the Church, and became a priest. Ynyr Gwent received him graciously,

^m Life by Wibert, in Bolland. Ekkehard notices his obit as that of 'the religious Pope Brun.'

ⁿ Arnold Wion.

^o It is to be noted, that he discreetly omitted the books of Kings (and Chronicles) as unmeet nutriment for his fierce barbarian converts. The ancients were too wise and reverent to fling holy Scriptures pell-mell at the heads of the illiterate. Good Richard Whitford, the compiler of the *Sarum Martyrology*, calls Ulphilas 'S. Gulphyle;' unconscious, I presume, that his Saint was an Arian heretic. Yet was he not right? For Ulphilas was hardly responsible for his heresy. He received the Gospel subject to the glosses of his Arian teachers from Byzantium. For the solid good he wrought, he deserves a place among the worthies of Christendom.

^p He was the grandson of S. Gwynlliw, the 'Sir Galahad' of Arthurian romance. His name is the same as that of S. *Benno* of Meissen and Cardinal *Benno* the biographer of Hildebrand.

^q Tangwn ap Talhaearn.

became a monk under him, and gave him a gold ring and crown, and three estates in Ewyas with all the serfs and goods thereto belonging. Beuno returned to Powis to bury his father, by the side of whose grave he planted an acorn, which grew into a fine oak. Thence he went to Maun son of Brochwel, who gave him Aberriw^r for the good of his soul. One day he was walking near a ford on the Severn, when he heard the voice of a Saxon on the other side, urging his dogs in pursuit of a hare and shouting '*Cergia*,' (Charge?). That was said in his own tongue to encourage them. Hearing this, Beuno instantly returned to his monks, and bade them quit the spot, for the nation of that uncouth barbarian^a would become masters thereof. They went to Meivod, and stayed some time with Tyssiliaw;^b then to king Conan, who gave Gwydelwern to Beuno.^c Then he went to Temig son of Eliud, who gave him land to build a church. It was the spot since known as Winifred's Well. King Cadwallon son of Kadvan gave him Gwardauc in Arvon, and the saint gave him in return a golden sceptre worth sixty cows. Beuno began to inclose the property with a wall, when one day a woman came with an infant, begging him to bless it. "Stay till we finish this," said he. The child wept intolerably. Beuno asked the cause. "Holy man, he has cause to weep," replied the mother; "the land you are building on was his father's property." "Stop working till I baptize the boy," said Beuno. He then took the child and mother to Caerseint,^d where the king was; and demanded the restitution of the land to the right heir and the grant of its value to himself. The king haughtily refused; and Beuno left him under his malediction. But a cousin of the king came to him, as he sate on a stone on the river's bank, and gave him Kelynnauc free of all tax for ever. Beuno died on the octave of Easter, declaring that he saw a vision of angels and saints, of Peter and Paul, and the Druids ('Diudevion?') and Deinioel and all saints, waiting to welcome him.^e

^r Berriew near Welshpool.

^a "Y gwr anghlyfyeith a fiaith."

^b The 'S. Suliac' of Brittany.

^c In Merioneth.

^d Caernarvon.

^e MS. Life in old Welsh, in the Library of Jesus College, Oxford. S. Beuno is most interesting as a sample of the peculiar Keltic Saints. We have in him the patriotism of his race, taking the form of extreme repugnance to the foreigner; the strong sense of wrong breaking out into maledictions; the restless shifting from place to place and love of excitement; even the cherishing (as the Brétons are said to do) some dim attachment to the old faith of his ancestors, implied in the mention of the *Druids*, unless indeed the writer of the existing copy of his Life intended 'Dyvrig' (S. Dubricius) by the unintelligible form 'Diudevion.' S. Deinioel (Daniel) was the Patron of the diocese of Bangor. The reason of Beuno's

A.D.
1109.

The feast of *S. ANSELM* archbishop of Canterbury and doctor of the Church. This great saint was born at Aosta in Piedmont. His parents Gundulf and Ermerberga were noble, but of contrary dispositions ; the husband being of wasteful habits, while the wife was a good matron and excellent housewife. Anselm, when a little boy, willingly listened to his mother, as far as his age allowed ; and hearing there was One God above in heaven Who rules all things, like a mountain-bred boy, suspected that heaven rested on the mountains, and that God's palace was there.* He was hardly fifteen, when reflecting how he might best order his life to Godwards, he conceived that no life excelled that of monks. Failing to compass his purpose of becoming a monk, his religious fervour cooled down. Gradually he began to lay aside his zeal for letters, in which he used to take such pleasure, and to engage in young men's pastimes. But his duty towards his mother sometimes restrained him. On her death, his heart, as if it had lost its anchor, almost foundered among the billows of this world. But God, for His own good purpose, raised home-troubles to vex him ; his father became so intractable, that Anselm could no longer bear it ; and fearing lest worse should happen, he chose to forsake home and country rather than breed any disgrace to his father by the consequences. He quitted Italy, attended by a cleric ; and as he was crossing mount Cenis all a-weary, he sought to repair his strength by eating snow. His attendant, grieved to see it, searched for something to eat in the sack which their ass carried ; and beyond his hope found a fair white loaf, which Anselm ate. He had dreamt of it in boyhood as the gift of the Great King. After three years he came to Normandy to visit Lantfranc, and became his most intimate scholar. He now consulted Lantfranc whether he had better become a monk, or a hermit, or live on his own patrimony and minister thence to the poor as he was able. Such was his confidence in Lantfranc, that if he had told him to tarry in the great forest that skirts Bec as you go to Rouen, and not to quit it as long as he lived, he would doubtless have obeyed him. The abbat referred the decision to Maurilius bishop of Rouen ; and Anselm became a monk at Bec in his twenty seventh year. He was soon made Prior : and being ever occupied with God and heavenly things,

surname of 'Gasul-sých,' 'à casulá siccá,' 'of the dry chasuble,' will be given hereafter in the Life of S. Winifred.

* And when Mont Blanc, which closes in his native valley (the Val d'Aosta) to the west, met his gaze with the unutterable glory of its Alpen-glow that succeeds the sunset, where could the Italian boy find a meetter image of heaven ?

he clomb to such an height of divine speculation, that with God's aid he unravelled most obscure questions, hardly treated of before his time, touching the Divinity and our Faith, proving what he said by open reasons to be sound and Catholic.⁷ Anselm became abbat of Bec ; and, as the abbey had many possessions in England, his presence was sometimes required there. He had the courage to reprove king William Rufus for the scandals, which were the daily talk of all his subjects ; and, when Lantfranc died, was appointed by the king to succeed him in the see of Canterbury, and was consecrated by all the bishops of England. Failing in his efforts to reform the king, he retired into Italy to pope Urban the second ; who received him, not only as his master in science, but also as *in a manner his compeer*, rightly to be venerated as the *Apostolic and Patriarch of another world*.⁸ When the summer-heats made Rome unhealthy to strangers, he withdrew to Scclavia, a mountainous place east of Capua, where the abbat had been a monk of Bec ; and there he finished his noble book on the Incarnation, intituled ' Why God became Man ? ' Thence he went to the council of Bari ; where at the pope's request he maintained the Latin view of the Procession of the Holy Ghost.

At length he was restored to his see, and got the king Henry the first to relinquish his predecessor's vicious practice of absolutely appointing bishops and investing them with jurisdiction by delivery of the pastoral staff. He had not been three years in England, when he fell sick. Palm-Sunday came, and one said to him, " My Lord and Father, we understand you are going to the Easter Court of your Master." He replied, " If it be indeed His will, we gainsay it not ; but if He chose that I should abide among you, until I could finish my inquiry

⁷ This is the verdict of scientific thinkers even in modern times. Speaking of the early middle ages, a French writer says ; " The theories of Raban Maur on the origin of ideas, and the Neo-Platonist and pantheist reminiscences of John Scotus Erigena had alone manifested the awakening of intelligence ; when Anselm mounting up afresh the ladder of Creation raised himself by an effort of genius to one of the highest conceptions, which have appeared in the philosophic world. The result of his arguments in the *Proslogium* is the following : The idea of God implies the reality of its object ; that idea re-unites logical and real universality ; all relative ideas and realities, being but emanations of the Absolute Being and of His attributes, human ideas are interwoven in an order corresponding with the connexion of things ; God is the principle of knowledge." (Biographie Universelle.)

⁸ This is merely complimentary language, so natural on the lips of an Italian. Canterbury ranked as a specially important Primacy, on the footing of Tréves, Bourges, or Toledo ; but was never a formally constituted Patriarchate, like Venice, Aquileia, or Lisbon.

touching the Origin of the Soul, I should be thankful ; for I know not whether any one will complete it when I am gone." It was a wish that sprang from the heart of a philosopher. But it was not granted ; for on the Wednesday following Anselm slept in peace.^a

APRIL XXII.

A.D.

171.

295.

178.

At Rome, the feast of *SS. SOTER* and *CAIUS* popes and martyrs.^b

At Lyons in France, that of *SS. EPIPODIUS* and *ALEXANDER* martyrs. They were in the bloom of youth, as yet unmarried, and had been friends from infancy. Unable to escape persecution, they concealed themselves in the cottage of a Christian widow outside the city walls. They were however soon captured ; and committed to prison without examination, for the very name of Christian was thought a clear indictment.

They were again separately examined. "I see you are a youth," said the judge to Epipodius ; "and it is a shame, that you should persevere in your evil purpose, and perish. We worship the gods with festivity, revellings, and gaiety ; but ye worship a crucified Man, Who rejects festivity, Who delights in fastings, Who condemning pleasure loves a gloomy and barren chastity.^c How can He benefit any one, Who could not protect Himself from the pursuit of the vilest of men ?" The mob with terrible clamour demanded, that he should be given up to them to tear his limbs asunder. And the President, fearing a disturbance, ordered him to be quickly despatched with the sword. Two days later Alexander was cruelly flogged and crucified. Though separated in death, these attached friends were united in the grave. For their

^a Life by Eadmer, in Bolland.

^b For S. Caius, see January 20 in the notice of S. Sebastian. The Golden Legend calls him 'S. Gay.'

^c This was the main condemnation of Christianity in the eyes of the pagans, its austerity. To them it seemed to brush off the bloom of this fair world. *Ἐφθεi τὰ κάλα*. It dashed the crown of pride, the drunkards of Ephraim. (Isai. xxvii. 1. Amos vj. 4-6.) They rightly divined the genius of our Religion. A brilliant modern, M. Michelet, has profanely followed them, where he contrasts the exuberant energy of Jupiter with the moon-light veil shed over a suffering God. The first rectification in favour of Paganism was, when Christians bethought them of confining the Elect within the cloister, there to do their duty towards God for the rest of the world. The second, when they turned the tables, and discovered the positive innocence of a moderate cultivation of Pleasure, the absolute merit of a discreet pursuit of Wealth. Eunapius would now be appeased, and Julian forget to persecute !

remains were flung into a hollow overgrown with moist weeds. The veneration of religious persons handed down the tradition to posterity.^d

At Alexandria, that of *S. LEONIDES* martyr. With whom A.D.
202. ought as of right to be coupled the name of his famous son *ORIGEN*, the great Christian doctor and philosopher, the Light of the Primitive Church, which shone with such a surpassing glory in the early dawn of Christianity ; of whom as an infant the martyr-father was so reverently proud, that he would kiss his breast as being the casket of divine wisdom ; whom the noblest intellects of the Church would fain reverence as a saint, but that the rashness of his speculations clouded his fair fame. Nevertheless it remains true, that Origen was the greatest genius of the Early Church ; that his errors do not extinguish his merits ; and that God should be duly thanked for the gifts He bestows on His choicest instruments.^e

At Rome, that of *S. AGAPETUS* pope ; who ordained that 536. processions should take place on Sundays.^f

APRIL XXIII.

The birthday or Passion of *S. GEORGE* martyr, the special 282. Patron of this realm of England, so chosen at the instance of the glorious prince Henry the fifth ; in honour of whom was instituted the noble Order of the Garter.^g

At Prague in Bohemia, the feast of *S. ADALBERT* bishop 997. and martyr. He was the son of a powerful Czech nobleman,^h “a golden apple that came off noble branches,” as his old bio-

^d Authentic Acts in Ruinart.

^e See Mr. Isaac Williams' beautiful Sonnet on Origen in the 'Lyra Apostolica.' The theological conceit and Imperial authority of the dastardly Justinian sealed the ill repute of Origen in the middle ages ; and, I presume, in the Greek Church, which canonizes that ambiguous prince and his baser partner Theodora. A crowning insult was yet in store ; when an hysterical German nun, Elizabeth of Schönauge, concerned herself about Origen's salvation, and was consoled with the assurance of his eternal head-ache!

^f Chron : Martini Poloni.

^g The College of Windsor was founded in honour of the heart of S. George, which the emperor Sigismund gave to Henry for a precious relic. (Golden Legend.) In 1504 Henry VII. went in procession to S. Paul's, where was shewed a leg of S. George closed in silver, which was newly sent to the king. (Fabyan ij. f. 535.) At Rome, the *camisia* or shirt of S. George used to be exposed on his festival to ward off tempests. (Old Roman Almanac.) In 1560 Queen Elizabeth still did honour to S. George by going in procession, “with all her chapell in copes of cloth of gold, a xxvij copes.” (Machyn's Diary.)

^h Slavnitz, by his wife Strzeczislawa.

grapher says ; and received in baptism the name of ' Woytiech,' which means ' Consolation of the army.' He was sent to school to Magdeburg, under one Ottric an eloquent man, the Cicero of his age ; and a rich vein of wit, sense, and reason flowed in the lad. His example is encouraging to feeble Christians ; for his progress in piety was but slow. If his master stirred a foot, Adalbert would lose the whole day in play, and get well flogged for his pains. And he twice ran away from school to the great indignation of his father. While there, he was confirmed by the archbishop of Magdeburg, who imposed on him his own name.¹ He was given to pleasure and self-indulgence ; till on the death of Dithmar bishop of Prague the Bohemians demanded Woytiech for his successor, as one whose noble birth, wealth, knowledge, and agreeable manners suited the honour. It is said that the last words of the dying bishop, accusing himself of hypocrisy and lamenting the loss of his own soul, had a lasting effect on Adalbert, who was present. The emperor Otto the second invested him with the pastoral staff at Verona. The new bishop acquitted himself as a diligent pastor. He visited the prisons and the sick ; and in sowing time would go to labour in his own fields. His bed stood plump with feathers and heavy with purple hangings, feeding people's eyes by day ; but at night it received the bishop's brother Gaudentius and a man born blind, with himself the only inmates of his house. After compline he observed monastic silence ; after prime, he listened to the complaints of the poor, the stranger, and the widow ; but if he had no external cares, he sang psalms and spoke to no man, till he had stood at the Lord's Table *mitred*,¹ offering the Bread of Angels on the Holy of Holies. But the times were unpropitious, his flock intractable ; and three reasons determined him to leave his obstinate people. First and chiefly, the polygamy prevailing among them ; secondly, the marriages of the clergy ; thirdly, because the Jews bought up more Christians as slaves than the bishop was able to redeem. Accordingly he went to " golden Rome, the mother of Martyrs and home of Apostles ;" and complained to the pope John the fifteenth, that his words took no root in a country, where might stood for right and will for law. The *Apostolic* advised him in that case to stay among those who spent their lives in sweet and wholesome studies. So, setting off on pilgrimage to Jerusalem, he visited Monte

¹ Perhaps there was a spice of the overweening German *morgue* in this rejection of a Czech name. The change of name at Confirmation is allowed in the Canon Law. Thus our Richard II. got rid of the name of ' John ;' and Henry III. of France, of that of ' Edouard Alexandre.'

² " Quamdiu Dominicae Mensae infulatus adstitit."

Cassino on his way ; where the abbat persuaded him to abide in one place, urging the spiritual danger of travel, and comparing it to a restless, wintery sea. Adalbert went on to see the Greek archimandrite Nilus and his colony of Basilian monks, and much wished to join them. But Nilus, judging that Latin monks would suit him better, sent him to the abbat Leo at Rome, by whom he was received as a monk ; and for five years he forgot the bishop, and was employed in cleaning the kitchen, washing the dishes, and carrying water for the community. At length he was recalled to his diocese at the instance of his metropolitan, Willigis archbishop of Mainz. But the wicked Czechs had murdered his brothers and nephews ; and Adalbert had to fly for refuge to his friend Boleslavs, Duke of Poland. They sent an embassy repudiating their pastor, on the ground that he only sought to return to his forsaken see in order to take vengeance on them. Adalbert, thus set free, resolved to go and preach the Gospel to the heathen in Prussia. At Gidanic or Dantzic he baptized multitudes. Advancing towards Königsberg, he was attacked by a band of idolaters, at the head of whom was the idol-priest, 'the fiery Siggo ;' who, as of right, pierced his heart with a lance, and the rest wreaked their vengeance on his remains.^k

At Assisi in Italy, the memorial of the blessed GILES, one of the very first associates of S. Francis. They met on the highroad ; and on Giles' begging him to receive him into his fellowship, Francis said, "Brother, the Lord has so dealt with you, as the Emperor would, if he were now to come to this city and chuse someone for his cherished friend ; one and all would say, 'Would that he chose me !'" That same day a poor woman came asking alms of them. Francis bade Giles give her his cloke. Giles hastened to fulfil his order ; and immediately it seemed to him that he was filled with a new spirit. Francis loved him much ; and would say of him to the other freres, "Behold our knight of the Round Table !"^l He was sent on a mission to Tunis, but the Moors would not allow him to tarry there. He was then sent to Fabriano in the district of Perugia, where he abode many years. He used to make cupboards and baskets and bottle-covers of straw, and maintain himself and his fellows by the sale of them. In harvest-time he would go about the fields gleaning, like other poor people. He was subject to spiritual raptures, when he would remain for hours

A.D.
1262.

^k Two lives by contemporaries, in Bolland. S. Adalbert is the Patron of Poland ; and the Poles regard him as the author of their famous warlike and national song the *Boga Rodzica*, which is sung by pilgrims at S. Wojciech's shrine at Gnesen.

^l "Ecce miles noster de Tabula Rotunda."

motionless and speechless. On one memorable occasion, in an interview with the wise pope Gregory the ninth (Tibaldo Visconti), being reminded by the pontiff, that the yoke *he* bore was easy and *his* burthen light, Giles started back rapt in spirit, and remained so from evening till the third portion of the night. Once as he was fasting what is called 'S. Martin's Lent' from All Saints to Christmas, and praying most fervently at night, the Lord Jesus appeared to him. What he saw was something ineffable, which he durst not or could not declare. He used to say, that in consequence of his *assurance* of God he had lost all faith. One said to him, "If you have not faith, what would you do, if you were a priest and wanted to say a solemn mass, how could you say, 'I believe in One God?'" He answered with a joyous look, chaunting loudly, "I *know* One God, the Father Almighty." Two cardinals came to him once to hear the words of Life, and on retiring asked for his prayers. "Why need I pray for you," replied he, "when ye have greater faith and hope than I have?" "How so?" said they. "Because ye in so much worldly prosperity hope for the mercy of God, while I in such adversity am afraid to be damned." They withdrew, touched in heart and changed for the better. Wishing to try the humility of a frere, who was a Doctor in Divinity and was preaching to S. Clara and her Sisters, Giles said to him while preaching, "Be silent, Doctor, for I want to preach." The frere held his peace; and after that Frere Giles had uttered some sweet things in fervour of spirit, he said to the Doctor, "Now, brother, finish the sermon which you began." Clara, rejoicing in spirit, said, "This day is fulfilled the desire of blessed Francis. I tell ye, that he has edified me more by his humility, than if I had seen him raising the dead." One said to him, "What shall I do? for I am dry and indevout." He answered him ironically, "Do not pray to God, offer not thy gift at the altar." Being asked what he thought of S. Francis? He answered, all on fire at hearing his name, "That blessed man Francis should never be mentioned but that one should smack one's lips for joy!" Some one said that Francis earnestly sought for martyrdom. "I would rather die of contemplation than by martyrdom," he said; and then thanked God, Who had not fulfilled his desire at Tunis.^m

A.D. 1616. In England, the obit of the noble Poet, *WILLIAM SHAKS-PERE*, 'the joy and crown' of our English literature; whom no man speaking the English tongue should name, without devout thankfulness to "the Father of lights, from Whom cometh down every good and perfect gift," for the glorious dower by

^m Bolland.

Him bestowed on this His servant, whereof he too made no unworthy use. Now, albeit this Man of royal intellect may not in the highest sense be classed with the 'chosen vessels' of the Spirit of Grace; yet, seeing that among saints "one star differeth from another star in glory," and that we are charged by S. Paul "if there be any virtue and if there be any praise" to "think on these things," we may not be ungrateful for the 'goodly heritage' of his genius. Remember moreover, how our great Poet perverted not his mighty gifts to the maintenance of the unrighteous cause; but ever strenuously asserted "whatsoever things are lovely and of good report," whatsoever in man most clearly reflects the image of his Maker.

Also, the obit of *WILLIAM WORDSWORTH*, himself also a Poet, of whom it may be said in the words of the Son of Sirach, that he was "a man rich in virtue, applied to the study of Beauty," to wit, the *order* of God's Will in nature and in man; "dwelling peaceably in his habitation," and "declaring among prophets the dignity of prophets," even of all who have received the divine endowment of Poetry.^a Himself the reverent expositor of all that God hath wrought wondrously in Creation, he seems meetly to belong to the company of blessed Francis, who had so keen a sympathy with nature, and who with seraphic fervour called on all created things to praise the Lord.^o Nor is it perhaps without significance, that two of the noblest English poets should have died on S. George's day, and been thus as it were commended to God by England's Patron-Saint.

A.D.
1850.

APRIL XXIV.

At Canterbury, the feast of *S. MELLITUS* archbishop.

624.

At Mortain in Normandy, that of *S. WILLIAM* priest and hermit; an old man of rosy aspect and reverend white hairs, of such mildness that wild birds would take food out of his hand and nestle under his robe for warmth in the cold winter weather.

1090.

He was buried in the church of S. Ebrulf of Mortain by order of count Robert, brother of king William the Conqueror.^p

^a Ecclus xlv. 6, 8. I here follow the Vulgate version.

^o Wordsworth has confessed his special love of S. Francis. (Memoirs, ij. 381).

^p Bolland.

APRIL XXV.

- A. D.
68. At Alexandria, the feast of *S. Mark the Evangelist*, martyr, Founder of that Apostolic See, and Patron of Venice. Probably he was the same as John Mark, the son of Mary, in whose house the church met at Jerusalem, and sister's son to Barnabas. Certain it is, he was S. Peter's constant attendant and interpreter; his Gospel is the expression of S. Peter's teaching; and he was by him sent to Alexandria; where the existence of the ascetic community of Essenes, (described by Philo as *Therapeutae*, as much as to say, *healers* of the soul,) must have greatly furthered the progress of the Gospel. He was put to death by the worshippers of Serapis, who dragged him by a rope to Bucolia under the cliffs near the sea, till he expired. It is said, that they insulted him, saying, "Let us drag *the ox* to the pasture," alluding to his tall stature.¹ And the rocks were stained with his blood.²
86. Also, that of *S. ANIANUS*, who next after S. Mark presided in the holy see of Alexandria.
498. In the Isle of Man, that of its apostle and Patron, *S. MAUGHOLD*, bishop.
- Note also, that on this day solemn litanies and processions have of old been customary in the Church, to supplicate the blessing of Almighty God on "the kindly fruits of the earth, so as in due time we may enjoy them."

APRIL XXVI.

91. At Rome, the feast of *S. CLETUS* bishop or Pope and martyr; who, having in the lifetime of S. Peter acted as *chorepiscopus* or assistant-bishop in conjunction with S. Linus, succeeded the latter in the government of the church.³
1124. In Scotland, the dedication of the abbey-church of Scone, where the Scottish kings were anointed and crowned.

¹ "Trahamus bubulum ad loca buculi." (Notker Balbulus).

² Bedae Martyrolog. Abraham Ecchellensis.

³ It is startling to learn what an ignorant age fathered on this primitive saint: "This prayched moche pylgrymages do to holy sayntes, and specyally to y^e apostles Peter and Poull, and sayd that ones vysytynge of Apostles was more helply to a mafes soule than two yere fastynges." (Hygden's Polychronicon, fol. 155, ed. Caxton.)

APRIL XXVII.

In the island of Corcyra (Corfu,) the feast of the Patrons, the holy apostles Sossipater and Jason.¹

In Egypt, that of *S. THEODORE* of Tabenne abbat. He administered that famous convent under *S. Pachomius*, and had the happiness of receiving the great *Athanasius*, leading his mule with his own hand, and nearly set on fire by the crowd of monks bearing tapers. He was urged by the monks to ask to be appointed successor to *Pachomius* in the event of his death; and for penance was dismissed from his office to occupy a solitary cell for two years." Such was the purity of discipline in that golden age of Monachism. A.D. 367.

In Ireland, that of *S. ASICUS* first bishop of Elphin.

At Lucca in Tuscany, that of the Patroness *S. ZITTA* virgin. 1272.
She was originally a poor girl, who engaged in the service of the noble family of *Faytinelli*, citizens of Lucca; with whom she continued all her lifetime, serving them blamelessly and anxiously attending to the government of the house. She avoided idleness, fulfilling the Word, "Whatsoever thine hand findeth to do, do earnestly." She had a singular sympathy with the poor, and would carefully gather the least scraps of food, that she might not send them empty away. On one occasion it is told, how in a time of scarcity, when the poor flocked to her as to their mother, *Zitta* relieved their want from a chest of beans belonging to her master; but when it came to be sold, it was still found full. Her face was pale with fasting, and she always went barefoot even in the rough winter-time. Though she had a convenient bed, she seldom lay in it. Often would she harbour therein poor fallen women, to keep them, if she might, for a single night from the pollution of sin." Almost all her lifetime *Zitta* rose to matins in the church of *San Frediano*, and biding in the nave would there shed tears and converse with God. She always preferred serving any poor woman of the name of *Mary*, out of reverence to the Mother of the Son of God. She died in her master's house, an object of affectionate veneration. Her fame spread even to England; where in the year 1456 the city of *Ely* consecrated a chapel to her; for the adorning whereof the then bishop of Lucca gave a relic of *S. Zitta* to *William Langstrohir*, knight of the order of *S. John of Jerusalem*."

¹ *Basilian Menology*.

² *Bolland*.

³ A not very dissimilar story is told of *Samuel Johnson's* bearing on his back an exhausted outcast of the kind. The Italian servant-maid and the sturdy English moralist were at one in the love of Christ.

⁴ From a contemporary Life, in *Bolland*.

APRIL XXVIII.

- A.D. At Ravenna in Italy, the feast of the Patron, *S. VITALIS*
 62. martyr; who was tried for comforting the martyr Ursicinus the physician in his last agony and for burying his remains. He was himself buried alive in a trench. His wife Valeria, returning to Milan in a market-cart, lit on country people sacrificing; and on her refusing to eat of meats offered to idols, because she was a Christian, was so cruelly beaten that she died within two days.^a
304. At Cibalis in Pannonia (Hungary), the passion of *S. POLLIO* martyr, *Primicerius* or Head of the Readers, who was condemned to the flames.^b

APRIL XXIX.

In certain ancient Kalendars, this day is marked as that whereon Noah came out of the ark.^a

The feast of *S. Tychicus*, a disciple of *S. Paul*, bishop of Colophon.

In England, the Translation of *S. EDMUND* king and martyr.^a

1110. At Cisteaux in Burgundy, the feast of *S. ROBERT* the first abbat thereof, the Founder of the order of Cistercians, called 'the White Monks.'^b

APRIL XXX.

692. In London in England, the feast of its Patron, *S. EARCONWALD* bishop.^c
1380. At Rome, that of *S. CATHARINE* of Sienna virgin. She was the daughter of Giacomo Benencasa a dyer, and in infancy the darling of the neighbours, who used to call her *Euphrosyne* to denote her joyous prattle. This vine, which God had planted in the vineyard of Engaddi, He buried awhile in the ground, that by striking its roots deeper it might produce more vigorous shoots and riper fruit. For when her parents strove

^a Brev. de Camera.

^b Ruinart.

^c Sarum Kal.

^a MS. Harlei: 1025.

^b Sarum Martyrology.

^c He was familiarly known as *S. Eyk*. Under the French form 'Eyquen' his name was borne by Montaigne.

to force her to marry a young man, with whose alliance they were well pleased, she cut off her beautiful hair and wore a veil ; which so enraged them, that they ordered she should always be occupied with household work and have no time for prayer. But she overcame their device by making an interior cell of her own heart ; picturing to herself her father as the Saviour, her mother as the Virgin Mary, her brothers and the domestics as the Apostles and Disciples of the Lord. At length she declared her irrevocable vow of celibacy ; her father forbade his family to molest her ; and in her eighteenth year she received the habit of the Third Order of S. Dominic, which did not require its votaries to be cloistered. Hereupon her visions became frequent ; and she was instructed, that such as proceed from God ever begin with terror and grow sweeter, while those of the Enemy at first give some amount of pleasure, but, as they go on, fear and bitterness grow in the mind of the beholder. Another and more infallible sign was, that the soul is rendered more humble by the former ; while from the latter grows a certain presumption of self, and it remains puffed up.^d She once confessed how sorely she was assailed by incentives to evil, present as it were to her eye. She would fain have fled over hill and dale to escape that hellish rout ; but she betook herself to prayer, and expressed her resignation to God's Will, when that spiritual darkness was dispelled, and a great light streamed down into her chamber ; and within it was the Lord Jesus covered with blood, Who, in reply to her complaint of having been forsaken, said He was in her heart when she was tempted. And He assured her, that His delight was not in pains, but in the will of him that beareth pain courageously. She went on a mission from the Florentines to pope Gregory the eleventh at Avignon, and declared to him the vow, which he had secretly made to God, of removing the holy see to Rome. She was much employed on embassies in those troublous times by that pope and Urban the sixth, and so did not escape detraction. Many spiritual men and even women charged her with affecting the praise of men. "Why does she go gadding about ?" said they ; "Why does she not stay in her cell, if she wants to serve God ?" And on her deathbed she was heard as it were meeting such charges, and saying, "Vain glory, never ! But true glory and the praise of the Lord, yes !" In all places Catharine sought and found God. If she saw red flowers in a meadow, they recalled to her the

^d A sure criterion ! How often do we find 'spiritual experience,' the *γυναικες* of the old heretics, paraded among religionists as the proof of a living Faith ; whereas it is evinced by tenderness of spirit and lowliness of heart !

crimson wounds of Jesus Christ. Saw she a swarm of ants, they proceeded, she said, out of the holy Mind of God, even as she did.* "In fact," writes one of her friends, "we were all so consoled in her presence, that we could (so to say) have stood for ever to listen to her!" She died happily at Rome in her thirty-third year; and was attended to the grave by her aged mother Lapa, happy in thus obtaining a recognized saint among her three-and-twenty children borne in holy wedlock.^f

* A sublime and Platonic thought, worthy of her countrymen Marsilius Ficinus and the De' Medici!

^f Lives by Raymond of Capua and Stephen Macconi, in Bolland.

MAY I.

In Egypt, the memorial of the holy prophet Jeremiah. It is reported of him, that he was stoned at Tanis by the wicked Jews who had taken him with them into Egypt under Johanan the son of Kareah. This glorious prophet appears, not only from the unrivalled pathos of his Lamentations, but also from the tradition of after-times, to have specially embodied the patriotic sentiment of his race. Like our English Edward the Confessor and S. Louis of France, he is bound up with the national life of his countrymen. He is "a lover of the brethren and of the people of Israel." And when the heroic Judas Maccabaeus fought against the armies of the alien, he was encouraged by a vision wherein Jeremiah gave him a golden sword as a holy gift of God, wherewith he was to cast down the adversary.* Already the patriot-prophet was in a manner esteemed as the Patron-saint of the Jewish people, as one "who prayeth much for the people and for the holy city."

The feast of S. Philip the Apostle. He was a fisherman of Bethsaida, and the special friend of Andrew and Nathanaël. Clement of Alexandria reports him as the disciple, who asked our Lord to suffer him to go and bury his father before he followed Him. From the Gentiles at the feast seeking through his means to see Jesus,^b as well as from his *Greek* name of Philip, we may fairly suppose him connected with the class of Hellenists or Greek Jews. His profound remark, "Shew us the Father, and it sufficeth,"ⁱ implies some knowledge of the theological train of thought current among them. Tradition allots Phrygia as the scene of his apostolic labours. He, Peter, and Jude, appear to have been the only married men among the Twelve. Polycrates bishop of Ephesus, in the second century, speaks of him as one of 'the great lights of Asia,' and couples him with S. John the Apostle as the authority of the Asian churches for keeping Easter, as the Jews did, on the fourteenth day of the moon. He says, that he "fell asleep at Hierapolis, and two daughters of his, who reached old age as virgins; and his other daughter, having conversed in the Holy Spirit, rests at Ephesus." Clement adds, that Philip gave some of his daughters in marriage. Papias bishop

* *ij. Maccabees* xv. 14-16.^b *S. John* xij. 21.ⁱ *S. John* xiv. 8.

of Hierapolis, a disciple of S. John, used to allege S. Philip's daughters as his witnesses for a notable account of a resurrection from the dead. No authentic statement exists to prove the martyrdom of S. Philip.^j

A. D.
61.

Also, that of S. James the less, Apostle and Martyr; otherwise called the Just and the Brother of the Lord. He was the son of Alphaeus or Cleophas by Mary sister of the blessed Virgin. On account of his eminent rectitude he was called *Tsiddik*, 'the Just,' and *Oblias*, that is, 'the Tower of the people.' It may be he came from amongst the best of the Sadducees. A tradition reports that he vowed not to eat till the Lord had risen again; and after the resurrection Christ blessed bread and gave it His kinsman, saying, "Take, eat, my brother, for the Son of Man hath risen again from the dead." After the ascension, he was chosen to preside over the church of Jerusalem; it was to him that SS. Peter and Paul reported their proceedings; with Cephas and John he seemed to S. Paul, after his conversion, to be 'a pillar' of the Faith; he uttered the sentence or decision of the first Council of the Church;^k and the most venerable Liturgy of S. James of Jerusalem probably preserves his apostolic tradition. Hege-sippus, a Jewish Christian very near the Apostles' times, tells us, that he drank no wine or strong drink, nor ate animal food. Razor came not on his head, nor did he use oil or the bath. He alone was allowed to enter within the Holy Place, and there would he be found on his knees interceding for the people, so that his knees had become hard as a camel's. He wore no woollen, but linen. Now forasmuch as many even of the rulers believed that Jesus was the Christ, and that was through James, certain of the scribes and Pharisees besought him to stop the error of the people, as all the tribes with the Gentiles also had met because of the Passover. And to that end they set James on the roof of the temple, that he might be heard of

^j The notion rests on an immoral fiction of the heretics, called 'the Circuit of S. Philip,' in which his friend S. Bartholomew, his sister Marianne, and his daughter Hermione, are introduced; and S. Philip, for that he made the earth to swallow up his enemies, is kept out of heaven forty days: while S. James of Jerusalem institutes the Forty Days' fast of Lent in order to fast and pray for him! Hence we may judge of the credibility of the whole narrative. (Fabricius, Codex Apocryph. Nov. Test.) The Roman Breviary says that Scythia was S. Philip's province, and that he "converted nearly all that nation." What, all Russia, or Tartary, or only the Ukraine? S. Philip was the Patron of Brabant and Luxemburg; hence he became the sponsor of the Ducal House of Burgundy and of the Spanish Bourbons. He is coupled with S. James, because their remains are supposed to be buried together at Rome.

^k Acts xv.

all the people, and cried to him, saying, "Thou Just one, what is the Gate of Jesus?" And he answered with a loud voice, "Why ask ye me concerning the Son of man? He sitteth in heaven on the right hand of the Great Power, and will come on the clouds of heaven." And when many gloried in the testimony of James, and were saying "Hosanna to the Son of David," the same Pharisees said one to another, "We did ill to afford such a testimony to Jesus;" and cried out, saying, "Oh! oh! even the Just hath gone astray!" They then went up, and cast him down, and began to stone him, while he still alive knelt and said, "I beseech Thee, Lord God and Father, forgive them, for they know not what they do." While they were thus stoning him, one of the priests, of the sons of Rechab, that are testified of by Jeremias the prophet, cried, "Stop! what do ye? The Just is praying for you." But one of them, a fuller, having taken the wooden club, with which he used to press clothes, aimed it against the head of the Just. Thus was he martyred. And they buried him on the spot. Not long after, Vespasian besieged them. Thus far Hegeſippus. Eusebius adds, that the *throne* or episcopal chair of S. James was still preserved at Jerusalem in the fourth century.¹

In Egypt, that of S. *ISIDORA* virgin. She lived in the nunnery of Tabennesis, where she made as though she were insane, to the end that she might always do the kitchen-work. No one would eat in her company; and she was (as the proverb goes) the sponge of the whole house. She served them all with a cloth about her head; while the other virgins wore hoods. No one ever saw her eating, out of a number of four hundred virgins; she never sate at table, but wiped off the crumbs and washed the pots. She did harm to no one; nobody heard her murmur; she hardly spoke to any one. And now when as she was cut up by every one, an angel revealed to Pyoterius a most holy hermit, that he should find at Tabennesis a nun with a cloth on her head, better than himself, whose heart swerved not from God; whilst he, though he never stirred abroad, yet strayed in thought about all the cities. He went to the nunnery; and, being an old man of great repute, was introduced with confidence. He asked to see all the sisters; but he saw not her for whose sake he had come. "We have in the kitchen," said they, "a mad woman." "Let me see her too," said he. As soon as he saw her, he flung himself at her feet, saying, "Bless me." She did the same to him in return. All the sisters were astonished, and cried, "Do not, Abba, put up

¹ Euseb. Hist: Eccles. ij. 23. vij. 19.

with such an injury, for she whom you behold is daft." Pyoteries said, "It is ye that are daft; for she is both mine and your *Amma*," (so they call *spiritual mothers* in that country,) "and I pray God I may be found worthy of her in the Day of Judgement." Hearing this, they all fell at her feet, confessing the injuries they had done her.^m After a few days, she, not enduring to be so much honoured by the sisters, and pained by their excuses, secretly withdrew from the nunnery. Whither she went or what became of her, no one ever knew.ⁿ

A.D.
418.

At Auxerre in France, the feast of *S. AMATOR* bishop. He was the only son and heir of Proclidius, the owner of wide territorial domains, and was liberally educated. The bishop Valerian admired his gifts and acquirements. "Truly," thought he, "this youth is a predestined vessel of election, and a most pure temple of the Majesty on high!" He exhorted him to apply to the Catholic religion rather than to vain superstitions. Amator's parents however thought of marrying him suitably; and a young lady from the city of Langres, Martha by name, was betrothed to him. When the wedding-day arrived, the noble families were invited, the house decked out, the bridal-chamber furnished. It shone with branched gold, it glittered with scarlet and doubled-dyed silk and lucid ivory. They encircled the bride's brow with a turreted crown, and shaded her bright face with the yellow veil, as had been the custom of the Romans. Thereupon the bishop Valerian was invited to the entry of the bridal-chamber to consecrate their union with prayer. On approaching he took up in his right hand the Book of sacred Prayers,^o when by a providential instinct, while he meant to pray for their conjugal union and happiness, he dedicated them to the sacred office of *Levites*. The wedding-season over, they received from the bishop, the one the clerical tonsure, the other the habit of a nun. An incident occurred, when Amator was deacon, which marks the strict discipline of the period. A noble lady, Palladia, came to church on Easter Day, bedizened with jewels; and approached Amator, who was offering the sacred chalice to the people. He refused her communion, reminding her of her baptismal vow to renounce the devil and his pomps. She, thus openly rebuked, fired up; and went out of church, growling like a lioness. She begged her illustrious husband to avenge her affront. He, a pagan,

^m They seem to have played rough pranks in that Egyptian convent: one said, she had poured the slops on Isidora when washing the dishes; another told how she had often cuffed her; another bewailed that she had filled her nostrils with mustard!

ⁿ Rosweyd, *Vitae Patrum*, l.V.

^o "Libellum sacrarum precum."

sought how he might secretly destroy Amator; when he was possessed of an evil spirit and his wife of a mortal disease. It was only by the prayer and unction of S. Amator that they were healed. After the death of Helladius the clamours of the people demanded Amator as their bishop and pastor. The closing scene of his life was remarkable. He had himself conveyed to church, that he might give up the ghost to the Giver in the place where he had been wont to confess to Him day and night. The clergy went before, the matrons followed; and when he had entered church, ascending the pontifical throne, he gave up the ghost about the third hour.^p

In Burgundy, that of *S. SIGISMUND* king and martyr.^q A. D. 524.

In Normandy, that of *S. MARCULF* abbat.^r 558.

In North Wales, that of *S. ASAPH* the Patron and first bishop of the see of Llanelwy or S. Asaph. 596.

In England, that of *S. WALBURGA* virgin, abbess and Patroness of Eichstadt in Germany, daughter of S. Richard king of East Anglia.^s 776.

MAY II.

The feast of *S. ATHANASIUS* archbishop of Alexandria, confessor, and doctor of the Church. The life of this *true* Defender of the Faith, written in detail, would mainly comprize the history of the Church in the fourth century. He was born at Alexandria of a distinguished family, and even in boyhood gave presage of his future eminence. For he was found, they say, on the sea-shore, playing the bishop among other Christian boys, and imitating the gestures observed in the sacred ceremonies. When ordained deacon, he accompanied his bishop Alexander to the Council of Nicaea, and made proof of his eloquence against the Arians. His long episcopate of forty-six years was interrupted by persecutions. Thrice was he banished from his see by the emperors Constantine, Constantius, and Julian; and the design of Valens to banish him a fourth time was only defeated by the fear of popular insurrection. Though exposed to the most imminent perils, he was never betrayed. 372.

^p Life by Stephen of Africa a priest, in Bolland.

^q He was the founder of the famous abbey of S. Maurice in the Swiss Canton of Vallais. In the '*Missæ communes*' of *Hereford Use* occurs 'a Mass of S. Sigismund king and martyr against fevers.'

^r The author of the '*Formulae Marculfi*.' He was supposed to heal the scrofulous, like the anointed kings of France and England.

^s She was popular among the High Dutch, because of the miraculous oil that distilled from her tomb.

He was accused of murder, of magic, of impurity, at the Synod of Tyre; the bishop, whom he was charged with having put to death, himself proved the contrary; the woman, his accuser, was convicted of perjury; yet his shameless foes procured his exile to Treves in Gaul. Five years he had to lurk in a dry cistern, nurtured by his faithful friends. His flock of Alexandria were the most fickle, impatient, and impetuous of men. To gain the confidence of such a people, without departing from the dignity of his office, proves his consummate wisdom. Mighty in the Scriptures, he also possessed their spirit. Never Greek or Roman loved his country, as Athanasius did the Church. He knew nothing of that cowardly policy, which is ever looking out for compromises with the enemies of the Truth. He persevered in his struggle with Arianism; for he well knew that the success of that heresy would introduce a new though refined sort of Polytheism, and bring the Church into subjection to the Civil Power. After so many hair-breadth escapes, Athanasius died in peace at Alexandria.

A.D. 923. At S. Gall in Switzerland, the passion of *S. WIBORADA* virgin and martyr. She was of noble descent among the Suabian Alemanni. Her name, *Weibrath*, meaning *Woman's counsel*, was emblematic of her destiny. While her parents lived, no one better fulfilled the duty of children. It was she who got their bath ready, made their beds, put them to rest, and awoke them at the proper time. After her parents' death she devoted herself to the service of her brother *Hitto*, a priest in the monastery of S. Gall; and was wont with her own hands to spin graceful linen coverings to wrap the Sacred Books in for the reverend fathers. Her custom was to rise at night and steal to church unattended, where she would pass the time in prayer. A vile servant maid, stirred up by the devil, affirmed that she got up at night to do evil; that this pretence of prayer was a mere gilding over of her offences, which could not be enumerated. The bishop of Constance appointed a day for her open trial; but it pleased God to prove *Wiborada's* innocence clearly. Her accuser soon after became insane, and went roving about in deep poverty. The holy virgin was shut up as a recluse in a cell beside the church of S. Magnus. At last the fierce pagan Hungarians came to S. Gall, filling the valley with slaughter and rapine; clomb the roof of her cell, removed the tiling, and clove her head with their battle-axes. Next autumn her brother *Hitto*, who had escaped by hiding in the woods, planted a sprout of green fennel by her grave; which took root, bloomed throughout the winter, weaving as it were a garland

‘ “Quasi deaurationem esse ejus scelerum.”

for her sepulchre. "O virgin Flower, ever green and fair, how worthily wilt thou bloom before the Lord for ever, who wert thus graced in this world's pilgrimage!"^a

MAY III.

The feast of *THE INVENTION* or Finding of *THE HOLY CROSS* at Jerusalem by the empress Helena the mother of Constantine the great, who built a magnificent church to receive the same; having purged the Holy Places of the abominations set up by the heathen. A.D. 326.

At Rome, the passion of *SS. ALEXANDER* pope, and of *117. EVENTIUS* and *THEODULUS* priests, martyrs.^v

At Narni in Umbria, that of the Patron and first bishop *S. 376. JUVENAL.*^w

In Scotland, that of *S. WALTER* abbat of Melrose, son to *1100. S. David* king of Scots.

MAY IV.

At Passau in Austria, the feast of *S. FLORIANUS* soldier and *297. martyr*, Patron of Poland.

The feast of *S. MONNICA* widow, the mother of *S. Augustine*; *387. whom* by her many years' prayers and tears she in a manner gave birth to a second time, when as he had gone astray in sin and was addicted to the deadly heresy of the Manichees.

At Bamff in Scotland, that of *S. COLMOC* bishop, 'a wonderful preacher.'^x

^a Lives by Hartmann and Hepidann monks of S. Gall, in Bolland.

^v Their *Acts* are pronounced authentic by the Bollandists on the authority of Bede, but rejected by Baronius. They contain some minute touches very unlike forgeries. The tribune Quirinus reproaches Hermes with being tricked by Alexander, "like a rustic by a merry-Andrew," ("sicut rusticum quasi à Samardaco seductum.") Eventius was an old presbyter eighty-one years of age, who had been baptized at eleven and ordained priest at twenty. But other circumstances look fabulous. The Breviary attributes to Alexander the ordaining that water should be mixed with wine in the chalice ("for to bytokene the onyng of Cryst and of holy chyrche," as the Polychronicon has it); as also, that holy water mixed with wine be kept in churches and in bedchambers, "ad fugandos daemones."

^w S. Gregory the Great in his Dialogues gives an amusing account of this prelate's infirmity.

^x Dempster.

- A.D. At Bardney in Lincolnshire, that of blessed *ETHELRED*
 710. abbat, sometimes king of Mercia or Mid-England.
 1130. In England, the dedication of the Metropolitcal cathedral church of Canterbury.^j

MAY V.

449. At Arles in Provence, the feast of *S. HILARY* bishop.
 In Cornwall, that of *S. YDROC* confessor.^a
 In Ireland, that of the Translation of *S. OWEN*.^a
 1472. The memorial of blessed *AMADEUS*, Duke of Savoy, afterwards Pope Felix the fifth, and lastly Cardinal.
 1821. And note the obit of Napoleon the First emperor of the French; not only as a signal proof how that God beareth "rule in the kingdom of men and giveth it to whomsoever He will," but also that "those who walk in pride He is able to abase."^b For God raised this man from a low estate to be the umpire and judge of kings, the master of Europe, and the greatest captain perhaps that the world ever saw; but when he walked in pride, and began to set up his own will as a law for the nations, the Lord cast him down by means of those whom he affected to despise; so that he died prisoner on a solitary islet in the Atlantic Ocean. Not long before his death this wonderful man bore a remarkable witness to our holy Religion, when the illusions of Time were fading away for ever. "I am an Italian," said he, "the sound of bells causes me emotion; the sight of a priest gives me pleasure. I used to make a secret of all this; but I ought and I will render glory to God. I had thoughts how to cease the divisions of Christendom; we were agreed about it with Alexander at Tilsitt; but reverses came too soon. At least, I have set up Religion again. It is a service, the consequences whereof one cannot reckon: what would become of men without Religion?"^c

MAY VI.

95. The feast of *S. John the Evangelist* before the Latin Gate at Rome, when he was cast into a caldron of boiling oil, and came out more vigorous than before.^d

^j Saxon Chronicle.^a Will: Wyrcestre.^b Archbishop George Browne of Dublin, in State Papers.^c Daniel iv. 22, 34.^d Biographie Universelle.^d Tertullian.

The memorial of *S. LUCIUS* of Cyrene.*

Also, that of *S. EVODIUS* the first bishop of Antioch, ordained by the Apostles.^f

A. D.
66.

At Lambesa in Numidia, the passion of *SS. MARIANUS, JAMES*, and others, martyrs. It befell that they were travelling into Numidia, and came to a place called Muguas near Cirta, where the tide of persecution ran high. The bishops Agapius and Secundinus, on their way to martyrdom, honoured the hostelry of Muguas. In whom there was such a spirit of revival and grace, that it was a small thing for them to devote their own precious blood, unless they made others also martyrs; and so on their departure they left Marianus and James disposed to follow their footsteps. Two days had scarcely elapsed, when behold, a centurion was on their track, and a wicked mob flocked to their villa, as if it were a strong-hold of the Faith. As the hour of God's favour ripened, a gleam of their brethren's glory fell on them also, and they were dragged to Cirta. There in prison they were put to torture by the magistrates. Marianus was suspended by the ends of his thumbs, that the thin fingers might be the more distressed in bearing the other members, while weights were added to his feet. But the more he was tormented, the more did he wax strong in spirit. On being remanded to prison, he fell asleep, and awaking told his dream. He saw in his vision an exceeding lofty white throne, whereon One sate as judge. There was a scaffold mounted by many steps; and single files of confessors were ordered to execution. He heard a voice, saying, "Present Marianus." Suddenly there appeared *S. Cyprian* sitting on the judge's right hand, who invited him to sit as an assessor. The judge rose, and they conducted him to his court. Their way lay through a pleasant meadow-land, covered with the gay foliage of green woods, shaded by lofty cypresses and pines towering to the sky; and in the midst overflowed a pellucid fountain. Then Cyprian took up a cup that lay on its margin, and filling it he drank, and then offered it to Marianus, who also drank with pleasure, and awoke giving God thanks. James also recollected a dream, which he had at midday among the rugged passages of their journey; when he saw a young man of huge size, whose dress was so white with light that it dazzled the eye. As he sped by, he flung purple belts into their laps, one for Marianus, and one for James, and said, "Follow me quickly." Such was his vision. How sublime must be the souls of the martyrs, who might hear Christ and see Him present with His own at any time! The jolting motion of the

259.

* Acts c. xij.

^f Apostolic Constitutions.

carriage was no impediment, nor the blazing heat of an African sun. Nor were visions confined to one or two only. Aemilianus also dreamt, a prisoner of equestrian rank and therefore treated as a man of quality, who had nearly reached his fiftieth year in continence, with prayers and fastings of two days' duration kept up in prison. He saw, he said, a gentile, his brother in the flesh, who with jeering voice asked how the martyrs did in that penal darkness and hunger of the prison? To whom Aemilian replied, that the soldiers of Christ had the Word of God, in darkness a most clear light, and in fasting food that satisfied. "Know ye," said the other, "that capital punishment awaits all of you prisoners?" Fearing he was playing some mendacious game, "Really," says Aemilian, "shall we all of us suffer?" "The sword is close to you," said he; "but pray, are equal prizes to be awarded in heaven to all of you who condemn life?" "Lift up thine eyes to heaven for a moment," said Aemilian. "Thou wilt now see a countless host of glittering stars. Do all the stars shine with equal lustre? And yet all of them have light." The brother, being curious, said, "Which of you then shall most win the favour of God?" "Those," said the martyr, "who, the more difficult their victory, the more gloriously are crowned." After these visions the martyrs were sent to the prison of Lambesa, with which they were already twice acquainted: such alone were the hostleries of the just among the gentiles! Here the bishop Agapius, who had long before fulfilled his martyrdom, appeared in a vision to James, as if holding a solemn banquet. And a boy seemed to run to meet him, (who, it was clear, was one of the twins that suffered three days previously with their mother); his neck was clasped with a garland of roses, and in his right hand was a green palm-branch. "Rejoice," he said, "for to-morrow ye shall sup with us." Next day they were brought to the place of martyrdom, a valley banked by lofty hills, through which a river ran to receive the flow of their blessed blood. There they stood in ranks, with their eyes bandaged, waiting the stroke of the sword. Some of them said they saw wonderful things. But Marianus, now filled with a prophetic spirit, confidently and stoutly proclaimed the impending vengeance of God; and threatened various plagues on the world, pestilence, captivity, famine, and earthquakes, and the excruciating venom of the hornet.^s Whereby he did not so much insult the gentiles, as blow a trumpet-blast to the faithful, that amidst so great plagues they might seize the occasion of so good a death. When all was over, his

^s "Cynomyia."

Maccabæan mother rejoiced that she had given birth to such a son.^h

The feast of *S. JOHN* of Damascus, doctor of the Church ; A.D. 780. who was the first to apply the philosophy of Aristotle to theology, and was one of the chief authors of the hymns in the Greek Liturgy.ⁱ

In England, the memorial of *S. EVERARD*, the first abbat 1140. of Holmcultram.^j

MAY VII.

The feast of *S. Raphael* the archangel, "that is the sure helper and succourer of all sick and travelling persons."^k

That of *S. FLAVIA DOMITILLA*, niece of the Consul Flavius 98. Clemens, and a near relative of the emperor Domitian, by whom she was banished to the island of Pontia with her eunuchs SS. Nereus and Achilleus, and at last martyred at Terracina^l.

At Canterbury, that of *S. LUIDHARD* bishop, who was 596. ghostly father to queen Bertha of Kent.^m

At York, that of *S. JOHN* of Beverley archbishop and con- 721. fessor, one of the Patrons of the arch-diocese.

At Cracow in Poland, that of *S. STANISLAUS* bishop and 1079. martyr, the Patron of Poland. He is an example of one, who in the spirit of Elijah and John the Baptist hesitated not "boldly to rebuke vice" at the peril of his life. Boleslav the Bold king of Poland, puffed up by his success in war against the Russians, had become a cruel and outrageous tyrant, openly dishonoured the wives and daughters of his nobles, and even practiced (it is said) the most revolting lusts denounced in the Book of Leviticus. The Primate of Poland, a timid time-serving prelate, was too great a coward to do his duty in threatening this high-handed sinner with the censures of the Church. So it devolved on the holy bishop of Cracow to rebuke his sovereign in the interests of his country. Stung by

^h Ruinart, *Acta Martyrum*. There is a rugged beauty in these African compositions and a natural freshness, that we look for in vain in later Church history. The pure air of the desert invigorates them. There may be fanaticism ; but it affords relief after the formal drill of Italy and the East. SS. Marianus and James occur in the Kalendar of Carthage ; and are the Patrons of Gubbio in Calabria.

ⁱ Cardinal Bellarmine and the Anglican Cave, Arnauld and the Calvinist Claude agree in praising Damascene.

^j Ferrari.

^k *Sarum Martyrology*. Origen calls him "the Angel to whom the work of healing is committed." (*Peri Archon*, I. 8).

^l *Adonis Martyrol.* Bolland.

^m *Sar : Mart.*

his reproaches, the brutal king, having in vain ordered his soldiers to slay him, drew the sword himself, and smote the bishop as he stood at mass; and commanded his remains to be chopped up and flung to the beasts of prey." Such were the enormities that called for the strong hand of such Popes as Gregory the seventh and Innocent the third, whom God raised up in the two succeeding centuries to vindicate the discipline of the Church, which a simoniacal prelacy was unable or unwilling to maintain.

A.D. 879. In Spain, the dedication of the famous church of S. James of Compostella, the resort of many pilgrims among our pious British forefathers.

MAY VIII.

495. The feast of the Appearance of *S. MICHAEL* the archangel, on Mount Garganus in Apulia.^o

At Waterford in Ireland, that of the Patron, *S. ODRIAN* bishop.

1130. In England, the dedication of the cathedral church of S. Andrew of Rochester.^p

1233. In Scotland, that of the renowned abbey church of Arbroth or Aberbrothoc.^q

MAY IX.

81. At Rome, the feast of *S. Hermas*. Origen, in commenting on the Epistle to the Romans, chap. xvj., where S. Paul salutes Asyncritus, Phlegon, Hermes, Patrobas, *Hermas*, supposes that these persons lived together in community; and that *Hermas* is barely saluted, because he had been guilty of great sins, and was under the Angel of Penance. He says he was the author of a work known as 'the Shepherd,' which he considers divinely inspired. From that work it appears that Her-

* The Roman Breviary, not content with setting eagles to guard the remains and illuminating them with a heavenly splendour, must needs by miracle restore them so as to leave no trace of wounds! How much of the Infidelity, rife in the Latin countries, may not owe its origin to such childish indifference to Truth and Reason! We find no such embellishments in Primitive records. Would that Italians remembered S. Paul's saying, "Quando autem factus sum vir, evacuavi quæ erant parvuli!" (i. Cor: xij. 11.)

° Our ancestors must have entertained different versions of the legend; for, while the simple Sarum Martyrologist Whitford sets it down "in the golden mount," William Botoner of 'Wyrcestre' writes, "in the Castel S. Angelo at Rome."

^p Florent: Wigorn.

^q Buik of the Chron. of Scotland.

mas had been brought up with a young slave-girl, who was sold by her master at Rome.

Many years passed away ; Hermas married, and had grown-up sons, when he again saw and recognized her, and loved her as a sister. Some time after he saw her bathe in the Tiber, and thought in his heart, "Happy should I have been had I had such a wife in point of beauty and manners !" Thus much he thought, and no more. Soon after he walked out, admiring God's creation, and thinking how magnificent it was. As he walked, he fell asleep, and found himself among precipitous rocks, till he came to a level place, where he knelt and prayed ; when he beheld the damsel whom he had desired, saluting him from the sky. He looked up and said, "Lady, what do you here?" She replied, "I have been received here to convict you of sin before the Lord." "When or where," said he, "did I ever address a wrong word to you? Have I not always regarded you as a sister?" She smiled, and reproached him with the bare thought of levity. The heavens closed. She withdrew from sight, and left Hermas in sorrow and dread, thinking, "If this be ascribed to me as a sin, how shall I be saved?"

Again, he saw a large wool-sack, pure as snow, and an aged female in splendid attire sitting thereon alone, holding a book. She asked, "Why are you sad, Hermas, you who were patient and modest and always cheerful?" It was the Church of Christ, the first of created things, for whom the world was made. She told him that God was displeased with him because of his sinful family, whom, like Eli, he had neglected to chastise. His wife indulged a malignant tongue, while his sons gave way to sins of the flesh ; and Hermas was punished with secular troubles whereby he was consumed, but his simplicity and singular continence should save him, if he persevered. Such is the opening of his book of *Visions*. His second book of *Mandates* is given to him by a reverend man in a shepherd's dress, with a scrip on his shoulders and a rod in his hand. This was the Angel of Penitence. The third book of *Similitudes* is a series of allegories presenting the highest truths. The vine yielding double fruit, when wedded to the elm, is the emblem of the profit gained by the rich from the prayers of the poor whom they have relieved. The willow is the symbol of the Law of God.* It is to be noted that the books of Hermas, though rejected in Italy, were read as holy Scripture in parts of Asia in the earliest ages of Christianity ; while contrariwise the Apocalypse was accepted in the West, but rejected in

* This last is the commencement of an allegory worthy of a great poet.

Asia, though written in the adjacent island of Patmos. It was the divinely guided common sense of the Universal Church that finally determined the rule or Canon of Holy Scripture.

A. D. 111. In Switzerland, the feast of *S. BEATUS* confessor, who is said to have been a Briton, and on his return from Rome to have preached the Gospel in Helvetia.*

389. That of *S. GREGORY the Divine*, of Nazianzus, archbishop of Constantinople, confessor, and doctor of the Church. He was born at Nazianzus in Cappadocia, the son of parents of eminent piety, Gregory and Nonna. His father had been a member of the sect of *Hypsistarii*, persons who united with the adoration of the Most High the fire-worship of the Persian Magi and the observance of the Jewish fasts and Sabbaths. But he became an orthodox Christian, and was bishop of Nazianzus forty-five years. It appears that the rule of continence was not then binding on married priests and bishops in the East; for Gregory represents his father as saying to him, "Thou hast not yet measured out as long a life as time of sacrificing has elapsed with me."¹ He studied at Athens under the sophist Himerius, whom the Roman senate crowned as the King of Eloquence. His chosen friend was Basil of Caesarea; the same roof sheltered them, one mind seemed to animate them, and God was the bond of their friendship. It is sad to find that Gregory in later life had to record the blighting of this early attachment. "All is dissipated and flung aside," are the pathetic expressions of his poem 'On his own Life'; "the hopes entertained of old the breezes bear away."² He had vowed his life to God in a great storm in the Aegean, as he went to Athens; and on his return home he kept his vow by being baptized when he was thirty years old. The gifts of learning and eloquence, so richly acquired at Athens and in the East, he then consecrated to the service of Christ. He did not at once retire from his home, wishing to support the declining years of his parents. His father ordained him priest against his will. "Stung by this tyranny," as he terms it, he fled for relief to his friend Basil in the woodland solitudes of Pontus.³ But he was soon recalled to Nazianzus by his aged father's solicitations, and the duty of settling the affairs of his deceased brother Caesarius, who had been physician to the emperor Julian and *Count of the Private Estate* to the emperor Valens. He helped to ele-

* His hermitage was on the Beatenberg above the Lake of Thun.

¹ Οὕτω τοσούτον ἰκμεμέτρηκας βίον "Ὅσος διήλθε θυσῶν ἐμοὶ χρόνος.

² Διεσκίδασαι πάντα, ἐφρίπται χαμαὶ Ἀῦραι φέρουσι τὰς παλαιὰς ἐλπίδας.

³ See Mr. Isaac Williams' sonnet on S. Basil in the 'Lyra Apostolica.'
"Beautiful flowers round Wisdom's secret well."

vate Basil to the see of Caesarea ; the return he met with was ambiguous. The province of Caesarea had in its civil relations been divided in twain : whereupon Anthimus, bishop of Tyana the chief city of the separated portion, claimed paramount jurisdiction over it. To maintain his rights as Metropolitan, Basil took upon him to erect two episcopal sees in mere villages. "Souls were the pretence," writes Gregory in his poem, "but love of domination was the object ; for I hesitate to say, money, whereby the whole world is miserably agitated."

One of these new sees was a station on the highway of Cappadocia, a mean narrow village without water or verdure, where all was dust and noise and rumbling of waggons. "Such was my church of Sasima," he says, "which he gave me, who was badly off with fifty suffragans ; what liberality !" Gregory wrote thus after Basil's death, and his tone betrays how deeply his feelings had been wounded. He was consecrated bishop of Sasima ; but as his entrance was barred by the interference of the Civil Power, Gregory never actually took possession of his undesirable see. He became co-adjutor to his aged father, and even afterwards remained in charge of the church of Nazianzus. For five years he undertook the supervision of a hospital for lepers and poor people at the monastery of S. Thecla at Seleucia. On the death of Basil (A.D. 379), he expresses in a letter the experience of many Christians besides himself. "Basil I have not, Caesarius I have not, my brother in the flesh and spirit ; 'my father and mother' (to use David's language) 'have forsaken me.' My body suffers from ill-health, old age oppresses my head, I sail in the dark, light is there none, Christ is sleeping !" But Gregory's palmy days were yet to come. The imperial city was in a state of confusion owing to the usurpation of its episcopal see by one Maximus the Cynic, an Arian heretic. Gregory was summoned by the Thracian bishops to advocate the Catholic Faith in that city, the headquarters of heresy. He came, "an old wrinkled man," as he describes himself, "with a rough countrified voice, no more furnished with money than with wings," but powerful in the demonstration of the Spirit. He was received in the house of a relative, where he taught the orthodox, not without peril. It afterwards became the church of *Anastasia* or 'the Resurrection,' so called from the revival of the Catholic Faith within its walls. The faithful flocked around him, and all the sectaries were attracted by his eloquence ; for his manner was gentle, his reasoning sound, and he attacked erroneous tenets, not the holders of them. On the accession of the emperor Theodosius, and the refusal of the Arian Demophilus to conform to orthodoxy, Gregory was enthroned archbishop of Constantinople. Now the bishops of the East were hostile

to him by reason of his opposing the miserable plan of keeping up a schism at Antioch after the death of Meletius, and because he refused his vote to Flavian. Nor were those of the West, of Macedonia, and of Egypt, more favourable to him, inasmuch as he had been enthroned by the Easterns. They objected to his position, as being in violation of the canons against episcopal translations; forgetting the notorious fact that such canons were long time obsolete. Gregory, perceiving the heat of faction rising, offered himself as a second Jonas; and resigned his see, which he had only held a few weeks. The bishops of the Council of Constantinople, the Second General Council, had the *meanness* to accept the (in a manner) forced resignation of one, who had recovered the metropolis of the Roman empire to the Catholic Faith.* The emperor Theodosius, who venerated Gregory for his eloquence and piety, unwillingly yielded to his wishes. The saint, after a pathetic and sublime farewell to his beloved Anastasia, to the emperor, the council, to the East and West (whose schism in later times was even then foreshadowed), to the guardian angels of the imperial city, and to the Apostles Timothy and Andrew, whose dust there slumbered, finally departed to his native Nazianzus. For a short while he again administered that church; but his last years were spent in devout retirement on his father's property, and his leisure beguiled by correspondence and the composition of poems.*

The translation of *S. ANDREW* the Apostle.†

Also, that of *S. NICHOLAS* bishop of Myra.*

A.D.
1092. The dedication of the cathedral church of *S. Mary* of Lincoln.

MAY X.

The memorial of *Job*, 'the holy patient prophet.'‡

362. At Rome, the feast of *SS. GORDIANUS* and *EPIMACHUS* (of Alexandria), martyrs.

* The conduct of the collective episcopacy on this and other occasions must cause pain and perplexity to all true churchmen. One while it is 'the voice of the Pope,' another time 'the will of the Sovereign,' or again 'Public Opinion,' but ever the imperious dictates of Expediency that overbear higher considerations. But we improve! For whereas the Thracian bishops summoned Gregory to oppose the court-heresy of Arianism; there is abundant reason to fear, that we should be won over by the smile of the Sovereign, or cowed by the unmannerly bluster of Maximus the Cynic.

‡ Drawn chiefly from his own writings.

† MS. Reg. I. D. 10. Mus: Britann.

* Sarum Missal.

‡ Sarum Martyrology. More churches have been dedicated to him in Italy than in any other Latin country. He is regarded as the Patron of hospitals.

In Ireland, that of *S. COMGAL* abbat. Having spent his youth under *S. Fintan* abbat of Cloyne, and been ordained priest by *S. Lugid* bishop, Comgal built a great monastery called Benchor in the Height of Ulster; and there were in divers cells and monasteries three thousand monks under his care, but Benchor was the largest of all. Seven years after its foundation Father Comgal sailed to Britain, and abode there awhile. One day as he was working alone in the fields, he laid his chrism-pot (*chrysmale*) on his coat. That day many Pictish robbers made a foray to seize men or cattle. When they came on Comgal at work, and saw his chrism-pot lying on his *cope*, they thought it was his god and durst not touch him for fear of it; but they carried off his brethren with all his substance to their ships. Whereupon Comgal, calling upon God, made the sign of the cross over sky and earth and sea; the sea swelled terribly, and cast the heathens' ships ashore, and they humbly restored what they had carried off. Once he and his monks saw swans swimming and sweetly singing on the waters of the Lake of Feabhail. They were fasting, and besought the Father to induce the birds to approach them that they might be solaced. At his voice the swans drew near, and one of them flew into the bosom of the holy old man; and on leave granted they returned to their place. Ronan mac Aeda a chief had a fair wife, who gave birth to a son with a swarthy face. Seeing the child ill-favoured, the chief drove away the mother and her infant. The innocent lady came to Comgal, who blessed the face and eyes of the boy; and at once he became most beautiful with deep blue eyes,^b and mother and child were thankfully received back by the chief Ronan. The saint was afflicted with great pains from the beginning of winter till Pentecost. His monks wanted to give him the Eucharist daily, but he would only receive It from the hands of *S. Fiachra* abbat in Leinster; after which he died most happily.^c

A.D.
601.

In Italy, the memorial of blessed *BEATRICE* of Este, nun, daughter of the Marquess Azo, a collateral ancestress of the Royal Family of England.^d 1226.

At Florence, that of the Patron, *S. ANTONINUS* archbishop and confessor. 1459.

Also, that of the blessed frere *ANGELICO* of Fiesole, of the 1455.

^b "Habens hyacinthinos oculos."

^c From a Life, full of marvels, commended as authentic by archbishop Ussher, in Surius and Bolland.

^d Arnold Wion. Long after her death noises at her sepulchre portended events in the House of Este.

Order of S. Dominic, who refused that bishopric, and recommended Antoninus.*

MAY XI.

- A.D. 477. At Vienne in France, the feast of S. *MAMERTUS* bishop, who for the ceasing of a great plague ordained the solemn Litany to be sung before Ascension-day.^f
- At Dunstable priory in Bedfordshire, that of the Patron, S. *FREHEMUND* king and martyr.^g
1313. At Canterbury, the obit of *ROBERT DE WINCHELSEY*, the patriotic archbishop.^h
- The dedication of the cathedral church of SS. Mary and Aethelbert of Hereford.ⁱ

MAY XII.

- At Rome, the feast of SS. *NEREUS* and *ACHILLEUS* brothers, martyrs ; eunuchs of S. Flavia Domitilla, who were baptized by the blessed Apostle S. Peter.
304. Also, at Rome, that of S. *PANCRATIUS* or *PANCRAS* martyr, a noble Phrygian boy of fourteen years, who manfully suffered under Dioclesian.^j
403. At Salamis in Cyprus, that of S. *EPIPHANIUS* bishop, one of the Fathers of the ancient Church.
1333. At Bologna in Italy, the obit of blessed *IMELDA* virgin, of the noble house of Lambertini, who at the age of ten entered a Dominican convent. It was her greatest vexation to be debarred from receiving the Eucharist. For such was her confessor's pleasure, not weighing the modesty, piety, and wisdom of the maiden, but the fewness of her years. It is said she

* He is the Patron of painters of stained glass, and was himself eminently the religious Painter.

^f Sarum Martyr.

^g A part of his relics was preserved at Dunstable, and another at Cropredy by Banbury in Oxfordshire. (John Rouse.)

^h In MS. Harl. 3776, he figures as "S. Robert bishop, full of virtues." His tomb was pulled down at the Reformation, for "the common people would needs esteem him a saint." (Weever, Funeral Monuments.) Winchelsey's strenuous vindication of Magna Charta found no favour with Henry VIII. and his sycophant Cranmer.

ⁱ Missale Herford.

^j The Golden Legend notes: "vnto this daye of moche pepl it is vsed that for grete and notable causes men make their othes vpon y^e relykes of S. Pancrace."

was communicated by miracle, and thereupon died of spiritual joy.^k

At Sulmona, that of blessed *GEMMA* virgin.

MAY XIII.

At Maestricht and Tongres in Flanders, the feast of *S. SERVATIUS* bishop and confessor.^l A.D. 384.

At Corwen in North Wales, that of the Patrons, *SS. MAEL* and *SULIEN*.^m

In Palestine, that of *S. JOHN THE SILENT*, bishop and 558. ascetic. He was a noble Armenian, of such repute as a monk, that the people of Colonia demanded him for their bishop; and he was consecrated when barely in his twenty-seventh year. His conduct in the episcopate for ten years savoured of the monk rather than the bishop.ⁿ The proceedings of his brother-in-law Pasinicus, governor of Armenia, who harassed the managers of the church property and violated the church's right of sanctuary, forced John to seek the protection of the emperor Zeno at Constantinople. Unlike the great western prelates of later times, John shrank from contending for his church's rights, quietly forsook his clergy, and unknown to them embarked for Jerusalem.^o He entered the monastery or *Laura* of *S. Sabas*; and humbly served in drawing water from the torrent, cooking for the builders, and carrying stones and materials, when the guest-house was in building. Finally he retired to the desert of Ruba, where he dwelt nine years, removed from all human conversation, and desiring only to commune with God. Every two or three days he quitted his cave to gather wild apples. It is said, that, when Almondar, chief

^k Bolland. She is regarded as the Patron Saint of such as make their first communion.

^l Fable runs wild on the subject of his origin. "Anna and Esmeria, the daughters of Agarin," writes Peter de Natalibus, "were the mothers, the first of the Virgin Mary, the second of Elisabeth mother of the Baptist and of Eliud. Eliud was the father of Emineus, of whom was born *S. Servatius*." (P. de Nat. *ad Nonas Nov.*)

^m I know not whether the former be the same as *S. Cathmael* abbat, a contemporary of *S. David*, (Mem: of Anc^t. Brit: Piety), or *S. Maeldoke* confessor. (Sarum Martyrology.)

ⁿ E.g. "existimabat esse unam ex maximis virtutibus, non lavari."

^o Most Westerns would brand John's conduct as moral cowardice. Had the Armenian trick been popular in the West, Becket and Laud needed not to have perished by the sword nor Hildebrand to have died in exile. But self-immolation and asceticism is the ideal of Oriental religion; and so the ex-bishop of Colonia is a Saint.

of the Saracens subject to the Persian king, invaded Palestine, and carried thousands into captivity, a huge lion by the providence of God followed John night and day, keeping off the barbarians.^p

MAY XIV.

A. D. In Asia Minor, the passion of *S. MAXIMUS* martyr. He
250. was a plebeian living by his business. Being flogged, he said, "This is not a torment, but an unction." He was racked, and said ; " Fire and hooks give me no sense of pain, for the grace of Christ will save me for ever, by the prayers of all saints, who have left us the example of their virtues." He was stoned.^q

258. At Cimella (Cimies) by Nice among the Maritime Alps, that of *S. PONTIUS*, son of a Roman senator, martyr. He was baptized by Pontianus bishop of Rome, when a boy, and is said to have converted to the Faith the emperor Philip, when the thousandth birthday of the city of Rome was being celebrated. On the accession of Decius, Pontius fled to Cimella ; where, being in vain exposed in the amphitheatre to two huge Dalmatian bears, who rent their keeper instead of him, he was beheaded on a rock overhanging the torrent by Cimella.^r

290. At Rome, that of *S. BONIFACE* martyr. He was the chief steward of a great Roman lady, Aglaïs by name, so wealthy that she thrice exhibited the public shows at her own cost ; and he was also unhappily her paramour. At last the grace of God pricked the heart of the lady. She bade her servant go to the East and procure relics of the martyrs, who were then suffering in those parts, hoping that by such service or worship they might be received by the martyrs into everlasting habitations.^s Boniface seemed a strange person to be thus commissioned ; for he was given to drink and carnal vice, and is described as a square-built stout man, fair-haired, wearing a scarlet tunic. Yet with all his grave sins, he was hospitable and merciful. So, furnished with plenty of gold and rich ointments to embalm the relics, he sped to Tarsus in Cilicia ; where finding twenty martyrs in frightful torments he cheered them by his exhortations. On his refusing to sacrifice, Boniface was tortured and beheaded ; and his were the relics con-

^p Life by Cyril of Scythopolis, in Bolland.

^q Authentic Acts, in Ruinart.

^r Bolland. Cimella has disappeared ; but a convent with a superb view of the Mediterranean occupies the rock on which S. Pons suffered.

^s S. Luke xvj. 9.

veyed to Rome to his penitent mistress, who bade farewell to the world and after thirteen years of ascetic life slept in peace.¹

In Egypt, the feast of *S. PACHOMIUS* abbat. He was born of gentile parents, and in his twentieth year was, with others, pressed into military service. The soldiers in charge of them halted at Thebes, and locked them up. Some Christians, touched with compassion, supplied the poor young recruits abundantly with food and necessities. This set Pachomius on inquiring; and when he was released from the service, he came to a village in the Thebaid, was instructed in the Faith, and baptized. That very night he dreamt that dew dropped down his right hand, and thickened into honey as it reached the ground. He then became a monk under the venerable Palaemon, whose austerity rejected even the use of a little oil and vinegar on Easter-day, lest he should be out of harmony with his crucified Master. A lonely solitude full of briars was hard by, which Pachomius frequented to gather fuel; and often as the thorns pricked his naked feet, he would bear the pain stoutly, remembering the nails with which the Saviour's feet were nailed to the cross. After a time he removed to the deserted village of Tabenne, where he built a large monastery, receiving all who came after he had duly proved them and ascertained their parents' will. He would tell his monks they must bid farewell to all worldly things, to home, and even to themselves; for that was the meaning of the Saviour's words, "Take up My cross." He himself set the example; and the brethren grew to be a hundred. It was the rule to catechize every Sabbath and Lord's day; and Pachomius would act as Reader in a church which he erected in a lonely village for the benefit of poor shepherds in the neighbourhood; and when he read, the composure of his countenance helped rude and worldly men to embrace Christian piety. When they had need of the Sacred Mysteries, they would send for one of the neighbouring presbyters; for Pachomius discouraged his monks from taking orders, lest occasion of emulation should be afforded them. After Pachomius's death, S. Anthony bore testimony to his merits, observing that he was the first to commence community-life after the great persecution of Dioclesian; for before Pachomius all the old monks exercised the monastic life in private."

A.D.
348.

¹ From Greek Acts in Ruinart, pronounced genuine, but I must doubt it. For when boiling lead had been poured on him, Boniface not only survives to be beheaded, but even deals in smart invective against the judge, "Thou serpent, grown old in evil days, a curse to thee!" This was aggravating! Besides, Aglais is made to meet the relics, attended by clergy with litanies, tapers, and incense; and this under a persecuting pagan government!

² Contemporary Life in Bolland.

A.D. 637. At Lismore in Ireland, the feast of *S. CARTHAGH MOCHUDA* bishop and abbat. He was the son of Fingen mac Guel, a descendant of Fergus the bravest hero of Ulster; and was, when a boy, set by his father to keep swine in the great forests of the river Mainne.

One day the holy bishop Carthagh the elder came through the forest, singing psalms alternately with his companions. Mochuda was so delighted, that he left his herd, and followed the bishop to the monastery of Glain, and sate outside unknown to the monks. For the love of that sacred song, Mochuda would none of the soldierly equipments offered him by the noble Chief of Kiarraigh; and the bishop gladly received him under his discipline. He became bishop of his native district in Munster, which he sometimes visited; but his residence for forty years was at the monastery of Raithin, where he had under him more than eight hundred monks. One day, it is told, a monk of his came to him from a journey, and said, "I have kept the Rule, Father, since I left you, except that I have received from the world a secular brother of mine without your permission." "Go in peace, brother," said the saint; "I tell you verily, that if you had climbed a mountain in your country, and cried aloud, and all who heard had come to you, I would have received them with joy to the holy habit." And all admired the broad charity of holy Father Carthagh.* At last he and his monks were expelled from Meath by the prince, and the saint retired cursing the king, and shaking a little bell over him and his.† He came to Munster, where the Chief of Nandesi (Decies) gave him Lismore for the site of a new monastery; and there he died. Once one of his monks confessed how heartily he hated the miller of the monastery, for he would never help him in loading or unloading, and was always rough to him. "Do good to him," was the Christian advice of Mochuda, "and he will be stung to the heart by your goodness." Three days did the monk try to please the miller with all his might, but in vain; and when Mochuda inquired of him, he confessed the truth. "This very night," said the holy father to him, "he will be touched, and will not eat till you go and eat with him, and ye will be friends all your life." It came to pass: and that monk Colman mac Iona was filled with the Holy Spirit.

* The Keltic enthusiasm of Carthagh is matched by that of S. David. (March 1.) But mark the tender reserve of S. Pachomius (above) in the very cradle of monachism. After all, there is such a thing as Christian prudence.

† This bell is called in *Scotish* (i. Irish) 'Clograbbaigh Blaichmei,' 'the bell that extinguished Blaichmei.'

Another story told of S. Carthagh is full of poetic beauty. A magician (probably a Druid) came to him one day in winter to try him, saying, "I pray thee, bid this apple-tree now to produce leaves in the Name of Thy God." Carthagh, knowing that the wretch wanted to detract from the Divine Power, blessed the tree in Christ's Name, and forthwith it produced leaves. Again the magician said, "Produce blossom in the Name of Thy God!" And the holy bishop crossed the apple-tree, and straightway the blossom appeared. "What is the good of blossom to anyone," said the other, "unless apples follow?" He blessed the tree the third time; and many apples appeared on it. "O Christian," said the magician, "bid the apples ripen in an hour." The saint crossed the tree, and ripe apples fell on the ground. The magician tasted one of them. It was very sour. "This sour fruit is not good," said he. The holy man again blessed them, and they were sweet as honey. But the magician was punished with blindness for a year, till on his repentance he was healed.*

In Ardudwy in Merioneth, the feast of *S. DAMIANUS* of Armorica.⁷

At Bordighera in the Riviera of Genoa, that of *S. AMPELIUS* hermit.²

MAY XV.

At Lampsacus on the Hellespont, the passion of *S. PETER* A.D. 250.
martyr, "a handsome young man, strong in faith;" who, refusing to sacrifice to Aphrodite, was stretched on wheels and wrenched with iron chains, till his bones were shattered.

At Ghele in Brabant, that of *S. DYMUNA* virgin and martyr, 600.
who was slain by her father, a pagan king of Ireland.^a

At Pollesworth in Warwickshire, that of the Patroness, *S. EDITH* abbess.^b

At Bingen on the Rhine, that of the Patron, *S. RUPERT* confessor, who was the son of Robold a pagan Duke of the province by a gentle Christian mother Bertha. When she proposed to him at the age of twelve to build a church, the lad with true Teutonic sense replied, "No, mother, let us mind the Prophet saying, 'Break thy bread to the hungry.'" For good and holy desires flowed like balsam in the boy's mind. So

* Bolland. ⁷ In Welsh, Dwywan ab Hywel ab Emyr Lhydaw.

² "In loco qui vulgo dicitur *Buldigera* in Riparia Januens: civitatis." (Bolland.)

^a Her legend in some respects resembles the story of the unhappy Beatrice Cenci.

^b Dugdale, Warwickshire.

they both built houses to harbour the poor and destitute, supplying them with food and clothing. And Rupert, forgetting his noble birth, would often make their beds and serve them with meat and drink. All loved him ; for, as a star in a cloudless sky, so is benevolence seen in a man's face, when he abides in the good fellowship of the Holy Spirit. This amiable young prince died of fever ere he came of age.^c

In England, the memorial of blessed *RICHARD* abbat of Fountains.^d

MAY XVI.

At Mirandola and Reggio in Italy, the feast of the Patron, *POSSIDIUS* bishop of Calama in Numidia, the friend and biographer of S. Augustine.

A.D. In Wales, that of *S. CARANTOC* abbat, a co-adjutor of S.
433. Patrick in preaching to the Irish.^e

578. At Clonfert in Ireland, that of the Patron, *S. BRANDAN* abbat. He was a disciple of S. Finan, and lived some years in the abbey of Llancarvan in Wales. His *legend* tells, how that he took a good ship and a strong, victualled for seven years, and sailed forth into the Ocean in quest of the Land of Promise. It was the relation of Barinith and his son Moroch, who traversing the seas had found the terrestrial paradise, that raised in Brandan the desire of exploring it.^f They came to an island tenanted by birds, which sang evensong so merrily that it was an heavenly noise to hear. They were of the angels, who had fallen from heaven, but had committed slight transgression. There Brandan and his monks abode in full great joy and mirth ; and daily they heard the merry service of the birds sitting on the tree. Afterward they came to an island, where an old man with hoary hair welcomed them full meekly, and brought them to a fair abbey ; and they were received with great honour and solemn procession, with twenty-four monks all in royal copes of cloth of gold. The abbat welcomed them, and washed their feet with fair water of the well, and set them among his convent in the refectory ; and anon came one by the purveyance of God, and set before every monk a fair white loaf and white roots and herbs, which were right delicious. " Here in this land," said the abbat, " is ever fair weather, and none of us hath been sick sith we came hither." That island was called the Isle of SS. Patrick and Libeus. S. Brandan

^c Life by S. Hildegard, in Bolland.

^d Menolog: Cisterc.

^e They knew him as 'Cernach;' in Welsh, he is Carannog ab Corun
ab Ceredig.

^f Petr. de Natalibus.

and his company again set sail, for they were to labour in the ocean in full great peril till seven years were accomplished. They were in great heaviness, because their victuals were nigh spent; but by the ordinance of our Lord there came a bird and brought to them a great branch of a vine full of red grapes, by which they lived fourteen days. At the last they saw the fairest country eastward that any man might see; it was so clear and bright, that it was an heavenly sight to behold. And all the trees were charged with ripe fruit, and the herbs full of flowers. And there was alway day, and never night; and the land temperate, nor too hot nor too cold. It was the goal of their pilgrimage, whence they returned home, having seen the works of the Lord and His wonders in the deep.^s

At Amiens in France, the feast of *S. HONORATUS* bishop.^a

A.D.

660.

At Prague in Bohemia, that of *S. JOHN OF NEPOMUK* priest and martyr. He was a Canon of *S. Vitus* of Prague and

1383.

* "Ipsi viderunt opera Domini, et mirabilia ejus in profundo." Ps. cvj. 24. Golden Legend. Whatever may be thought of the voyage of *S. Brandan*, whether it be a pure allegory, or a myth, that is, a distorted and embellished narrative, it is too famous to be omitted. Good *Alban Butler* in the prosaic eighteenth century, taking every thing as matter of fact, was ashamed of it, and is silent. Yet I dare aver that this legend, in all its particulars, is more human, and therefore more edifying, than the record of butcheries and dull prodigies we find in the *Roman Breviary*. A story that helped the dreams of *Columbus*, before he discovered *America*, may well claim indulgence. It falls in with the known restlessness of the Keltic character. Nor is there, after all, any absolute incredibility in the bare notion of Irish monks having drifted to *Madeira* before *Robert Macham*, or to the American 'Great Ireland' before *Björn the Icelander*. We find traces of observation in keeping with the rude state of geographical knowledge. The monks see the calenture of the southern seas, "in the clear sea a vast crystal pillar on a golden pediment." (*P. de Natalibus*.) They behold the phosphorescence of the ocean, "and them seemed all the sea to be on a fire;" and *S. Brandan* too confidently told them it was a part of hell. Possibly they saw *Iceland* and *Hecla* in eruption, when they were driven "northward, where as they saw an island full dark and full of smoke, and heard great thundering, whereof they were sore afearcd and blessed them oft." And how simple and religious is the picture of those good monks, to whom the hearing of the merry service of the birds was full great joy and mirth! *S. Brandan* himself is depicted with his right hand stretched forth and a blackbird perched on it. (*Dempster*.) He was honoured in *Britanny* as '*S. Brevalarz*,' in *France* as '*S. Brendaines*;' by *Aneurin* in *Wales* he is cited as '*S. Brenda*;' in *England*, he was the Patron of *Branspeth*, *Durham*, (*Leland*, *Itinerary*, i. 78.); from him possibly comes the surname of *Brandon*; and churches were dedicated to him in *Orkney*. On many old English charts the Isle of *S. Brandan* is to be found under its Irish name of *I' Brazil*. The Spanish Government sent out many vessels in search of it, the last in 1721. The lower class of Spaniards still relate, how *Don Roderic*, the last of the Goths, made his escape thither.

^a He gives name to the *Rue S. Honoré* at *Paris*.

chosen confessor by the empress Jane of Bavaria, consort of the insane and wicked Wenceslaus.¹ Afraid of her husband's cruelty, she was resolved, as far as her state allowed, to give herself up to God. Nothing so binds the pious soul to God as the constant apprehension of personal danger. And so the queen resorted to the tribunal of penance to open her least offences, and sought by prayer and almsgiving to render her consort better. An inordinate desire seized the king to find out what his queen confessed, what she thought of him, did she love another, and so forth. He sent for John, and promised him wealth and honours, if he would entrust to him somewhat of Queen Jane's confession. Horrified at his request, John with grave freedom begged of him to desist from his impious curiosity. He was subjected to alternate cruelties and flatteries ; till at last one evening, as he was entering Prague, he was espied by Wenceslaus from the palace-window. All his sinister imaginations flashed on the madman's mind. His anger became ungovernable. He sent for John, and said abruptly, "Hear me, Priest, thou must die ! Unless thou dost instantly declare to me here my wife's confession and whatever she at any time told thee, it is all over with thee ! I swear by God, thou shalt drink the water !" (meaning, be drowned in the river.) John shook his head in token of aversion of the sacrilege. He was instantly seized by the guards, and at night flung bound hand and foot into the river Moldau from off the bridge. Presently the river was all a-blaze with brilliant lights ; and, as the martyr's body was borne along the swollen stream, the lights followed as in a funeral procession. All Prague poured out to witness the spectacle. The Canons of the cathedral, braving the tyrant's vengeance, honourably interred the martyr amidst the tears and lamentations of the poor.¹

MAY XVII.

The memorial of the holy apostles Andronicus and Junias.^k

At Pisa in Tuscany, the feast of *S. TORPES* martyr, the Patron of Pisa and of *S. Tropez* in Provence ; whom local traditions connect with the Golden House of Nero, which he is said to have destroyed by lightning.¹

¹ The brother of our good Queen Anne of Bohemia, consort of Richard II.

^k Life by Bohuslaus Balbinus S. J., in Bolland.

^k Romans xvi.

¹ The wonders of that palace are thus described by Ranulph Hygden

In England, that of *S. MADRON* of Cornwall.

Also, of *S. MAW* or *MATTHEW* of Falmouth, bishop.^m

In Germany, the obit of the venerable Christian doctor, *JOHN THAULER*. A.D.
1361.

In Spain, the feast of *S. PASCHAL BAYLON* confessor. 1592. He was a shepherd boy of Torre Hermosa and of notable piety. If any mishap occurred such as befalls the pastoral life, he would say, "God save us! Is this a grace of our Lord? I praise and thank Him in all things." His occupation as goat-herd troubled his conscience, because they committed trespass, and in harvest time he would offer gratuitous help to the reapers to make amends. Finding his master always engaged in quarrels with his neighbours, Paschal resolved to embrace the Religion of S. Francis. His cloister-life was exemplary. "Often have I seen him working in the garden at Almanza," says one who knew him, "and singing hymns in unison with the strokes of his spade." The moment he heard the bell ring (for he was the convent porter) he would run and receive the freres with some pious sentiment, such as 'My Love is crucified.' He would give something to all comers great or small, vegetables to them that would, or, if he had nought else, at least a spray of flowers. Unacquainted with theological terms, he yet would express in his own simple style what we laboriously gather by metaphysical reasonings; and that with such ease, that it seemed the whole question was perfectly clear to him. Considering how effectual to the saving of souls is the preaching of God's Word, he used to rejoice at the sound of the bell calling to sermon, and pray fervently for the preacher and his hearers. He had a gift of spiritual intuition that surpassed nature. Once a friend of the convent, who was carrying on an unlawful commerce with a neighbour's wife, heard the convent bell ring in the clear moonlight as it were nearer and nearer, till conscience-stricken he gave up his wicked errand. Next day he discovered that he had escaped being slain privily; and Brother Paschal told him he had spent the worst night he ever did in his life, wrestling for his soul.ⁿ

in the Poly-chronicon, but the English is Caxton's: "Nero made hym an heuen of an honderd fote hye, and bored and thyrlid with many smale hooles; and it was born vp with four score pylers and ten of marbel stone; he leete fall water therupon that dropyd doune as it were rayne that falleth from heuen. He made also a lampe brennyng be drawen into that heuen by day, that yede a doune westwards as it were the sonne. And he made a myrrour sette with precious stones that shone by nyght as it were the mone. But al these were by Goddes ordenaunce so sodenly distroied, so to-rushed and to-broke, that therof was neuer gobet founde nother cromosome."^m Leland.

ⁿ Life by Frà Juan Ximenes, in Bolland. By setting her seal of

MAY XVIII.

A. D.
303.

At Ancyra in Galatia, the passion of *S. THEODOTUS*, and of *SS. THECUSA* and her company, martyrs. In the persecution of Dioclesian, one Theotecnus was appointed as governor of Galatia, charged with the task of reducing the Christians to the old pagan rite. Terror thereupon seized the faithful, as if wrath from Heaven had overtaken them. The Church was like a vessel labouring in the storm. The crafty governor ordered, that bread and wine for sale should be polluted with idol-offerings, that so the Oblation might not be offered *pure* to God the Lord of all ; and set idol-priests to see this carried out. But Theodotus, who kept an inn^o at Ancyra, a married man, active in promoting good works, supplied the Christians with what was required ; and his inn became their house of prayer and an altar for the priests to offer the Gifts. Now certain virgins, ascetics from their youth (their names were Tecusa, Alexandria, Phaeina, Claudia, Euphrasia, Matrona, and Julitta), were delivered over to some reprobate youths to be dishonoured. But Tecusa, showing her gray hairs and conjuring her assailant in the name of his aged mother, caused them to desist ; and the governor's infamous plan failed. So he ordered them to become priestesses of Artemis and Athena. It was the custom to wash their images yearly in the lake hard by, and the ceremony was at hand. The virgins were set naked on chariots along with the images, standing upright to be jeered at. The whole city turned out to the sight. There was the sound of flutes and cymbals, and a great clatter of feet on the pavement, and women dancing with their hair loose like Maenads. The priestesses offered the virgins garlands and white raiment to minister in, which they refused with reproaches. Whereupon they were flung with stones about their necks into the deep lake. Theodotus, warned in a dream by the martyr Tecusa, who had been his mother in the Faith, set out on a dark and stormy night to rescue the martyred virgins' remains. It was so dark that he and his companions could not see one another ; and their feet slipped in the deep mud. A violent outburst of thunder and lightning, wind and rain, drove the soldiers on guard to seek for shelter. And they saw a vision of a huge armed man, with shield, cuirass, helmet and

approval on the lives of such as this simple Aragonese shepherd-lad turned frere, the Church of Rome evinces her spiritual wisdom. With us a pious mechanic or labourer is almost sure to be a separatist. Our saints must needs be educated or of gentle blood. Such is the fate of an intellectual Religion !

^o Or *restaurant*, *καπηλειον*.

spear, shining like fire. It was the holy and glorious martyr Sosander. Theodotus recovered the remains, and buried them in the chapel of the Patriarchs. Next day the city was all ablaze, because the bodies were stolen. Wherever a Christian showed himself, he was taken up. Theodotus was betrayed by the martyr Tecusa's nephew, the coward Polychronius; and went firmly to the race-course. There the priests of Artemis were accusing him; there was the fire lit, the caldrons boiling, the wheels and other kinds of torture all ready. He was offered the high-priesthood of Apollo, with all the dignities thereto belonging, if he would deny Christ. The martyr upbraided them at length with the foul legends of their false gods. They racked him sorely, and applied vinegar and fire to his wounds, till the steam of the roasting flesh rose, and made the martyr turn up his nostrils with disgust. He was at last beheaded.^p

At Seleucia in Persia, that of *S. SIRA* virgin and martyr; who, bred among the Magians, "glistened with the beauty of the faith in Christ, as a pure pearl in the midst of the foaming billows." Her father, an eminent *Magus*, had nearly attained the *Maviptutha* or headship, as one perfect in the learning of Zoroaster. His daughter learnt the mystic worship of the Magi, called the *Iasth*, on which they pride themselves.^q When she was eighteen, she became acquainted with some poor Christian women, and got to examine the claims of Christianity; and to that end secretly frequented church and heard the holy Scriptures. She thought indeed that a firm conviction without open confession was sufficient. But she dreamt she saw herself holding the Cup of the Covenant and offering it to the people, standing on a high step, above the very priests; and two deacons held lights in honour of her. This portended the sacrifice of her own life. When her Christian sentiments became known, she was flung into a damp dungeon emitting noxious vapours, and finally was strangled.^r

The translation of *S. HELENA* empress.^s

At the Mull of Galloway in Scotland, that of *S. SARAN* bishop.^t

^p Acts in Greek by Nilus an eyewitness, in Bolland and Ruinart. The Acts relate with glee how cleverly old Fronton the country priest cajoled the guards, plying them liberally with rich wine, till overcome by drink they fell fast asleep, and their deceiver marched off with the precious relics of the Martyr. The consequence to the poor, gay, careless youths, (for they are described as 'youths,' and hospitable moreover), would be a cruel flogging, perhaps death. Metrodorus had already been punished. I love thee not, old Fronton!

^q *Ἐναφρίσιν*.

^r Greek Life by a contemporary, in Bolland.

^s 'Saynt Elene.' (Sarum Mart.)

^t Dempster. Petrus Canisius.

A.D. In Sweden, that of *S. ERIC* king and Patron of that realm,
1151. and martyr.

MAY XIX.

At Rome, the feast of *S. PUDENS* a Roman senator and of his daughter *S. PUDENTIANA* virgin.

At Prusa in Bithynia, the passion of *S. PATRICIUS* bishop and martyr ; who, being urged by the proconsul Julius to venerate the god Asklepios, the supposed author of the warm baths of Prusa, was allowed to have his say, and confessed that Christ created them as well as the heavens. He averred that the hot springs derived their quality from their proximity to the fires within the earth underground, communicating with the surface as by tubes and *siphons*.. He was stript and flung into the boiling waters. The sparkling drops scalded the soldiers that stood by ; but Patricius remaining uninjured was taken out, and felled down with an axe.*

406. The translation of the relics of the prophet *SAMUEL* to Constantinople.†

804. At Tours in France, the memorial of blessed *ALCUIN* abbat. Of the noble race of the Angles, a scholar of archbishop Ecgbert of York, as he was returning from Rome, he met Karl the great at Parma ; and at his urgent request spent most of his days at his court, honoured as his special preceptor. When he grew old, the emperor appointed him abbat of S. Martin's of Tours. His promotion over the heads of the natives naturally gave them umbrage ; and on one occasion Aigulf, an Anglo-Saxon priest,‡ coming to visit him at Tours, was abashed to hear their remarks on the Britons and Scots who swarmed to their countryman. Alcuin wisely gave those repining monks a cup of wine apiece and so dismissed them. He celebrated daily, having proper Masses appointed for every day of the week. On Sunday he never slept after dawn ; but said special masses with his priest Sigulf till terce, and then with great reverence went to the public Mass. It was his wish to leave the world on the day of Pentecost, and it was granted him ; for at daybreak after matins, the hour when he used to go to mass, he departed to Christ.¶

* Humboldt appears struck by Patricius's comparative proficiency in physical science.

† Authentic Acts, in Ruinart.

‡ Chronicon Paschale.

§ "Presbyter Engel-Saxo."

¶ Life by a nearly contemporary Author, in Bolland. Alcuin, unlike the Keltic S. Cadoc, "could not bear to hear of Virgil. 'Sufficient for us are the Divine Poets,' he would say." Old Sigulf once tried to read Virgil

In England, the feast of *S. DUNSTAN* archbishop of Canterbury. He was educated in the famous monastery of Glastonbury, where he was diligent in the study of the holy Scriptures; and, as Irish pilgrims had a great veneration for Glastonbury, chiefly because of S. Patrick the younger, who is said to have died there, he also studied their *orthodox* philosophy. Some of his envious schoolfellows charged him with having learnt the vain songs of their heathen forefathers, and frivolous stories, and incantations; and got the king to expel him from their company.* His kinsman Aelfeg the Bald bishop of Winchester wished him to become a monk; but he would rather marry a young lady whom he loved than wear woollen like monks.^a A painful disease overcame his reluctance; and he was hallowed a monk. He was skilled in music and painting. A noble lady, called Aedelpyrm, sent for him to draw various designs on a stole for Divine service, which she might afterwards enrich with embroidery of gold and jewels.^b Starting on this journey, he took with him, as usual, his harp,^c that he might now and then cheer himself and his hosts with it. One day after dinner, when he and the said lady with her workwomen returned to their task, it wonderfully befell that the young man's harp, hanging on the wall, of its own accord, when as no one touched it, gave out loudly the melody of the anthem, "*Gaudent in coelis animae Sanctorum*," from beginning to end.^d On Eadmund's becoming king, Dunstan was summoned to court; but envy again pursued him, and he was ordered to look out for another home. This was at Cheddar in Somerset ('*Ceodriun*'); and next day the king being out in the woods deer-stalking followed a stag to the very verge of a deep precipice. The stag and hounds fell headlong and were crushed to pieces. The king in vain tried to rein in his galloping horse. He said to himself, "Thank God, I do not remember having injured any

A.D.
988.

in secret with his sons Adalbert and Aldric, and had to blush for it afterwards in public. Alcuin must have been a hard matter-of-fact Englishman. He was deficient in sensibility. It is stated that "very seldom could he shed tears."

* What would have become of the amiable bishop Percy? These rude Saxon lads went so far as to fling the ballad-loving Dunstan into a filthy horse-pond.

^a With the Arabs *Lebas ál suf*, 'assuming woollen,' means 'making profession of Religion.' (D'Herbelot, Bibliothèque Orientale.)

^b A book of the Gospels called 'the Text of S. Dunstan' was preserved at Glastonbury; besides crosses, censers, cups, chasubles, of his workmanship. (Johann: Glastonburiensis, ed. Hearne.)

^c "*Citharam suam, quam lingua paterna hearpam vocamus*."

^d "On a tyme Dunstan was slepy, and herde angels syng full swetly, *Kyrieleyson, Christieleyson*. The melody of that note and armonye is yet famous amonge Englysh men, and vsed on that *kyrie, Kyrie rex splendens*." (Polychronicon, f. 242.)

one these last days, save Dunstan; and that I will amend, if my life is saved." This said, the horse halted on the very last turf overhanging the precipice. The king thanked God heartily for his preservation; sent for Dunstan, rode in his company to Glastonbury, and there installed him as abbat, promising his royal bounty for the augmentation of the abbey. When Eadred succeeded, Dunstan enjoyed such favour, that the king entrusted to the muniments of the minster most of the documents relating to estates^e and old treasures of former kings. On his death Eadwig son of Eadmund succeeded, an imprudent youth, who lived in shameful relations with a certain infamous woman of rank named Aedelgyw, as well as with her grown-up daughter. On the very day of his unction as king, the dissolute prince suddenly quitted the royal banquet to dally with those females. Odo the archbishop, seeing it displeased the company, bade some of his brother-bishops go and bring the king back to sit affably with his vassals. They selected Dunstan and the bishop of Lichfield as the most resolute among them to bring the king back to his seat, will he nill he, at the bidding of all. They found him engaged with the women, and his precious crown of gold and gems carelessly flung on the floor. Dunstan led him away to the company by main force: but Aedelgyw neither forgot nor forgave him. At her instigation he was banished the kingdom, and found refuge in Flanders. On the accession of Eadgar he was recalled, and made archbishop of Canterbury. In that office he sought to reform the secular clergy by recalling them to obedience to the canons, or to replace them by societies of monks. When S. Eadward was murdered, he foretold the translation of the kingdom to an alien race, in punishment of that accursed deed. He died in the thirty-third year of his *Patriarchate*.^f

A.D.
1246

At Florence, the obit of blessed *HUMILIANA DE' CERCHI*, widow, a Tertiary of S. Francis. Left a widow at an early age, she lived in her father's house, devoted to visiting the poor. Neither rain nor weather could hinder her from frequenting holy places. When her companion complained of the heat, she would say, "The courteous God will send us our gossip the wind to allay the heat."^g And thereupon a gentle breeze sprang up, tempering the heat to their wishes. She told her confessor before she died, that she held her predestination to be so certain, that, if an angel from heaven were to tell her otherwise, she would not believe him.^h

^e "Plures rurales chartulas."

^f Lives by a contemporary and by Osbern of Canterbury, in Bolland.

^g "Curialis Deus nobis compatriam ventum mittet, etc."

^h Lives in Bolland.

In Italy, the feast of *S. PETER OF MORRONE*, sometime Pope Celestine the fifth, hermit and confessor. The son of lowly parents in the Abruzzo, he spent his youth "in deserts and in mountains, and in dens and caves of the earth."ⁱ This was done of choice, not of necessity. So dreary a life was his, that sometimes toads crept to him and clung to his flesh, without his noticing them. He dwelt in a large open cavern overlooking the Adriatic, where disciples gathered round him ; and a fair oratory was erected in course of time, and the sound of many bells would be heard, though the place was remote from any human habitation ; and one bell sweeter than the rest sounded at the Elevation of the Sacrament. In the year 1294 the world was astonished by the sudden election of this weirdly hermit to the Papacy ; and he entered Aquila riding on an ass, retaining his austerity so far as to inhabit a wooden cell constructed in the very Papal Palace. He had forgotten his Latin, and was obliged to speak Italian to the cardinals in consistory. Finding himself imposed upon, and unable to transact business, influenced also by the warnings (in verse) of the poet-monk Jacopone Da Todi, Celestine the fifth after six months resigned his dignity. His successor, the crafty yet timid Boniface the eighth, fearing Peter might be made a tool of, (if not from a still worse motive), had him confined in a close tower near Anagni, guarded by six soldiers ; and there the holy man died, uttering with his last breath, "Let every thing that hath breath praise the Lord."^j

A.D.
1296.

In Brittany, the feast of *S. YVO HÉLOURY* priest and confessor. 1303. He was born at Ker-Martin near Tréguier, and became Official in the court of the bishop of that diocese. He won the honourable title of *the Advocate of the Poor* by giving gratuitous aid to poor distressed persons, widows, and orphans. He was Rector of Lohanec ; and said his Hours without fail, and bare ever with him his *Bible* and Breviary. He said mass daily, unless ill or tired after a journey ; and oft-times as he celebrated, he shed tears. He used to bear on his breast a silver box, in which he kept the Sacrament to communicate the sick. When at Ker-Martin he slept on the ground on straw, with a book or a stone for his pillow ;^k and at Lohanec on a coarse hurdle near the church. His servant Hamo testified of him, that he used brown bread and potage such as poor labourers commonly use ; his drink was cold water. On Easter Day he would eat an egg or two. His dress was of coarse white flannel. He went about preaching on foot. People used to follow

ⁱ Hebrews xj. 88.

^j Bolland.

^k Yet they still show (in 1874) as his an old oaken bed with Gothic panels, at the humble farm of Ker-Martin within a short walk of Tréguier.

him from parish to parish. When he came to Lohanec, he effected quite a reformation by his preaching. There was Derian of Ker-Silvester, a rich nobleman, who by common report was a seducer of maidens and a homicide. S. Yvo so subdued him, that he went on foot to Rome to bewail his sins; and on his return he gave liberal alms to the poor, and, though a married man, would say his Hours daily very early.¹ Yvo was of great compassion towards the poor, and preferred being with them than with the rich.^m

MAY XX.

- A.D. 371. In Sardinia, the memorial of the blessed *LUCIFER* bishop of Caralis (Cagliari) and confessor. "In company with Gregory a bishop of the Spains and Philo of Libya, he never mixed himself up with Arian pravity."ⁿ
793. At Hereford in England, that of the Patron, *S. AETHELBERT* king of the East-Angles and martyr.^o
At Hautecombe in Savoy, that of blessed *VIVIAN* abbat.^p
1242. At Vallombrosa in Tuscany, that of blessed *ORLANDO* hermit.
1444. At Sienna, that of *S. BERNARDINE* confessor, of the Order of S. Francis. He was left an orphan under the care of a pious aunt, and as a child was a pattern of modesty. He became attached to a brotherhood living under rule in the great hospital of S. Maria della Scala at Sienna. Its name alone, that of 'the Virgin's Home,' was enough to attract one who from infancy was devoted to the most Pure Mother of God. He was like an angel serving in her house. He was neither nice nor affected. God soon put to the proof his noble fervour

¹ Some spice of the Keltic vindictiveness appears in the Bréton Yvo. He was preaching at a cross-road, when the Lord of Coit-pont passed by heedless of the sermon. Said S. Yvo, "Had there been here four girls with the devil's tambourine ("quatuor garciae cum taborno diaboli"), he would have stayed with pleasure! But I pray God his flesh may do penance for this before he dies." The man was struck with palsy and remained so more than a year, till he recovered his health at S. Yvo's sepulchre.

^m Bolland.

ⁿ S. Hieron. Chronicon.

^o He was a martyr in popular estimation, because he was cruelly murdered by his perfidious host, Offa king of Mercia, whose remorse or terror was expressed by the endowment of S. Alban's abbey and Hereford cathedral.

^p Henriquez, Menolog: Cisterciense. S. Bernard pronounced this abbey 'too fair' in his day; but what would he have said, had he seen the fairy-like creation of king Charles Felix dreaming over its azure lake?

of charity. For in the year 1400 an universal epidemic spread throughout Italy. Nearly all the servants of the Home died; the devout women who prepared food for either sex, the clergy, the medical men died also. The place was fearful from the number of the dying. No one could be got for love or money to wait on the sick. Bernardine undertook the whole management; and induced several of his own age to follow his example, urging that they who expose themselves to peril in a time of pestilence obtain after a fashion the crown of martyrdom. Like S. Paul he was all sympathy; rejoiced with the convalescent, felt with and for the suffering, and with fiery eloquence recalled many to the way of salvation that were in their last agony and despaired of the Divine mercy. When the sickness was past, he was seized with violent fever; and, taught by the Apostle that his strength was made perfect in weakness, he resolved to have no further commerce with the world. On his recovery he retired to a wild woody spot apart from the resort of men, to make trial of himself in hard living. Revolving in his mind the ineffable love of Him Who, born in a manger, nourished in poverty, spent with labour, at last offered Himself naked on the cross for a perpetual Sacrifice, he dispersed his patrimony among the poor, and as if intoxicated in spirit obtained admission into the order of the seraphic Francis. His superiors, hearing of his skill in the holy Scriptures, enjoined on him the duty of preaching. A weakness of the throat was at first a drawback: but, "as Predestination is so ordered that the Elect by their asking merit to receive that which God has disposed from all eternity to bestow," by the grace of Christ Bernardine gained magnificent health. Italy was at that time rent by the bloody contests of the Guelfs and Ghibellines. The grossest superstitions and neglect of religion prevailed. It was a theatre worthy of apostolic labours. Soon Bernardine became the most famous preacher in all Italy. All seemed to hang on his lips. For his words, fiery yet chaste, pierced to the dividing asunder of the soul and spirit. Such was the concourse of persons of either sex, that for the most part they met in the streets before daylight to choose a suitable place to hear the Word of God. An immense multitude of religious as well as secular flocked to hear him. Infants were carried on their fathers' shoulders.¹ Neither length of journey nor want of food overcame them. And no wonder! there stood the wonderful preacher, aided by the unction of the Holy Ghost; and with strong crying admonished the groaning people. What fruits

¹ Happy had it been for Samuel Johnson, had he been taken to hear such an one, and not the *ignis fatuus* Sacheverell!

accrued to religion by his preaching, what extirpation of inveterate feuds between cities and provinces, how many gay worldlings brought he to a course of good living, it were hard to express in words. He was offered several bishoprics ; but would say pleasantly that it was an injury to offer him a single bishopric, who was everywhere as much venerated as if he had been bishop of all Italy. He was wealthier and happier in the lowly and slender living of Francis than if he were set in some exalted station. It was at Aquila in the Abruzzo that he went away to the kiss of the Lord, Who summoned him.*

A.D.
1506.

At Valladolid in Spain, the obit of the heroic *CHRISTOPHER COLUMBUS*, more truly a Saint of God than many, whom the gratitude of local churches has honoured as such ; ' who, by the will of God, in the fulness of time resolved the mystery of the Ocean, and opened the New World to Christendom, that man might replenish it and God be glorified. Standing as it were in the sunset of the Middle Ages, when the old order was giving place to new, he was deeply imbued with their profoundly religious spirit ; and dreamed, as might a crusader, of ending his days a pilgrim at the Holy Sepulchre. At the same time we behold his figure bathed in the orient light of this our wonderful Modern Age of Science and Discovery, when "many run to and fro, and knowledge is increased."† Like S. Brandan, (yet no longer in myth or allegory,) Columbus "saw the works of the Lord and his wonders in the deep;" and his heart was fortified by the holy hope of bringing many out of darkness and error to serve the Living God. 'A poor man and wise,' he by his wisdom discovered America ; but met with ingratitude, and was even put in irons, until his cause was known. "Strength and honour" were his "clothing, and he shall rejoice at the last day."‡

MAY XXI.

337. The memorial of the venerated emperor *CONSTANTINE*, the first great Sovereign who made open profession of the Christian Religion.*

* *Breviarium De Camera.*

† Here I have the happiness of anticipating the judgement of Pope Pius IX. and the See Apostolic. † Daniel xij. 4.

‡ Eccles. ix. 15. Prov : xxxj. 25. "Fortitudo et decor indumentum ejus, et ridebit in die novissimo."

§ The vulgar mediaeval view of this Prince's merits is thus tersely summed up by the Sarum Martyrologist: "he endowed the churche w^t large possessyons, and ordeyned y^t for euer y^e pope shold be in honour

At Nice in France, that of *S. HOSPITIUS* hermit and confessor.* A.D. 580.

At Llangollen in North Wales, the feast of the Patron, *S. COLLENN* abbat. According to his Legend, his mother before his birth dreamt that a dove drew her heart out of her bosom and flew up with it to heaven, whence the bird returned restoring it to its place together with fair spices, and then vanished. Collenn studied at Orleans in France eight years; and in Italy was victorious in single combat with a paynim chief (possibly a Saracen.) The Pope presented him with a relic, "none other than the lily that blossomed before the Divine Glory, when one said that the birth of the Virgin's Son was even as true as that the withered lily in yonder pot should bear fair flowers; and then the lily blossomed. And Collenn brought it into this island, and it is said to be still at Worcester."† On his return to Britain Collenn took the religious habit at Glastonbury, and was chosen abbat; and then with the convent's leave, "he sought a harder life, and took to preaching and to note the dangers that exist among the laity. Three years he spent in preaching the Word of God and the Catholic Faith." At last he made him a cell under a lonely rock on the Torr of Glastonbury. Here it so befell that one day he was summoned

aboue all prynces and all the worlde subiect vnto hym." This notion naturally found favour with an English priest, a chaplain of the royal nunnery of Sion, under a Lancastrian sovereign pledged to defend the Church against the Lollard revolutionists. But Dante in the heart of Italy expresses the regrets of a statesman: "Ahi, Costantin, di quanto mal fu madre Non la tua conversion, ma quella dote Che da te prese il primo ricco padre." (Inferno, Canto xix.) The Roman Breviary (Dec. 31.) does not blush to repeat the stale falsehoods of Constantine's being a leper ordered by his physicians to bathe in the blood of infants, his healing and baptism by Pope Silvester, etc. The truth is, Constantine was baptized in his last illness by Eusebius bishop of Nicomedia, who dishonestly cloaking his Arian sentiments was always ready to back up the heresiarch and to thwart the orthodox. It is doubtful whether Constantine ever appreciated the fundamental differences between Catholicism and Arianism. He made handsome donations to the Church, and afforded legal facilities for endowments; but he never *established* the Church on the ruins of Paganism, nor made the Pope a prince. Heathen worship was left untouched, saving bloody sacrifices; and Constantine never ceased to be its *Chief Pontiff*. The churches of Constantine in Cornwall, Thorpe-Constantine in Staffordshire, and Llan-gystennyn near Conway, are dedicated, not to this ambiguous Prince, but to a Cornish chief, a disciple of S. David.

* He gives name to the peninsula of *S. Ospizio* between Nice and Monaco.

† The currents of Liberty and Science have long ago swept this poetic relic into Limbo; where it may be found along with S. Oudoceus's butter-dish turned into gold at Llandaff, and the Reed shaken in the wilderness which was preserved at Chambéry, and the Ray from the Star of the Wise Men once imprisoned at Rome for the edification of the credulous.

to the top of the Torr to converse with Gwyn ap Nudd, whom the Britons fabled to be the King of Faëry.⁷ He went, furnished with a stoup of holy water; and on the hill he saw the fairest castle he ever beheld, and troops of horses mounted by fair youths. In the castle he found the King sitting on a chair of gold, and was graciously welcomed and invited to eat. But the banquet was all illusion. The saint sprinkled holy water, and neither castle nor steeds nor youths were to be seen, nought save the green thickets. That night he was instructed to go next day until he met a horse, which he was to mount; and as much ground as he could compass that day should be his Patrimony.⁸ In that circle he dwelt and was buried; "and now he is a Saint in heaven, working miracles, as he did on earth by his strong faith."^a

A.D.
1170.

At Finchale east of Durham, that of *S. GODRIC* hermit, who began life as a poor man in Norfolk, hawking wares about the villages and castles. He went on pilgrimage to Jerusalem, and laying aside his shoes at the Jordan remained barefoot the rest of his days. In his hermitage he lived a hard life on barley-bread and water; and, though a layman, kept the Canonical Hours, ringing a bell and chaunting psalms. He had a vision of a palm-tree descending from on high near the horns of the altar, and on its summit sate a bird of peerless beauty, watching until mass was over, when the whole was withdrawn. It was thus that his soul felt the presence of the Holy Spirit. He frequently used the *Romance* tongue unknown to him, and answered in English those who spoke in Latin. He died in the sixtieth year of his hermit-life.^b

MAY XXII.

986. At Voghera in Lombardy, the feast of *S. BOVO* confessor, who was the type of a chivalrous noble. The son of Adelfred and Odilinde of Noghiers in Provence, he was an accomplished knight and good Christian, and became an object of veneration to all by defending the poor from the violence of the Saracen marauders of Spain, who used then to devastate the Italian seaboard. Having gained a signal victory over those pirates, he

⁷ "Brenhin Annwn." Gwyn ap Nudd seems to have been the Keltic *Oberon*, and is reported as an astronomer of mythic times.

⁸ The place was called 'Rysfa Cadfarch.' It is strange to find this Welsh nomenclature in Somersetshire. *S. Cadfarch* ap *Caradawg Vraich-vras* was a collateral ancestor of *S. Collenn*.

^a From an old Life in Welsh, MS. 14987 Mus: Britannic.

^b Life by Galfrid a contemporary monk, in Bolland.

devoted himself to the care of widows and orphans, and died on his return from pilgrimage to Rome. "The knight's bones are dust, and his good sword rust; his soul is with the Saints, we trust."^c

At Windsor in England, the deposition of holy king *HENRY THE SIXTH*, whose meek virtues seemed meeter for the cloister than the throne; who bore not obscurely the image of the Saviour, in that he was smitten for the sins of his people.^d "His face was beautiful, wherein continually was resident the bounty of mind with which he was inwardly indued. Oath he used none, but in most earnest matters these words: Forsooth and forsooth."^e "Holy, innocent, undefiled,"^f "always bearing about in his body the mortification of Jesus,"^g the children of this world "counted his life madness, and his end to be without honour; but he is numbered with the sons of God, and his lot is among the Saints."^h It is recorded that the hat of red velvet, which he used to wear, being put on men's heads that were troubled with the head-ache, they were presently cured.ⁱ

MAY XXIII.

In Africa, the passion of *SS. LUCIUS, MONTANUS, FLAVIANUS, JULIANUS, VICTORICUS, RENUS*, and others, martyrs. Their Acts present the same features as those of others their countrymen, the same divine dreams, the same fervid and exulting spirit, the same inward conviction of the Holy Ghost. The martyr Flavian records, like S. Perpetua, their visions and their experience. They were "not frightened," he says, "by the filthy gloom" of their prison. "Soon the dark gaol became resplendent with the light of the Spirit. What days we spent there, what nights we got through, cannot be set forth in words. The greater the trial, the greater is He Who overcometh it in us. And it is not a fight, for with the Lord's help it is victory. For the servants of God death is nought, as the Lord hath crushed its sting and triumphed over it by His cross." "It was our solace," he writes, "to talk of the future." And when at

^c Mombricius. Leandro Alberti (*Descrittione d'Italia*) seems to confound or identify Bovo with the *Sir Bevis of Southampton* of Romance.

^d Isaiah liij. 8.

^e Holinshed.

^f Heb. vij. 26.

^g ij. Cor. iv. 10.

^h Wisdom v. 4, 5.

ⁱ Stowe's Chronicle. This royal sufferer was privately invoked as a Saint in the reigns of the two first Tudors. Henry VII. his godson dealt at Rome about his canonization. In Wales he was venerated. (He had found refuge in Harlech castle.) A Welsh Lancastrian poet even ranks him among the Martyrs.

last they were brought up before the governor, he bursts into transports ; " O joyous day, the glory of our chains ! O iron more precious than the best gold ! O the clanking of that iron, as we were dragged along ! " But the end was not yet at hand. They were remanded to prison to be " tempted by hunger and thirst, the penury supplied at the public expense, (for food there was none of it)," as the martyr severely remarks ; " inso-much that many sick people at Solon the Fiscal's were in distress for want of cold water." Victor the presbyter, who shortly after suffered, dreamt he saw a Child, Whose countenance was ineffably bright, leading them all about for to escape, but escape they could not ; and He bade them have confidence, for He was with them. And He added, " The spirit hastens to its God, and the soul now near its passion demands its home." Victor asked him concerning Paradise, where it was ? And He said, " It is out of the world." ^j " Show it me," said Victor. And He said to him, " And where then will your faith be ? " Victor, through human weakness, asked for a sign or token for his brethren. And the Lord answered, saying, " Tell them the sign of Jacob." The martyrs understood this to mean, that they were to wrestle with the Lord in prayer, as Jacob did. Quartillosia too, the widow and mother of martyrs, who also soon followed them, saw in a dream a young man of wondrous size, bearing two cups full of milk, and he gave them all to drink. And suddenly the stone-mullion dividing the window was taken away ; and the clere-stories admitted the open face of heaven. And the young man went away, promising them yet a third cup. Next day the dream was fulfilled. For Lucian the presbyter supplied to the martyrs food without stint by Herennianus the subdeacon and Januarius the catechumen, as it were by two cups. The third cup of martyrdom was yet to come. The martyr Flavian concludes his stirring memoir with " a word about the mutual love " of Christians. " If," he says, " only the child of God be His heir, and only the peacemaker be His child, he who breaks the peace of God cannot have the heritage of God." And he instances Montanus, who had had some words with Julianus on account of a woman who had stolen into their communion, but who used not to communicate. After heaping reproaches on him, he still remained cold and at variance. And that night Montanus dreamt that the centurions were come to lead them to execution, and they came to an immense plain, where the martyred Cyprian and Leucius met them. And their garments became white, and their flesh grew whiter than their raiment.

^j " Extra mundum."

So transparent was their flesh, that it admitted the glance of their eyes to the very heart. And Montanus beheld some stains in his breast, and awaking acknowledged it was because he did not immediately make it up with Julian.

After many months' sufferings in prison, they were all sentenced to death, save Flavian, who was remanded. And though it was painful to him to be separated from that goodly fellowship, yet, believing that what God willed took place, a wise religion tempered the sadness of his solitude. Sickness and the distress of the prison had broken Lucius, not to speak of his natural mildness and gentle modesty. And so he had to go on alone before them, lest the excessive throng of people should overcome him. But Montanus, strong both in mind and body, and growing stronger at the approach of martyrdom, cried with prophetic voice, "He that sacrifices to the gods, and not to the Lord only, shall be rooted out." He dashed the pride and contumacy of the heretics, calling to witness, that even from the abundance of martyrs they might understand the truth of the Church, to which they ought to return. The *lapsed* he put off to full penance and the sentence of Christ. The *virgins* he admonished to maintain their sanctity. To the *Prelates* he recommended peace. And when the sword already impended over his neck, he prayed aloud that Flavian might follow on the third day. His prayer was heard. Solitary confinement had in no wise impaired the vigour of Flavian's mind. His faith trod down the temporary impediments to martyrdom. His incomparable mother clung to his side ; who, besides her faith (whereby she was akin to the Patriarchs), herein also proved herself a daughter of Abraham, in that she wished her son to be slain. He was cheered and fortified by two visions ; in one of which he asked the martyred bishop S. Cyprian, If the stroke of the passion gave pain ? and received answer, "Another flesh suffers, when the mind is in heaven." In another dream the bishop and martyr Successus appeared in angelic splendour, and told him he was to suffer. When at last he was condemned to death, he was led forth to execution, accompanied by many bishops ; for he deserved to be conducted like a prince. "The entire dignity of the journey expressed the *Martyr already in mind and spirit reigning with God.*" Nor was a testimony from heaven wanting. For there dropped a gentle shower, which was of great advantage in stopping the pernicious curiosity of the gentiles, so that no profane person was present at the *Sacrament of the Kiss of Peace*. Flavian himself said, "It still keeps raining, that after the example of the Lord's Passion water may be joined with blood." With his dying voice he exhorted the Church to unity, and, as far as in him lay, designated the generous Lucianus for the episcopate ;

and then kneeling as unto prayer, he closed his passion with his prayer.^k

A.D. 1120. At Llandaf in South Wales, the translation of *S. DUBRICIUS* archbishop of Caerleon from the isle of Bardsey.

At Rochester in Kent, the feast of the Patron, *S. WILLIAM* of Perth, a baker by trade, a man of signal charity, who was murdered on his way to the Holy Land by a young man whom he had brought up.

MAY XXIV.

The memorial of *Esther* and *Mordecai*.

Also, that of *S. Joanna*, the wife of *Chuza*, Herod's steward, one of the holy women who ministered to our Lord and went to the Sepulchre to anoint Him.

Also, that of *S. Manaen* (*Menahem*), the foster-brother of Herod the tetrarch, one of the teachers at Antioch, and a prophet.

287. At Nantes in Brittany, the feast of the Patrons, *SS. DONATIAN* and *ROGATIAN* martyrs. Donatian was the means of converting his elder brother Rogatian to Christ, but the bishop's absence caused the delay of his baptism. Being cast into prison, Donatian prayed for his brother, that "his pure faith might be unto him the gift of baptism, and the effusion of his blood the sacrament of chrism." Next day they were racked and beheaded.^l

450. At Lérins in Provence, that of *S. VINCENT* priest and monk ; who wrote the *Commonitory* or notebook against heresies, laying down the famous Rule, that in our holy Religion whatever cannot bear the test of Antiquity, Universality, and Consent is to be rejected.^m

596. At Antioch in Syria, that of *S. SYMEON STYLITES THE YOUNGER*, ascetic. The son of pious tradespeople, he was like Samuel offered to God by his mother in *S. John Baptist's* church. Having lost his father in a great earthquake, he mounted a pillar near Seleucia in imitation of one, who already practiced that excess of asceticism. A small shell of walnut-wood screened him. His food was pulse moistened with water. He was then only a child of eleven years ; he had golden hair

^k Ruinart.

^l Authentic Acts, in Ruinart.

^m 'Quod semper, quod ubique, quod ab omnibus.' Yet all merely human uninspired Rules fail to cover every contingency ; and Vincent's Rule does not provide for the principle of Legitimate Growth or Development, which seems implied in the Pauline instance of 'milk' and 'strong meat.'

and beautiful eyes ; he was ready in speech and sensible in his answers. He had visions on his pillar. The Devil appeared wearing a diadem on his head, and troops of demons about him ; gold and gems and pearls added to the attraction ; you might hear flutes and pipes and musical melody, and Sin was there like a girl at dalliance :^a but Symeon dissipated them by calling on Christ and crossing himself. Gazing at the monastery church hard by he beheld the Divine Majesty, and one of the Patriarchs appeared to drop some divine and fragrant ointment on him, giving him power to chase away the demons.^o Again, it was December, about the second nightwatch ; showers and winds from the sea and typhoons, and fiery flashes and deep thunders burst around, so that the monks' ears were deafened and their souls disturbed. Symeon's shell and his sheepskin were flung down by the tempest. "Symeon must be dead !" thought the monks ; "where is now his mania of asceticism ?" But when day dawned, Symeon met them with perfect cheerfulness. And again he dreamt he saw Paradise, and a palace of light therein, and a fountain bubbling with rich ointment, and a vault of divine work above it ; but he saw no man there save Adam and the Good Thief. He ordered a column forty feet high to be erected ; hearing which the archbishop of Antioch and the bishop of Seleucia came, and with many lights burning and hymns ordained him Deacon, and installed him on his pillar. His time was wholly spent in prayer, which consisted of the whole Psalter and the Songs of Moses. "Often he offered incense to God with his right hand ; and the smoke," writes Nicephorus, "(my God ! who shall declare Thy wonders !) went up even without coals !" In his twentieth year, finding he had no quiet from the multitudes that resorted to him for counsel and healing, he removed to 'the Wonderful Mountain,' a dry inaccessible spot, the haunt of wild beasts and reptiles. There he built a monastery ; but in his thirtieth year he resumed his way of living on a pillar. He bade his monks a solemn farewell ; visited every cell and blessed it ;^p and, carrying the holy Gospel in his bosom, was set on his new throne by the monks with trembling hands. He was seventy-five years old, when after evening hymns he sweetly resigned his spirit to God. "And now he is in heaven, interceding for us ; and so much the more, as he doth it with greater confidence and nearness."^q

^a Had Milton met with this conception of Sin ?

^o Symeon was the son of a perfumer (John of Edessa), and his dreams are redolent of the *ars pigmentaria*.

^p He did not omit the *ladder*, on which he invoked abundance !

^q Greek Life by Nicephorus the Master of the Army at Antioch, in

- A.D.
1154. At Holyrood in Scotland, the feast of *S. DAVID* king of Scots ; a prince, who "in the spirit of counsel and of might wisely controlled the wildness of his (then) barbarous subjects. He was merciful to the poor. He never omitted to hear daily the canonical hours and even the vigils of the dead. He founded and endowed the abbeys of Mailros, Newbottle, Holmcultram, Jeddworth, Crag."*

MAY XXV.

1209. At Veroli in Latium (Italy), the Invention of *S. Mary Salome*, mother of *S. James* the great and of *S. John* the evangelist.[†]
230. At Rome, the feast of *S. URBAN* pope and martyr.
407. At Florence, that of the Patron, *S. ZENOBIOUS* bishop.[†]
- In Egypt, that of *S. PATERMUTHIUS* abbat, who had been a notorious pagan robber. Having failed in an attempt to plunder a nunnery, he went to the church, fell at the presbyters' feet, and begged to become a Christian. They knowing him wondered, and exhorted him to commit no more murders. He asked to hear psalms ; and, having heard only the three first verses of the first psalm, said that was just then enough for him. He went straight off to the desert, where he abode three years feeding on wild herbs. He returned at the end of that time,

Bolland. Europe and Asia differ radically on the subject of these Pillar-Saints and the principles that guided them. In Germany (it was near Treves in the sixth century) the bishops order one Wulfilaich off his pillar, and demolish it. In Syria they 'introduce' Symeon to his pillar with ceremony, and so sanction his strange asceticism. How are we to judge fairly under these circumstances? The Gospel is not addressed merely to the common sense and sentiment of the West. It is Catholic, and has many sides. While Protestants deride, and Western Catholics (Latin and Anglican) would fain obliterate such records of self-immolation, they find a responsive echo in the East. Millions of Buddhists in Eastern Asia identify Religion with the monastic and mystic principles of bodily maceration and absorption of the soul in prayer. To them Protestantism would be no religion at all. Keshub Chunder Sen the Brahmin, after an intelligent visit to our country, has declared that India (Brahminical India!) has to teach England the nature and value of Prayer and Asceticism. There is a meaning and a purpose in the Life of *S. Symeon Stylites*.

* *Joannes Hagustaldensis*.

† She is the Patroness of Veroli, where, according to the legend, she died and lay in a cave many years; "tyll by the reuelacyons of *S. James* her sone her holy body was founde smellynge all swete as roses, and there is honourably shryned." (*Sarum Martyrology*. Ughelli, *Italia Sacra*. MS. Cotton. Vesp. E. 5.)

† 'San Zanobi.' (Ughelli.) Gibbon supposes him to have been a descendant of the famous Zenobia queen of Palmyra.

received baptism, and retired for another seven years. He used to say that the demons showed him Pharaoh's treasures of pure gold, and that he said, "Thy money be with thee to thy perdition!" He often crossed the Nile only up to his knees. He even had visions of the good things reserved in paradise for true monks.* This penitent ascetic, once a strong thief, became a holy father of many monks.†

In England, that of *S. ALDHELM* bishop of Shirebourne in Dorsetshire, Patron of Malmesbury abbey, who was a nephew of Ina king of Wessex. In early youth he learnt Greek so as to write and pronounce it like a native; for the king had procured him two skilled teachers of that tongue from Athens. He well knew in Hebrew the Prophets, the Psalms of David, the three books of Solomon, and the Law of Moses. He became a monk at Malmesbury. He says himself that he was the first of his nation to study the science of versification. Nor did he neglect his native tongue. None in his time was a match to him in composing English poetry. He made a 'Song by the Way,' which was long in use. For seeing the people, at that time half barbarians, minded sermons little, but were wont to hurry home after mass was sung, Aldhelm posted himself on Malmesbury bridge like a professed singer; and winning favour he by degrees introduced words of Scripture into the amusement; and so won them over, whom he would not have profited by a severe method.

A.D.
709.

One day as he was walking by the sea to Dover castle with Byrtwald archbishop of Canterbury, they saw a ship laden with merchandize; and Aldhelm called to the crew to know, if they had brought from France church ornaments or books to sell. As he turned over a volume of the Bible and was bating the price, the sailors abused him, saying he might cheapen his own wares if he liked, and pushed from shore. A storm soon overtook them, and on their escape they came and begged him to accept the book as a gift, which he would not do without payment. The volume was for ages after seen at Malmesbury, a venerable specimen of antiquity.* He became bishop of Schireburne, and died at Dulting in Somerset.†

* The sample he produced was modest; it was a large choice fragrant fig. Kopres the presbyter, who related the story to Heraclitus, said that he being then a young man kissed it, and admired its fragrance.

† Heraclitus, *Paradisus Patrum*.

* Beside this Bible at Malmesbury, and Aldhelm's purple Chasuble, which had hung on a sunbeam at S. John Lateran at Rome! Bruton Priory could boast of an Altar-stone, which he brought with him from Rome, and had made whole by his prayer, when broken by the way.

† Lives by William of Malmesbury and another, in Bolland. He wrote against the Britons on the Easter controversy. (MS. Harl: 8776.)

A.D.
1085.

At Salerno in Italy, the deposition of blessed *GREGORY THE SEVENTH* pope; a man of holy integrity and of iron will, who was raised by Divine Providence in an age of violence and depravity to set himself as a wall before the house of Israel, and to maintain the sanctity of the Church's laws, though it were at the expense of her former liberties. Trained in austerity (he had been a Prior of Cluny), single-minded in his resolve to do his duty as he understood it, a small decrepit old man, he recalls in Christian times the exact picture of Samuel, as he stood confronting the king of Israel and his army, and prepared to hew Agag in pieces before the Lord in Gilgal. In his day the Western bishops, especially in Germany, had become great feudal chiefs; and a married priesthood helped to perpetuate the dominant sin of the time, Simony or the purchase of sacred offices. The measures, which the Pope adopted for the remedy of the evil, were extreme; he sincerely believed that the occasion called for no less. To cut off the occasion of Simony, he recalled the clergy to the observance of the ancient canons touching celibacy and continence. To punish the principal adversary of church discipline, he excommunicated and deposed Henry king of Germany, by a stretch of authority heretofore unheard of, and against the judgement of his own Council;^a a step which the Roman Church long had reason to deplore.^b But the immediate moral effect was, that he compelled the most powerful prince in Europe to cross the Alps in the inclement winter, and barefoot in the frost and snow to sue for absolution before the castle gate of Canossa, from a humble carpenter's son of Tuscany, on the feast of S. Paul, A.D. 1077. It seemed as if the Almighty had determined to grant a literal fulfilment to the Word of Prophecy, (such as no mere sect or *national church* can pretend to supply), to wit, that He would 'lift up' His 'Hand to the Gentiles, and set up' His 'standard to the people.' Kings and their queens shall be the foster-fathers or *bearers* of His Church: "they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet."^c And as if to honour S. Paul, who had stood to answer before Caesar,^d Caesar was now compelled in his turn to appeal to the Apostle in the person of his successor. Gregory's principles triumphed, though he himself died in exile at Salerno. His last words expressed his unshaken conviction of the justice of his cause: "I have loved justice and hated iniquity, therefore I die in exile."

^a Monach: Floriacens: ap. Du Chesne, T. iv.^b Chronicon Sclavorum, Helmoldus, l. vj.^c Isaiah xlix. 22, 23.^d ij. Tim. iv. 16.^e It is impossible to touch the life of this great Pontiff without disturbing susceptibilities. The object of intense admiration or hatred, he will ever

In England, the memorial of blessed *GILBERT* of Hoyland, abbat of Swineshead, sometime a monk under S. Bernard at Clairvaux.^d

In Italy, the feast of the translation of *S. FRANCIS*.

At Florence, the obit of *S. MARIA-MADDALENA DE' PAZZI* A.D. 1607.
 virgin, of the Order of Carmelite nuns. Her name in the world was Catharine. A member of the noble family of De' Pazzi, she was at the early age of six stirred with a sweet inward devotion when she heard persons converse about God. She had a fervent longing for the holy Eucharist; it seemed to her a thousand years to wait for the age at which she was deemed capable of receiving It. For the love she bore to That Bread of Angels, she wished at least to see others communicating; and would gaze for hours on that spectacle at the church of San Giovanni. As she grew older, when as yet she knew not how to pray, she would kneel with the intention of seeking God; and persevering felt herself consoled. In the *villeggiatura*, which the Florentine nobility spent among their pleasant gardens in the suburbs, Catarina would with much patience teach country children the Lord's Prayer, the Creed, and the like. Her childish eagerness to suffer something for the love of the Incarnate Word led her once to weave as it were a crown of thorns out of the prickly orange-sprays, and she bound it so tightly about her head that she could not sleep all night from pain. She received her first communion when hardly eleven years old on Lady Day; and on the following Maunday Thursday consecrated herself to Jesus by a vow of perpetual chastity. Thenceforth she would convert all external objects into a ladder, whereby to ascend in heart and mind to God. Thus, being with her mother in the country and walking through a pleasant meadow on S. Andrew's Day, her mind uplifted to God, (whether the calm aspect of the heavens or the beauty of the green sunny spot occasioned it), she was suddenly entranced, unable to move or speak. At the age of fourteen, we have the testimony to her life by the reverend Mothers, Selvaggia Morelli, Diamante Mazzinghi, and Faustina Strozzi: "Every Saturday she ran over the Gospel of the following Sunday, and selected thence two or three points as a subject of meditation for the following week. While she prayed in choir, she assisted motionless as a statue, but her face flushed and kindling up like a rose. We

remain a stumbling block to the moderates. With Anna Comnena he is ὁ κατακλυστής! because of his attempts against Caesarism. The Anglican Homilist indulges in a low pun ('Hell-brand') on his secular name of Hildebrand: but the felicity of our times has amply vindicated his fair fame in the works of Vogt and Hurter, of the pious Anglican Bowden, and of the candid Dean Milman.

^d Henriquez, Menol: Cistert:

were never tired of gazing at her. She spent much time in reading the Gospels, the Meditations, the Handbook, and the Soliloquies of S. Austin. We saw she was not of the ordinary sort, and used to say, 'She will be another S. Gertrude or S. Catharine of Sienna.' At the age of sixteen, she received the habit of a Carmelite nun in the convent of S. Maria *de gli Angioli*; which she chose because of their perfection in the interior life and the habit of daily communion practiced by the nuns. Maria Maddalena (for by that name she was known in the cloister) thought her nunnery a paradise, and set an example of the most exact obedience. Sometimes in a rapture she praised its walls, though old, saying, "These places are ruinous, but O! how fair! O! how dear!" For they separated her from the world, and suffered her not to see anything that could divert her mind from God. She became Mistress of the Novices, and showed a profound insight into character. She did not much trust those souls, who had all their lives sailed in a tranquil sea, seeming to themselves to have attained to some perfection therein. She denied that to be real virtue, which had not been proved by adversities and temptations. She dreaded such as were always quiet and experienced no difficulty. If she found any nun melancholy, she bade her seek to win some soul for God. A novice too intent on external occupations she ordered daily into the garden, there to learn something from the herbs and plants, and to give an account of the lessons thus learnt. Such profit came thereof, that, when that nun was again bidden to give up this exercise, she thought it hard, because of the abundance of beautiful thoughts therein imparted to her. One too much addicted to prayer she would send to fetch water or to do something else that might subdue self-will. She would herself teach them to meditate, pronouncing intelligibly what her thought dwelt on; and often drew forth the most beautiful meanings. She would clear up passages of the Scriptures with suitable words, full of spiritual savour. The greater part of her life in Religion was, it seems, a perpetual extasy. When merely hearing the Name of God or Jesus, or looking at a flower or plant, she would go off in a trance; and in that state spake Latin, and behaved as one not belonging to this world. She wished she had a voice that could be heard from east to west, that God might be known and honoured as True Love. And so in an extasy she would ring the bells to summon souls to love God, Who is Love. She died in peace.*

* Life by her confessor Virgilio Cepario, Soc. Jes., in Bolland.

MAY XXVI.

At Athens, the memorial of *S. QUADRATUS* bishop, who wrote a Defence of the Christian Religion. A.D. 120.

At Rome, that of *S. ELEUTHERUS* pope, who sent missionaries to Britain at the request of king Lucius. 194.

At Glastonbury in Somersetshire, that of *SS. FUGATIUS* and *DAMIANUS* confessors, the afore-said missionaries. 191.

At Canterbury in England, the feast of *S. AUGUSTINE* archbishop, the apostle of England, who was sent from Rome with forty monks by pope Gregory the great to convert the Anglo-Saxons. The missionaries landed in the rich isle of Thanet, the *chamber* of Kent. Aethelbert at that time presided over the other kings of the Angles as far as the river Humber. His Frank queen Bertha had already disposed him to be kind to Christians. So, when Augustine notified to him that they were come from Rome, bringing the Good News worthy of all acceptance, the king gently ordered them meanwhile to reside in the island; and on a day appointed came there, and sitting with his *witan* or nobles in the open air sent for the monks to receive audience; for he feared lest they should lead him astray, if they came together under a roof, supposing they were enchanterers. They came, not abashed, but bearing aloft a silver cross and the image of the Saviour fairly worked in gold in a banner, and singing litanies. Augustine declared how the Father of all Christendom Gregory desirous of their salvation would not have been deterred by fear of pains or death from coming to them, if he could have forsaken the care of his numerous flock; and how he had sent them in his room to preach the Gospel. The king replied, "Your words are fair; but since they are new and unknown, I may not forsake the rites of my ancestors preserved throughout all England; but we would not be ungrateful to you for the good will which has brought you thus far. We will provide you means of subsistence, and permit you to gather to your fellowship whomever ye can by preaching and exhortation." Augustine was appointed to dwell in the chief city of Canterbury. There the holy lives and persuasions of the missionaries had their effect in due time. King Aethelbert with ten thousand of his subjects were baptized; the king tried to bring over to Christ his subject-kings and people, not by violence but by kindness, as he had learnt from his holy teachers; and royally set up bishops'

'In Welsh they are known as 'Dyvan a Phagan.' S. Fagan's church near Cardiff is dedicated to S. Fugatius, and Llandhwywau in Merionethshire to S. Damianus.

sees and minsters, like castles of the Lord whereby His kingdom might be held. Augustine was sent to Aetherius archbishop of Arles to be by him ordained bishop. He was consecrated "the primitive Patriarch of England;" and returned for an everlasting blessing to his heritage, invested by pope Gregory with the apostolic insignia of the *Pallium*. An early tradition of a convert reports him to have possessed a patrician figure and tall stature, his face amiable and reverend, his brow parted by waving hair. He died and was buried at Canterbury.^g

A. D.
1595. At Rome, the feast of *S. PHILIP NERI* priest, Founder of the Congregation of the Oratory.

MAY XXVII.

At Dorostorum in the province of Moesia (Bulgaria), the passion of *S. JULIUS* martyr. This brave veteran soldier, being urged to sacrifice, pleaded that he had never been before a judge in any cause civil or criminal. Seven times had he been in battle, nor had he fought worse than any one else. "The Prince," said he, "never saw me err at any time; and do you suppose that I, who have proved faithful in the inferior, will now fail in the higher matters of duty?" The president Maximus craftily suggested, "If you think it sin, ascribe it to me. I put constraint on you, lest you should seem to acquiesce of your own will." Julius rejected the fallacious proposal; and on being taunted with making more of a Dead Man than of the living sovereigns, replied, "He died for our sins, that He might grant us life eternal. But He is God abiding for ever; Whom whosoever confesses shall have eternal life, but whoso denies shall be for ever punished."^h As he was led off to die, Hesychius, himself too a soldier and in custody, bade him salute heartily Pasistrates and Valention the servants of God, who had gone before them by a good confession. Julius said, "Brother, haste to come. For they, whom you have saluted, have already heard your charge." He was slain with the sword.ⁱ

In North Wales, that of *S. MONACELLA* virgin and anchoress, the sister of Roderic prince of Strathclyde.^j

^g Life by Gocelin the monk.

^h Such was the plain practical sense of the early Christians. The cloudy theories of modern times are not the stuff to breed Martyrs.

ⁱ Authentic Acts in Ruinart.

In Welsh, Melangell, the gentle protectress of the timid hares.

In Northumberland, that of the venerable *BEDE* priest and Doctor of England. He was placed at the age of seven under the abbats Benedict Biscop and Ceolfrid in the monastery of SS. Peter and Paul at Weremuthe, and was ordained priest in his thirtieth year. Thenceforth his life was spent in writing commentaries on Holy Scripture and in the observance of regular discipline. He never quitted his cloister, lying hid in a corner all his days, and only becoming universally known by his books after his death. In his last illness he would not cease from work, but caused some to write out the Gospel of S. John, which he turned into English for the benefit of the Church. On Ascension Day he distributed to the priests of the minster some parting gifts, such as pepper, stoles, and incense, and begged them to say masses and to pray for him. The lad Wilberth said, "Dear Master, there is one sentence more not written." "Write quickly," said he. Presently the lad said, "Now it is written." And he said, "Thou saidst the truth, it is finished. Take my head into thy hands, for it delights me much to sit overagainst my holy place where I used to pray, that even sitting I may call on my Father." And so on the pavement of his cell, chaunting "Glory be to the Father, and to the Son, and to the Holy Ghost," he breathed his last.^{A.D. 735.}

· MAY XXVIII.

At Edessa in Syria, the feast of *S. THEODULUS STYLITES* 450. ascetic. He had been Prefect of Constantinople under the emperor Theodosius, and executed his high office in the fear of God. Desiring to retire from the world, unmoved by the tears of his wife Procla (they had not been married two years), he obtained his release from 'His Tranquillity the Emperor,' sold and distributed his property,¹ liberated his slaves, went to Edessa, and with the bishop's blessing mounted on a pillar, where he lived forty eight years, enjoying the study of the holy Scriptures. One day he prayed, if he had pleased God, he might know with whom he should inherit the Kingdom. He heard a voice saying, "Be of good courage, for thou hast pleased Me well; inasmuch as thou shalt inherit My Kingdom with Cornelius the drummer, of Damascus." Hearing this

¹ Life by Turgot, Prior of Durham, in Bolland. The relics of S. Bede, which for ages had been honourably enshrined at Durham, were dispersed by Whittingham, Dean of Durham, in the beginning of the reign of Queen Elizabeth. This Puritan's intellect may be gauged by his doggerl verses signed W. W. in the Metrical Psalms of Sternhold and Hopkins.

¹ Poor Procla died of fever!

Theodulus said with tears, "Ah me! unhappy and rejected! shall Thy servant, Lord, inherit with a drummer? I that have so much laboured and moiled, with a drummer!" He bethought him of Zacchaeus, the Publican, the persecutor Saul, the Thief on the Cross. In vain; he got down from his pillar, and resolved to find out all relating to Cornelius. On reaching Damascus, he met a townsman and asked him about the drummer. "He belongs to the circus, Father, and is coming this way." Theodulus groaned, and begged him to point out the man. The sun was setting, the races over, here comes the drummer himself, holding in the one hand a musical instrument, with the other embracing a gaudily-attired female, who kept pulling his hair with unseemly laughter. The servant of God shed tears, and said, "Long-suffering Lord, glory to Thy mercies! Truly Thy judgements are a great deep!" Taking Cornelius aside, he begged to know his way of living. The man told him not to mock him, for his lot had been cast with the devil and his works, always to attend horse-races and unseemly shows for his daily living. Theodulus having adjured him by Almighty God to tell him what good he was conscious of, Cornelius related modestly how one evening he fell in with a woman, beautiful beyond usual, and went about for to humble her. She wept bitterly, and told him she was a married lady, whose husband had failed and spent her fortune, and had been cast into prison for debt. She had been driven to think of saving him from famine at the price of her own dishonour. The noble fellow, touched with compassion, forbore to molest her; ran home, and making up a parcel of two hundred and thirty pieces, a pair of rich bracelets, his late wife's ornaments, his own theatrical cloak of striped byssus, and the amulets about his neck, gave them all to her, saying, "Lady, truly I know not who you are, nor do I want to learn. Take these, go in peace, and pray for me a sinner." "I have told this to no one, as the Lord knows," added he, "save of course to your Holiness." Theodulus, (no longer ashamed of his partner the drummer), flung himself at his feet, saying, "Remember me, man of God, when you reach the glorious and eternal Mansions; for truly the Lord knows them that are His." He bade him farewell, thanking God for that good and useful meeting. Theodulus again mounted his pillar, and kept his usual rule.

After five years a voice came to him suddenly, "Rest now, Theodulus, the Kingdom of Heaven is ready for thee; the company of Angels and Saints awaits thee; yea, and Cornelius too, the musician!" He had died a year before him.^m

^m From MS. Lives of the Saints of the Patriarchate of Antioch, in Bolland.

At Paris, that of *S. GERMANUS* bishop.*

A. D.

576.

At Gellone near Lodève in France, that of *S. WILLIAM* monk, sometime Duke of Aquitaine under Karl the great.°

812.

At Constantinople, the obit of *S. ANDREW SALOS* ascetic. x. cent.

He was a Scythian slave of comely presence and good abilities, secretary to Theognostus, Count of the East. Andrew was unwearied in his attendance at church, and loved to hear the Lives of the Saints read, so that his heart burned to imitate them. He dreamt he was in a theatre, and two factions were debating about running and wrestling; for there was a huge Moor, whom they said no one had ever withstood. A fair youth came down, with three crowns in his hand; one was of pure royal gold, the other studded all round with priceless gems and pearls; the third was woven of roses and lilies, fragrant beyond expression. Andrew longed to get one of them. "Believe me," said the youth smiling, "if you were to offer me the gold of the world, I would not so much as give you or your master a single flower. These are Christ's garlands, and I will give you them and moreover, if you beat this Moor in wrestling." He was told not to mind his size, for the Moor was as weak as a vegetable. Thus encouraged, Andrew challenged the Moor, who caught and whirled him a long while, till Andrew struck his head violently against a rock, when he suddenly vanished. Then the fair youth gave him the crowns, and said, "Run the good race naked, and be a fool for My sake, and you shall sit down possessor of many good things in My Kingdom." By the advice of his confessor Andrew resolved to play the madman, so to escape from his temporal master, and to be free to act the part indicated to him in his dream. After some confinement he was suffered to roam about the streets as an idiot (*salos*). One severe winter, when the air was thick with rime and the houses blocked up by snow, poor Andrew was naked and homeless, he had neither mat nor hut. His friend and confessor was in great affliction, thinking he must have perished. Two weeks after, when the high wind had abated, and it was in the hush of evening, Andrew came and told how during the great storm he went to paupers like himself for shelter, but they struck at him, saying "Get away, you dog!" He then lay near a little dog under a portico, but he too got up and went away. Benumbed with cold, he wept and thought he should die. Suddenly he felt warmth, and beheld an exceeding fair young man, who held in his hand a golden rod entwined with roses and dewy lilies, of another nature than this

* From him *S. Germain* takes its name.

° His exploits against the Saracens are celebrated in a romance of the tenth century, called 'Le Roman de Guillaume au court nez.'

world affords. He smote Andrew on the face with that blooming branch, saying, "Let thy body receive life in absolute freedom." The fragrance of those flowers put life into Andrew like a flash of lightning. He fell into a deep sleep, and the two weeks seemed but a single night's pleasant slumber. He was astonished to find himself in a delightful garden. He felt as it were without flesh. His coat was snowy white, flashing with gems. A wreath of jewels was on his head, and he was girt with a cincture of scarlet of a wondrous intense dye. The air of that Paradise glittered with light unspeakable. Andrew moved about the garden as a king who had his pleasure. And there were many trees there whose odorous branches drooped and waved alternately, and the birds and *cicalas* that rested on them sang so melodiously that their echo must have reached heaven. And all those beautiful plants standing in ranks, O! blessed the Hand that planted them! A great river fed all those trees, calmly washing at their roots. A vine embraced the river with its golden leaves, beautiful even to its tendrils gleaming like fire; and it clasped the other trees, heavy as it was with its large clusters. A wind from the east made the trees sway and emit such odour, that Andrew thought it was the fragrance of the incense which the angels burn before God. Another from the west wrought snowy vapours. A wind came from the north, fiery like the rainbow bred by the beams of the setting sun; while from the south breathed a sweet breeze, whose colour was purple like the violet. There was no night there, but endless light and joy and life and splendour. Again Andrew fell into a trance. Beneath him was as it were the deep sea. He found himself enwrapped by burning fire. Again he mounted upwards to a heaven, whose surface was level as gold-leaf. A fiery hand opened a passage through an awful veil like amber exceeding pure. A countless multitude of fiery youths stood within, in rank and order, sublime in their immaterial stature; and a tremendous throne was uplifted in the air with no support, and on it sate the Lord Jesus Christ in purple and fine linen. Andrew gazed on His Incarnate Beauty, as one looks on the sun when he beams brightly from the east. Three Divine words reached him from the light, and that wondrous air quivered thereat. The angel-hosts burst into praise; and he understood their song related to the providence of Christ regarding him. He descended rapidly; and a man approached bearing a cross, and said, "The crucifixion of our Lord Jesus Christ be with thee! But blessed are the fools, for they abound in sense! Go thou to the trials of the world, where are the thorns and the vipers and dragons! No one has been here, save only one who laboured more than all in the Gospel, and thyself. And thou maybe hast obtained this; for

that naked, young, insane, thou hast entered the ring with the Prince of this World, and defeated him in single combat." Andrew died, as he lived, an outcast in the porticoes of Constantinople.^p

MAY XXIX.

At Cæsarea in Cappadocia, the passion of *S. CYRIL* the boy-martyr. He for Christ's sake had been expelled from home and refused support by his father, when the Governor sent for him, and said, "Your father will forgive you and take you back, if you be *sober-minded*." That specious phrase meant renouncing Christ. Cyril stood firm. He never shed a tear, but went calmly on his road to die.^a A.D. 200.

At Trèves in Germany, the feast of *S. MAXIMIN* bishop, whose sacerdotal vestments were to be seen in a brazen urn incorrupt in token of his sanctity, even down to the ninth century.^f 349.

In Cornwall, that of *S. BURIAN* of Ireland virgin.

In Calabria, that of blessed *JOACHIM* abbat. He was the son of Maurus the notary and Gemma his wife, a bright handsome youth, placed in honourable service at the court of Roger king of Sicily. He desired to visit the Holy Land, yet felt the spirit of vanity strong in him. But God's mercy, whereby He calls back to Himself His Elect, was seen to operate in a wonderful way. When he came to Constantinople, he saw a multitude of people perishing, for God's hand was upon that city. Joachim was touched, and made the rest of his pilgrimage on foot, clad in rude white serge. His hair too, which was naturally black but turned auburn^g by his brother's management, he cut off rather than thereby be noted for levity in men's eyes. He entered the Holy City, like one of those who formerly strewed the Lord's path with their garments and branches of trees and white flowers. He spent an entire Lent in an old cave on the Mount of Transfiguration; and meditating on the Lord thought he was inhabiting the tabernacle proposed by Peter. Returning to Sicily, he dwelt in a cavern on mount Ætna; and lastly removed to his native Calabria. He betook himself to the monastery of Sambucina where for one year he was porter. One day as he was musing in the garden, there appeared to him a man of a fair aspect, 1202.

^p From a long Life by Nicephorus priest of S. Sophia, partly from the information of Polyeuctus archbishop of C. P., *ap.* Bolland. Maii Tom. vj. Append.

^a Ruinart.

^f Notker, Martyrolog.

^g 'Flavescentem.'

with a vessel in his hand. "Take it, Joachim," said he, "drink this wine, for it is excellent." He drank his fill of it, and returned it. "O Joachim," said the mysterious stranger, "had you drained it all, no knowledge would have escaped you!"¹ He became the Cistercian abbat of Corace; and was commissioned by popes Lucius the third and Clement the fourth to write on the Concordance of the Two Testaments and on the Apocalypse. He lastly founded the monastery of the *Flower* (Flos) among the cold Alpine pastures of the Sylva. He was venerated by the emperor Henry the sixth, who always kept his birthday as a court festival; and having the reputation of a prophet was sent for by Richard king of England on his expedition to the Holy Land. The empress Constance once summoned him to the palace at Palermo to be shriven on Good Friday. He found her in her oratory sitting on a lofty throne. She motioned him to a low stool beside her. He curbed her, saying, "As I now occupy the place of Christ, and thou that of the penitent Magdalene, get down, sit on the ground, and so confess faithfully; for otherwise I ought not to hear thee." The empress did as she was directed; and related with wonder what apostolic authority there was in the abbat.

Lucas archbishop of Cosenza, sometime a monk under Joachim reports of him, that when he celebrated, he would consecrate with hand uplifted higher than usual and perform all the ceremonies more earnestly; and though his face was of the colour of dry leaves, he had a really angelic look at the hour of mass. He was wont to celebrate daily through the octaves of Easter and Pentecost; and said that the *real new Jews* ought not to fall short of those Hebrews who ate unleavened bread for seven days. He was ever most careful about Divine Worship, so that Lucas had often seen him setting up the cross, and lighting wax-tapers before it on wooden candlesticks, if it was a festival. He expired gently, exhorting his monks to love one another, as the Lord Jesus hath loved us."

¹ What was the knowledge that Joachim thirsted for in his day dream? Doubtless he anticipated a more objective and sensible reign of the Holy Spirit than the Church has realized since the Day of Pentecost. A modern infidel (M. Michelet) strains the original, the exact rendering of which I have supplied, to mean the modern development of science! "Tu aurais bu tout l'avenir." But he makes amends by adding, "Joachim, pour fruit de la maturité, pour couronne de la sagesse, il nous promet l'enfance. Oh! sublime parole! La sainte enfance héroïque de cœur; c'est par elle, en effet, que toute vie recommence!" (Histoire de France.)

² Life by James, a Greek monk of Fiore, in Bolland.

MAY XXX.

The memorial of *S. EMMELIA*, mother of *S. Basil* the great. A. D. 370.

That of *S. ISAAC* of Dalmatia confessor, Patron of the cathedral church of *S. Petersburg* in Russia. 383.

In Norfolk, the feast of *S. WALSTAN* confessor ; who, born of an opulent family, renounced his worldly wealth at the age of twelve and became a farm-labourer at Taverham, where he died in the act of mowing. 1016.

At Seville in Spain, that of *S. FERDINAND* king of Castille and Leon, confessor. He succeeded to the throne of Castille at the early age of eighteen by the cession of his mother ; whose act was rewarded by the obedience of a son, who on the throne submitted to her as the lowliest child under his schoolmaster's rod.* It seemed that the spirit of wisdom which was in his grandfather Alfonso of Castille, and the spirit of fortitude and clemency which animated his father Alfonso of Leon, rested on him. He was free from avarice. He was true to his marriage vow. He greatly assisted Roderic archbishop of Toledo and Maurice bishop of Burgos in the construction of their magnificent cathedrals. On his accession to the throne of Leon he declared war against the Moors, which ended in his taking the city of Cordova ; where he converted the great mosque into a church, and finding bells which had been taken from the church of *S. James* of Compostella as a trophy by king Almanzor caused them to be conveyed back on the Saracens' shoulders. To ensure his conquest, he vowed he would find a grave at Seville. And there he died, commending his soul to his Redeemer by the merits of His most holy Passion.† 1252.

* Sozomen. Hist. Eccles. v. 40.

† The apostate Carmelite John Bale calls *S. Walstan* "the God of their feldes in Northfolke and gyde of their haruestes, al mowers and sythe folowers sekynge hym ones in y^e yeare." (Actes of Englysh Votaryes.)

‡ In this he resembled his cousin *S. Louis* of France, as well as in his zeal against heretics. Ferdinand went so far as to commit them to the flames and light the faggots himself. Strange that the royal zealot forgot the rebuke, which the Patron-saint of Spain, *Sant Iago*, incurred from the Saviour, when he would call for fire from heaven to consume the heretics of Samaria ; "Nescitis cujus spiritus estis. Filius hominis non venit animas perdere sed salvare." (S. Luc. ix. 55, 56.)

§ From the Chronicle of Lucas Tudensis a contemporary. His banner and long sharp sword, mounted with a hilt bearing a crystal globe and a bar athwart it of a precious yellow stone, was long carried in procession on the 23rd of Nov. annually, in token of thanksgiving for the deliverance of the city from the Moors. Mr. Ford (Handbook for Spain) says that the sword is still exhibited, and a sermon *el de la espada* preached, in which

A.D.
542.

With S. Ferdinand we may well make remembrance of our own glorious and world-renowned king *ARTHUR*, who this day fell in battle against the pagan Saxons. His name has become typical of a generous and patriotic chivalry, and has been ennobled in our own times by the heroism and prudence of one of England's greatest chiefs. Elected commander of the Britons in a time of peril, Arthur is reported to have fought ten battles against the foe, bearing on his shield the sacred cognizance of the cross of Christ and the picture of S. Mary the ever-Virgin, and through their power to have succeeded.^a He was a Christian Maccabaeus; and by that title alone justly challenges our veneration, as also that he was anointed king by S. Dubricius, and was the sovereign lord of S. David and S. Kentigern.

1431.

At Rouen in Normandy, the passion of *JEANNE D'ARC* virgin, the heroic shepherdess of Domrémy in Lorraine, who like David was "taken from the sheep-folds" to save France from the oppression of the English foreigners, and was cruelly burnt as a sorceress, because she steadfastly adhered to her belief that she had been called to take up arms by the Will of God and the mysterious voices of S. Catharine and S. Margaret.^a

The dedication of the Patriarchal church of S. Mark of Venice.^b

MAY XXXI.

At Rome, the feast of *S. PETRONILLA* virgin, said to have been the daughter of the Apostle S. Peter.^c

And note, that commonly in the course of this month occur the Rogation-Days, or the Monday, Tuesday, and Wednesday before Ascension-day, on which days "Holy Church hath ordained, that all Christian people shall fast, and go a procession, and pray to God of help and succour" to bless the fruits of the earth. "Bells be rung, banners displayed, the cross cometh

its virtues are expounded. S. Ferdinand had ten children by his first consort Beatrice, the grand-daughter of the emperor Frederic Barbarossa and great grand-daughter of Isaac Angelus emperor of Constantinople; besides three by his second queen Jeanne of Ponthieu, one of whom was the good queen Eleanor, consort of Edward I. king of England. It was he, who codified the laws known as the *Partidas* of Castille, and who founded the University of Salamanca.

^a Nennii Hist: Britonum, c. 64.

^a A bishop, one *Peter Hog* (Pierre Cauchon), was found the ready tool of the prosperous cause. The Court of Rome has not yet canonized Jeanne D'Arc. Such honours are reserved for people who burn others, such as Peter of Milan, Peter of Castelnau, and Pedro Arbues.

^b Ferrari.

^c In old English, *S. Pernell*.

after, and the people ensueth. The bells be God's trumpets ; then cometh the cross in Christ's likeness as King of Christian people."^d On the Thursday next following is the high festival of the Ascension of our Lord into heaven, which being the day, whereon 'the Word made Flesh' first sat down on the right hand of God in His Two Natures, may justly be regarded as *the Coronation-day of the King of Saints and Angels*, and should be honoured accordingly. Its joyous character is expressed by its old German names, 'The bright day' and 'The green Thursday.'^e On the octave of the Sunday following is the great feast of Pentecost or Whitsun-day, marked of old by beautiful ceremonies setting forth to the eye as well as the ear the Descent of the Holy Ghost the Comforter on the first assembly of the Church at Jerusalem. In Italy it was called 'the Easter of the Roses,' because it was customary to scatter red roses from the roof of the church on the altar-precinct, to represent the fiery tongues of Pentecost. This rose-rain was solemnly performed at S. Mary of the Martyrs at Rome, and still takes place at Messina in Sicily.^f At the church of S. John Lateran at Rome, trumpets were blown during the singing of the hymn 'Veni, Creator,' to denote the rushing mighty wind that accompanied the descent of the Holy Ghost. At Toledo in Spain, the priest was to let a white dove fly upwards at the intonation of the hymn, and then the officials were to strike the bells and organs.^g In Portugal, the feast is called 'the Easter of the Holy Ghost.'^h The next Sunday is dedicated to the celebration of the mystery of the Holy Trinity, and was of old in Germany called 'the golden Sunday.'ⁱ The Thursday following is observed in the Western Church in honour of the blessed Eucharist, under the name of *Corpus Christi* ; when the adorable Sacrament is solemnly carried about in procession with all outward testimonies of pious affection, as music, lights, flowers strewed along the streets, and tapestries hung upon the walls. In France it is termed 'the Feast of God.'^j

^d Caxton's Translation of the Golden Legend. The reason he gives for the processions is a curious one : "for in this tyme be many grete thunders and lyghtnyng."

^e 'Der schönne tag,' 'Der grüne Donners-tag.' (Halthauss.)

^f 'Pascha Rosarum.' (Halthauss.) 'Il giorno di Pasqua rosata.' (Muratori.)

^g Moroni, Hist. des Chapelles Papales. Missale Toletanum.

^h 'Pascoa do Espirito Santo.' In England, a sermon and an anthem fulfil the sober requirements of the Established Church.

ⁱ 'Der güldne Sonntag.' (Halthauss.)

^j The magnificence of its celebration at Angers gave rise to a proverb, that for ceremonies "il faut voir la Fête Dieu d'Angers, les Rogations de Poitiers, et la Mairie de la Rochelle." (Moréri.)

JUNE I.

A.D.

85.

At Rome, the feast of *S. NICOMEDE* priest and marty.

356.

At Constantinople, the translation of the relics of *S.**TIMOTHY.*¹

vi. cent.

At Loc-ronan in Brittany, the feast of *S. RONAN* a Scoto-Irish bishop, who lived a hermit in Cornouaille, where his drink was water from a brackish pool and his bread baked in ashes. His legend tells how he was falsely accused by a violent woman named Keban of having strangled her infant, saying she saw him change himself into a wolf. She was incensed, because her husband and children wasted their time, as she thought, in hearing the Word of God. King Gradlon had the saint tied to a tree, and let two famished dogs upon him; which he repelled by making the sign of the cross on his heart. "They buried Ronan, doubtless it was his wish, in the green wood, on the mountain summit, facing the great sea."¹

849.

At Evesham in Worcestershire, that of the Patron of the abbey, *S. WISTAN*, the youthful king of Mercia, slain by treachery at Wistanstowe in Shropshire.

JUNE II.

177.

At Lyons in France, the passion of *S. POTHINUS* bishop, *BLANDINA*, and their associates, martyrs. We have a long account of their sufferings in a precious monument of primitive times, to wit, a Letter from the churches of Vienne and Lyons to those in Asia and Phrygia. It states, that having endured the lesser vexations of exclusion from the baths and market and all social intercourse, the Christians were persecuted to the death; and that Vettius Epagathus, whom they compare with the blameless priest Zacharias, was eminent among the proto-martyrs and earned the name of 'the Advocate of the Christians.' The fury of the mob then raged chiefly against Sanctus a deacon of Vienne, and Maturus 'a neophyte indeed but a noble combatant,' and Attalus a pillar of the church, and Blandina a delicate slave-girl, by whom Christ showed that what seems to men cheap and contemptible is with God deemed worthy of

¹ Idatii Chronicon.¹ Bolland. Villemarquè, Barzaz-Breiz.

great glory. For she was filled with such power from on high, that her tormentors having racked her from morn till evening confessed themselves beaten, and wondered she yet breathed. It was her rest and relief from pain, to say 'I am a Christian.' Maturus and Sanctus were roasted on an iron chair; but amidst that supreme agony nought heard they from Sanctus, save the one confession, 'I am a Christian.' The blessed Pothinus, over ninety years of age and exceeding feeble, was haled before the judge amidst the hootings of the mob; and being asked "Who was the Christians' God?" replied, "If thou art worthy, thou shalt know." He was knocked about and pelted so mercilessly, that after two days he expired in prison. Attalus and Alexander, a physician from Phrygia, suffered in the amphitheatre; as also did Blandina, with Ponticus a lad of fifteen, the very heathen confessing that never woman among them had endured so many and great torments as did Blandina.^m

At Formiae in Campania, that of *S. ERASMUS* bishop and martyr, commonly called *S. ELMO*, the Patron of Italian mariners.^a A.D. 303.

At Rome, that of *SS. MARCELLINUS* priest and *PETER* exorcist, martyrs, Patrons of Cremona. They were led away to *Silva Nigra* (*the Black Wood*), now called *Silva Candida* (*the White Wood*) in honour of them. When they were come into the middle of the wood, they themselves cleared a spot of briars with their own hands, and giving each other the kiss of peace were beheaded.^o 304.

At Dunfermline in Scotland, that of blessed *MALCOLM* king of Scots, consort of *S. Margaret*.^p 1092.

^m Euseb. Hist: Eccl. v. 1. Moléon, in the beginning of the last century, says that on this day at Vienne they read this Letter in *S. Blandina's* church after the Epistle and Gradual, saying "Lectio Libri Ecclesiasticæ Historiæ." (*Voyages Liturgiques en France.*)

^a His Acts, which are hopelessly fabulous, make him to have been a hermit on Mount Lebanon! From the horrible manner of his death by the evolution of his intestines, Italians regard him as their advocate against spasmodic pains. A superstitious tale relates that he prayed that such as invoked him might not suffer penury. Bishop Hooper alludes to this, saying, "Every man, as his superstition leadeth him, he commendeth his riches to God and St. Eras. (Declaration of the Ten Commandments.)"

^o Bolland. Pope Damasus, in his epitaph on them, mentions his having when a boy heard the last incidents from their executioner. Their names occur in the Canon of the Roman Mass. *Silva Candida* is the see of one of the Cardinal-bishops.

^p He was the son of the 'gracious' Duncan murdered by Macbeth.

JUNE III.

- A.D. At Carthage, the feast of *S. CAECILIUS* priest and con-
 211. fessor.⁹
545. In France, that of *S. CLOTILDA* queen, consort of Clovis the first Christian king of the Franks.
618. In Ireland, that of *S. KEIVIN* or *COEMGEN* abbat, Patron of the diocese of Glendalough in Leinster. He founded a monastery at Gleanndaloch or 'the Glen of two lakes,' a solitary valley embosomed among high mountains and watered by two lakes. He was tempted to go far away on pilgrimage. It was a common temptation among the Keltic saints: when Garban a holy hermit said, "It is better to abide in Christ and stay at home than to scour the country in your old age; for you never heard of a bird cherishing her eggs while on the wing." Keivin was touched, and returned home. He died in a venerable old age, departing to the Kingdom that hath no end.⁷

JUNE IV.

290. At Siscia or Sisseg, the passion of *S. QUIRINUS* bishop and martyr, the Patron of Sclavonia. Being ordered to sacrifice to the false gods, he replied; "I place not incense on the altars of demons, for I know there is an altar of my God, on which I have burnt to Him the fitting sacrifice of a good odour."⁸ He was charged (as usual) with being "disloyal to the gods and to the Roman empire;"¹ and for an example to the other

⁹ He converted S. Cyprian, and is supposed to be the interlocutor in Minucius Felix' exquisite Dialogue of 'Octavius.'

⁷ Bolland. S. Keivin has been much injured by the silly story of the cow that licked his garment to her own advantage, and that of the penance of nettles which he inflicted on a forward damsel; which last a merry Roman Catholic poet (Tom Moore) has unpardonably converted into an act of homicide. It would seem that Keivin is the same as a saint known in Wales as Gwyven ab Brwyno Hên ab Dyvnog i.e. Keivin son of Bruno the elder, son of Dominic, Patron of a church in the Vale of Clwyd.

⁸ Would the martyr's answer come home to the lips of such as deny the Christian Altar and Sacrifice? The Spirit of Truth was promised to the confessors of Christ. Their solemn answers then are divinely inspired.

¹ 'Indevotus' is the term; it seems to have floated down to modern times, when the favourite reproach levelled against those who are resolute in the maintenance of principle is a charge of being *disloyal*, 'indevoli,' to Church and State.

Christians was flung into the river with a millstone tied to his neck.^a

In Numidia (Algeria), the feast of *S. OPTATUS* bishop of Milevis, one of the Fathers of the Church. A.D. 384.

At Bodmin and S. Petrox in Cornwall, that of the Patron, *S. PETROC* abbat, the son of Clement prince of Cornwall.^v On the side of his mother Helena he was sprung from the emperor Constantine the great. According to a wild legend, "disregarding his chance of reigning in Kambria, he visited Jerusalem; and penetrating Arabia, Persia, and India, he at last reached the ocean shore, where he slept a-weary. And when he awoke, he found himself conveyed by divine impulsions in a vessel of glass without rower or oar into an island, where for seven years he was cherished in the Garden of Pleasure. At length he returned to Cornwall, and was canonized at Bodmin, where he shines in miracles."^w 564.

JUNE V.

In North Wales, the feast of *S. TUDNO* son of Septimian confessor, Patron of Llandudno in Caernarvonshire.^x

At Mainz in Germany, that of the first bishop thereof, *S. BONIFACE* martyr, apostle of Germany. 755. Winfrid, such was his baptismal name, was born at Crediton in Devonshire, and became renowned for his learning and sanctity at the monastery of Nutselle. Conceiving a desire to preach in foreign parts, with his abbat's leave he went to Dorstat in Friesland; but as Radbod the pagan prince was opposed to him, he returned home. Another summer he proceeded to Rome, and was commissioned by pope Gregory the second to preach to the barbarians of Germany. For three years he laboured under archbishop Willibrord. He then preached among the Hessians, of whom he converted many thousands. The pope, informed of his success, invited him to Rome, and consecrated him bishop under the name of Bonifacius, as a subject of the glorious Karl (Martel), Duke of the Franks. The Hessians being worshippers of trees and sacred wells, Boniface set about cutting down a huge tree called *Thor's Oak* at a place called Gicesmere. The pagans assembled in full force, vowing destruction to the

^a Ruinart.

^v Bonedh y Saint.

^w MS. Harl: 8776. In France he is known as 'S. Perreux'; he is also the Patron of Llanbedrog in Caernarvonshire. The mysterious vessel or House of Glass is assigned to Merlin in the Triads; and the pinnace without oars figures in the old romance of Partenopex de Blois.

^x Browne Willis.

enemy of their gods ; when the immense trunk burst asunder into four portions and fell as by a divine blast. The pagans were converted, and Boniface constructed out of the fallen timber an oratory in honour of S. Peter. Afterwards he laboured in Bavaria, and with the consent of the duke Odilo divided it into four bishoprics. By gift of Karloman duke of the Franks, he became archbishop of Mainz ; which see he resigned to his disciple Lullus in the reign of Pippin. He resolved to take up again the mission in Friesland, and sailed down the Rhine, attended by Eoban, whom he consecrated bishop of the Frisians, and others. They seemed successful, had converted many thousands to the Faith, and turned many idol-temples into churches. A day had been fixed for the confirmation of the new converts ; and the bishop and his company were encamped on the banks of the river Bordne, when the fickle barbarians rushed on them at day-break brandishing their spears, and massacred them. They had hoped that the chests, in which were a lot of books and relics of saints, had contained plenty of gold and silver. Within three days they were cut off by the Christian people, when they heard of the martyr's death.[†]

- A.D.
1443. At Batalha in Portugal, the memorial of the blessed **FERDINAND**, Infant of Portugal, confessor. This holy prince was the son of king John the first (Dom João) by his queen Philippa daughter of John of Gaunt, Duke of Lancaster. He came into the world so weakly, that he was instantly baptized, for they thought he was going to die. He had constant heart-disease as long as he lived. From his fourteenth year he used to recite all the canonical hours *according to the Use of the Church of Salisbury*. He was well versed in holy Scripture. He loved God with his whole heart ; and though he was ever solicitous about the service of his lord and father the king, as also of his brother king Edward (Dom Duarte), yet he never for that cause omitted the service of God. He had his chapel splendidly furnished with vestments and ornaments, and had constantly ministers in it to perform the Office according to the Sarum Rite. He had even fetched his chapel-master from the church of Salisbury, whose charge it was to see all carefully done according to that Use. A daily mass was chaunted in the chapel, and two other masses read. There was a sermon on all festivals ; on the Sundays in Advent and Lent, on

[†] Life by Willibald the priest, in Bolland. The example of S. Boniface should teach us not to be too confident touching rapid and brilliant missionary successes such as his and Xavier's, not to despise the slower processes of the Church of England, and in either case not to despair of the Christian Commonwealth.

Christmas-Day, Ash-Wednesday, and Maundy-Thursday, twice, before and after dinner. The humility of the saintly Infant in regard to divine things seemed to some excessive. He would devoutly accompany the worshipful Sacrament, when It was being carried to the sick, carrying a lighted taper in his hand. Any one had free access to him. He bore that respect to the female sex universally, that any woman approaching him was instantly heard and dismissed, that she might not be compelled to wait among the men. He never turned away his face from the poor and afflicted ; if he was short of money, he expressed his good will in pleasant words. He would give his name to all confraternities ; and, helping the repair of churches and monasteries, hoped to partake in their good deeds. The tenth of his income went in alms. He endeavoured not to be oppressive to any neighbour or poor man on his estates ; hence there were no complaints about him, but all prayed God for his safety. He would gladly assist at festivities kept by the lower classes. He provided masses and prayers to be offered on behalf of old people, the sick, prisoners, and those in peril by land or sea. He fasted on bread and water on all Saturdays and on the vigils of certain saints, (among which were those of Louis of France and Edward of England) ; also on the eves of the anniversaries of the king and queen his parents, which he spent solitarily in his chamber. He would not allow the merry makings in his family to clash with the solemnities of the Church.* He never, if possible, reproved any one in public, would speak evil of no one, and never swore. He was left slenderly provided for at his father's death ; when his brother king Edward insisted on making him Grand Master of the Order of Avis, (a military branch of the Cistercians distinguished by a green cross.) The prince could scarcely be reconciled to the idea of battenning on the church's wealth, and resolved to retire to England, where the king his cousin (Henry the sixth) would receive him honourably, and where he would be burthensome to no one in the way he meant to live. But the king his brother forbade his departure ; and Ferdinand at the same time declined the dignity of Cardinal, which was offered him by pope Eugenius the fourth. The king appointed him and his brother Dom Henry (who opened the traffic of the East Indies to the enterprize of Portugal), chiefs of an expedition into Morocco for the conquest of Tangier. It proved a complete failure. They were besieged in their camp by over-

* Our good king George the third avoided public diversions in Lent, and even reprimanded archbishop Cornwallis for allowing a 'rout' in his palace. His tradition does not appear to have descended in his Royal House. "Et laudavi magis mortuos quàm viventes." (Eccles. iv. 2.)

whelming forces ; and in less than two months Ferdinand, who was suffering from abscess and fever, was delivered up to the Moors as a hostage for the surrender of Septa. But the Cortes of Portugal refusing to ratify the terms, and the Infant's captor declining to accept ransom, he was sent to Fez loaded with heavy chains, and set to work in the royal gardens along with a few Christian companions. At last the Moors, to add to his sufferings, confined him alone in a small clay cabin, where there was neither window nor candle; and the Infant's sleeping-place was where the eunuchs covered their feet. There he remained fifteen months, till he died. He scarcely ate anything. He was continually occupied in prayer on bended knees. His Moorish persecutor bore him witness, saying, "Had this man been a Moor, he would have deserved for his virtues to be deemed a Saint (Hajji). I know that he never lied. He was ever found praying on his knees. They say besides, that he lived a virgin. Certès, his nation has incurred a great sin in allowing him to die here in this way." The prince's body was embalmed with salt, musk, and dry bay-leaves ; and in A.D. 1451 was restored to his countrymen, and honourably interred in the monastery of Batalha.*

JUNE VI.

The memorial of *S. Philip* the evangelist, one of the seven Deacons.

vth
cent. At Ghent in Flanders, the feast of the Patron, *S. GUDWAL* bishop of *S. Malo*, a native of Wales.^b

A.D.
1010. In Scotland, that of *S. COLM* bishop, apostle of the Orkneys.^c

1134. At Magdeburg in Prussia, that of *S. NORBERT* archbishop, Founder of the Order of Praemonstratensian or White Canons. He was sprung from the noble blood of the Salian Franks in the Duchy of Cleves. His youth was spent at the court of the emperor Heinrich the fifth, and he was on the road to ruin, when it pleased the Lord to arouse him to a serious concern for his soul. As he was riding in silken attire on a fair green meadow, a thunder-storm suddenly burst over head, and he was thrown off his horse almost lifeless. An hour after he arose as from sleep, and began to say within himself, "Lord,

* From Acts by João Alvarez his companion in captivity, in Bolland.

^b His name was probably Cadwal or Cadwallon. "Who first the Flemings taught, whose feast is held at Gaunt." (Drayton, Poly-olbion, xxiv.)

^c Ferrari.

what wilt Thou that I should do ? ” And the silent answer came, “ Leave off from evil and do good, seek peace and ensue it.” The inward sword of the Word of God began to penetrate his marrow, searching the heart and burning the reins ; and in a moment changed the wild hawk into a gentle dove.^d He retired from court to an abbey, biding his time and getting up holy Scriptures by heart. When the archbishop of Köln held his ordination, Norbert went to him and asked to be ordained deacon and priest at once. The archbishop, reflecting that so unusual a request proceeded from some Divine prompting, complied, not without granting a dispensation. Norbert had been a secular Canon before he was ordained ; and on his return to Santen signalized his zeal by fervently preaching at the high mass ; he even exhorted the Dean and Canons in Chapter assembled to return to the strict observance of the Rule of SS. Gregory and Isidore which they professed. This conduct so provoked the juniors among them, that a clerk of low condition actually spat in his face.^e Norbert was delated before a synod of bishops at Fritzlar for preaching without licence and on other charges. He met the objection on the score of authority by saying it was given him, when admitted priest, in the words, “ Take thou authority ” and “ Be ye dispensers of the Word.” There was no sufficient evidence against him. However he resolved on resigning his benefices to the archbishop and selling all his property to give to the poor ; and so went to S. Gilles to see the pope Gelasius the second. He offered to be canon, monk, hermit, or even a bare pilgrim, as the pope thought fit ; who, admiring his devotion, gave him authority under his hand and seal to preach the Word of God wherever he would and could. In A.D. 1120 the bishop of Laon gave him a wild solitude named Prémontré, where he established a society of Canons living under the Rule of S. Austin. Their church was built in a marsh, which could hardly be filled up with the numerous loads of stone flung in. But Faith was the special grace given to Norbert ; and it was a saying of the time, that Faith shone pre-eminently in him, as Charity did in S. Bernard and Humility in Milo of Têrouenne. His institution was one of those that served the Church most usefully. Application to study, purity of life, and an en-

^d Let us beware of hastily assuming, that God's *special* dealings with certain of His elect in the matter of *sudden conversion* form a general Law in His Kingdom. The contrary proposition is nearer the truth.

^e “ He was one, whom if Norbert had bidden his scullions duck in the horsepond, no one would have said otherwise than ‘ Served him right ! ’ ” But Norbert did not so. Had he lived in our age, he might have been taught by a Lord Spiritual to adopt this peculiar method of treatment.

lightened zeal long distinguished the sons of S. Norbert. After reclaiming Antwerp from the seductions of a heretical impostor named Tanchelin, who conducted himself much after the manner of the Anabaptists of later times, Norbert was appointed archbishop of Magdeburg, where he exerted himself in recovering the dissipated revenues of his see.^f

JUNE VII.

- A.D. In Prussia, the feast of S. *GOTTESCHALCK* prince of the
1065. Slavs on the Elbe, martyr, son-in-law to Knut king of England and Denmark.
1150. At Knaresborough in Yorkshire, that of S. *ROBERT* hermit, who was wont to recite the Psalter throughout daily.
1218. The dedication of the cathedral church of S. Mary of Worcester.

JUNE VIII.

545. In France, the feast of S. *MEDARD* bishop of Noyon and S. *GILDARD* bishop of Rouen; two brothers, who were born, were consecrated bishops, and died on the same days. S. Medard is commonly reputed the Patron of vineyards, because a thief, whom he caught stealing his grapes, was found rooted to the spot waiting his pleasure. They attribute to him the origin of a prize of virtue, even a garland of roses, distributed yearly at Salency; and report that his sister was the first deemed worthy of it.^g
1154. At York, that of S. *WILLIAM* archbishop and confessor, who was by treachery of his own clergy poisoned in the ablutions, after receiving the Eucharist.^h
1405. The passion of his successor at York, *RICHARD LE SCROPE* archbishop, put to death for his loyalty to his Sovereign king Richard the second. He was beheaded in a barley-field, which he blessed before he died; and, though trampled by the soldiers, it produced the following harvest a finer crop than ever, seven full and fair ears on a stalk.ⁱ

^f Life by a contemporary, in Bolland.

^g Hospinian. Biographie Universelle.

^h Roger Hoveden. The popular regard to this saint is clearly expressed by the nomenclature of the *Herb of S. William* ('Sweet William.')

ⁱ Annales Henrici iv.

JUNE IX.

The feast of *SS. PRIMUS*¹ and *FELICIAN* martyrs.

A. D.

286.

597.

In Ireland, that of *S. COLUMBA* abbat of Iona, Patron of Derry and of the Isle of Skye, and the apostle of the northern Picts. He was born among the Scots of Ireland. One night before his birth, his mother saw in a dream an angel offering her a beautiful veil wrought with flowers, and then he let it float off in the air. She was vexed; and he said, "It is too fine to be long in your possession." She saw it spread and enveloped the mountains and forests; and he consoled her, saying that she should have a son who was to be the guide of innumerable souls. The many stories told of this good man declare his kindliness of heart. How he loved his native Ireland! Once at Iona he told one of his monks to watch at dawn on the western side of the isle, sitting on the seashore; for a crane from the north of Ireland, tossed about by the winds, would reach Iona in the afternoon nearly spent, and the monk was to carry her into the nearest house and tend and feed her carefully for three days and nights, and then she would return refreshed to her sweet native soil of *Scotia* (Ireland). "I commend her therefore to you," said he, "because she is from our own fatherland." The three days expired; and the crane flew straight over the ocean to Ireland on a calm day.* Columba was kind even to thieves. One day he bade two monks cross over to the Isle of Mull, and look for Erc Mac Druid among the dunes; "for last night," said he, "he came stealthily alone from Colonsay, and hiding his boat under the hay he tries to skulk among the sand-hills, that he may cross by night to the islet where our seals breed, and kill them and carry them off to his home." They found the freebooter and brought him to the saint, who mildly reproved him for his frequent thieving, and told him to come and ask when he was in want. With this he bade kill a wether and give it to the poor thief, that he might not go empty away. His influence was as balm to his pious community. Once as the monks were returning to their monastery in the evening after reaping, and were come to Cuil-Eilne, a spot midway between it and the western plain of Iona, every one seemed to

¹ The story sanctioned by the Roman Breviary makes Primus, after he had swallowed a draught of melted lead, subject to the assault of two lions and the final mercy of the axe!

* How touching is this tender concern of S. Columba for the dumb creatures of God! Like S. Francis he recognizes his fellowship with them as the objects of his Heavenly Father's love and care.

perceive something strange and unusual. It was as if all the flowers of the world were blended, and also a pleasant warmth as of fire which cheered and relieved them. Said Baithen, the super-intendent of work, "Ye know that our *elder* Columba is anxious about us, and is uneasy when we arrive late; and therefore, as he is unable to meet us in person, his spirit meets our footsteps, and thus cheers and comforts us." They knelt down, spreading forth their hands to heaven, and venerated Christ in the holy man.

Columba was possessed of a supernatural faculty of vision. One day in church, suddenly smiling, he said, "Columban mac Beognai, on his voyage to us, is now in great peril in the whirlpool of Coire Brekaine, and sitting at the prow is raising both hands to heaven and blessing the fearful sea. But the Lord terrifies him thus, not to wreck him and his ship, but to excite him to more earnest prayer and bring him to us safe." Another while Columba himself was in the like peril on the sea. At that hour the holy abbat Cainnech in his monastery of Achad-bou was breaking bread after noon, when suddenly he left the table in haste leaving one shoe behind, and sped to the church, exclaiming, "This is not a time for us to dine, when Columba's ship is in peril at sea; for at this moment he is calling on Cainnech to intreat Christ for himself and his companions in danger." He prayed awhile on his knees, and after a time the storm ceased. And Columba though far away said, "Now know I, O Cainnech, that God has heard thy prayer; now has thy speedy going to church with one shoe on profited us greatly." Again, Lugbe mac Cummin once after threshing of corn coming to the saint was frightened to see his face so flushed and red, and ventured to ask him, What formidable vision was shown to him just then? "Sulphureous fire from heaven," said Columba, "has now been shed forth on a city of the Roman jurisdiction within the boundaries of Italy." (It was Laybach or Aemonia in Istria.) "Nearly three thousand men, without counting women and children, have perished." Some months after his words were proved true. For Lugbe, going with the holy man to Cantire, heard the news from the master of a Gallic bark on its arrival. Columba had his human partialities. For one night in a trance he beheld an angel, bringing him the Book of the Ordaining of Kings set with crystals, and bidding him consecrate Aidan king. And on the saint's refusal to do so, because he liked his brother Eogain better, the angel struck him on the side with a whip; and the dark mark of the blow remained all his life.¹

¹ If king Aidan be the chief stigmatized in the British Triads as Aeddan the Traitor, the saint had good reason for his unwillingness.

He afterwards foretold to the king that none of his elder sons, Arthur, Eochod Find (*the Fair*), or Domangarth, should reign after him, but should all perish in battle. The kingdom was reserved for a younger son, Eochod Buidhe (*the Dark*), who lay in the saint's lap and received his blessing. On the day of his death, Columba and his pious servant Diarmid went to bless the barn hard by. The saint saw two stacks of corn, and gave thanks, for that his monks would that year have a sufficient provision. It was on a Saturday. And he went on, saying, "This is truly a *Sabbath* or rest to me, for it is the last of my toilsome life; and at midnight I shall go the way of my fathers." Diarmid wept bitterly. Returning home he rested awhile midway; when behold, the white horse, an obedient servitor, who used to carry the milkpails from the byre to the monastery, came to the saint, and wonderful to relate! laying his head in his bosom began like a human being to shed tears into his lap and foam greatly. The attendant was going to repel him; but the saint forbade him, saying, "Let our friend alone! Here you, a rational man, could not know of my departure, save that I told you; but his Maker, in whatever way He pleased, has revealed to this dumb animal that his master is about to leave him." He blessed his faithful horse; and then mounting the little hill overlooking the monastery, and pausing awhile, he lifted up both hands and blessed it, and foretold how the kings of Scotland and of foreign nations would confer great honour on it.

On his return he sat in his cell writing a psalter till vespers, and then rested on his bed, (it was of bare stone), awaiting the hour of death in silence. When the bell rung at midnight, he sped to the church before the rest, and knelt before the altar in prayer. Diarmid following laid the Father's holy head on his lap, and when the monks came Columba expired in the act of blessing them. After three days he was buried by his monks alone; for so windy was the weather, yet without rain, that no boat could cross over. He had foretold it would be so.^m

In England, the feast of the translation of *S. EDMUND* martyr.ⁿ

At Camaldoli in Tuscany, the memorial of blessed *SIL-VEST*^{A.D. 1348.}
ESTER hermit. His conversion was gradually effected by the preaching of brother Giordano. Being appointed cook of the Camaldolese community, he thought he was leading an idle life, because unable to spend much time in prayer. As he was meditating flight, a convert like himself begged him in God's Name not to forsake himself. He stayed, and conceived

^m Life by Adamnan abbat of Iona.

ⁿ Sarum.

such religious fervour amidst his humble occupations, that he seemed quite transformed into Christ Jesus. He was wont to say, that night was more suitable to prayer than the day-time. By day one must mind business. So S. Anthony used to tell the sun, that he took away from him the faculty of praying. Other sayings of Silvester's are these: "Holy men watch more after matins than after vespers." "Unless tribulation were to humble us, we should through ingratitude fall into idolatry." He was much grieved by the increasing splendour of churches, and preferred the small and low to the grander sort. "I wonder," he would say, "how the heart does not burst within one during the Divine Service on account of its sweetness and sublimity of language."^o

JUNE X.

A.D. 254. At Boseth Anforaria in Numidia (Algeria), the passion of S. MAMMARIUS priest, FELIX and VICTORIANUS deacons, ALBINUS and DONATUS of Lambesa, LAURENCE, FAUSTINIANUS, ZIDDIN, CRISPINUS, LEUCIUS of Tamugadi, martyrs. Being asked who had the lead among them? They replied, "Under God, Mammarius our Father, who has regenerated us of water and of the Holy Ghost." Mammarius, an old man over ninety-three years of age, sank exhausted in the midst of a corn-field, and was there beheaded. His followers were smitten on the same day.^p

At Inverlochy in Scotland, the memorial of S. SEGIANUS priest, who wrote on the Easter controversy.^q

At S. Ive's in Huntingdonshire, that of the Patron, S. IVE, said to have been a Persian archbishop, a pilgrim and a solitary.^r

1093. In Scotland, the feast of S. MARGARET queen, Patroness of Scotland. She was the daughter of Edward the Outlaw, son of king Edmund Ironside by his wife Agatha, of the kindred of S. Stephen king of Hungary. On the conquest of England by William of Normandy, her brother Edgar the Aetheling attempted to escape to Germany with his mother and sisters, but was driven by stress of weather on the coast of Scotland; and there Margaret became the consort of the king Malcolm the

^o Life in old Italian rhyme, in Bolland.

^p Bolland.

^q Ferrari. Ussher.

^r He was the object of much superstitious regard. Hygden, or his translators Trevisa and Caxton, says; "Soo that vnneth in all Englonde is ony saynte y^t wolde lyghtlyer here a manes bone and helpe hym in dede". (Poly-chronycon, f. 244.) Bale gloats over the scandal: "Saint Ives water was in those dayes, about 1012, very wholsom for the femynyn-gender." (Actes of English Votaryes.) The saint had an octave, with procession in copes, at Ramsey abbey. (MS. Cotton: Galba E. 10.)

son of Duncan. She made her court a pattern of virtues. No one durst do or say anything wrong in her presence. Her children were always kind to one another, and the younger ever showed honour to the elder. Her confessor used to wonder, how amidst the manifold cares of royalty she found time for the study of holy Scripture, whereof she often discussed subtle questions with the most learned men. She influenced the king to do works of justice and mercy. What she loved, he too loved. Hence, though ignorant of letters, he used often to inspect the books, wherein she was wont to read, and would kiss the one she liked best. Sometimes he would send for the goldsmith, and order the volume to be enriched with gold and gems; and when finished would present it to the queen with his own hands as a token of his devotion. She on her part studied the king's state and magnificence, and caused him to be served at meals on gold or silver plate. This she did, because the royal dignity required it. In church her pure prayer sought God only. Her almsgiving was universal. The king and queen served Christ daily with food in the person of three hundred poor people. At noon S. Margaret refreshed twenty-four poor persons, whom she took with her wherever she went.* Nightly in Lent and Advent she would by herself say Matins of the Holy Trinity, then of the Holy Cross, then of S. Mary; then the Office of the Dead, then the Psalter. Then she heard Lauds sung by the priests. A wonderful thing befell her book of the Gospels, which she studied and prized above all others. Some one who had to carry it across a ferry let it unawares drop into the river. It was found in the deep stream, its leaves agitated by the force of the water; and the silken veils, which covered the capital letters red with gold to save them from injury, were torn away. Who would suppose the book would be worth anything? The whiteness of the leaves and the form of the letters remained entire as ever; and the queen prized it all the more. When she was on her deathbed, the king fell in battle against the English. Her son Edgar came to announce the death of his father and of his elder brother Edward. At first he could only falter out, "They are well!" When she learnt the sad truth, she thanked God, Who had willed her to endure such anguish at her departure, thereby to cleanse her from some stains of sins. And saying "Lord Jesu, deliver me!" her soul departed to Christ.'

* A splendid court, profuse alms, and personal austerity form the ideal of a Catholic Queen; but now "*Horrida tempestas coelum contraxit, et imbres Nivesque deducunt Jovem.*"

' Life by her confessor Theodoric of Durham, in Bolland.

JUNE XI.

- A.D. 53. **The feast of S. Barnabas the Apostle.** An Epistle, full of mystical interpretation, goes by his name; which the Church doth not receive as canonical Scripture, though there is no just reason to reject it as a forgery. An uncertain tradition makes him to have been the first evangelist of Milan and Liguria; it is believed that he died a martyr in Cyprus, and that his body was found in the reign of the emperor Zeno, with the Gospel of S. Matthew lying on his breast, written by S. Barnabas' own hand.* Garlands of roses and woodroof used to be worn on his festival; a symbol of the joyous summer, and a fair emblem of 'the Son of Consolation.'*

JUNE XII.

273. At Rome, the feast of *SS. BASILIDES, CYRINUS, NABOR, and NAZARIUS*, Roman soldiers, martyrs.
400. In Egypt, that of *S. ONUPHRIUS* anchorite; whose legend reports him to have been son to a Persian king, exposed in a forest, and suckled by a deer.*
- In Scotland, that of *S. TERRENAN* archbishop of the Picts.
865. At Evesham abbey in England, that of the Patron, *S. ODULPH* confessor, canon of Utrecht.*

JUNE XIII.

1231. At Padua in Italy, the feast of *S. ANTONY* confessor, of the Order of S. Francis, a famous Portuguese preacher, whom the pope once hearing called 'the Ark of the Covenant.'*
- At Rome, the translation of *S. Bartholomew the Apostle.**

* The Ambrosian Breviary (ed. 1841,) still claims him as their Apostle. So does Albenga. (Moroni.)

* I suspect imposition in this case. Surely a copy of the First Gospel, written by an Apostle's hand, should have been jealously preserved as an invaluable relic; yet there is not a trace of it!

* 'Rose-garlandis and wodrove-garlandis on Saynt Barnabes day' enter into old Churchwardens' Accounts.

* "Every year, on the 12th of June, the deer of the neighbourhood of San Onofrio near Rome come and pay homage to his shrine." (Edward Wright.) Onuphrius is commonly, but erroneously, given as the Latin form of 'Humphrey,' which is really 'Hunthrid,' a Teutonic name.

* Arbutnot Missal.

* Missal: Traject. Annal: Evesh.

* He in many respects resembles S. Vincent Ferrer. He is the Patron of Italy, whence the popularity of the name 'Antonio' among the Italians.

* MS. Cotton: Nero C. 4.

JUNE XIV.

At Samaria in Palestine, the memorial of the holy prophet Elisha.

At Caesarea in Cappadocia, the ordination of *S. BASIL* A.D. 379. bishop, confessor, and Doctor of the Church. He was of a noble family that had suffered much in the persecution: his parents Basil and Emmelia had two saintly sons beside him, Gregory known as bishop of Nyssa and Peter bishop of Sebaste. He was sent to Constantinople to study rhetoric under the famous heathen sophist Libanius, with whom he afterwards maintained a friendly correspondence, and used to send him pupils from Cappadocia. At Athens he contracted a close friendship with Gregory of Nazianzus. He returned home to practice as an advocate, but resigned his calling to enter into religious retirement in Pontus with his mother and sister and some chosen friends. Here his time was spent in prayer, study, and manual labour, intermixed with the charge of education. Basil's spirit was charmed by the calm repose of a spot remote from cities and their turmoil, where he was seldom visited save by some stray hunters. He dwells on the natural beauty of the situation; and betrays a sympathy with Nature rarely perceived in earlier writers. His choice was applauded by Libanius, though a heathen, as that of one who sought to become the friend of the Divinity rather than to heap up wealth. Here Basil drew up rules for the guidance of religious solitaries living in community, free from the excesses of the East, and possibly to some extent framed on the model of the high-minded Platonic philosophers, but informed by the teaching of the holy Scriptures. They have served as land-marks for much of the monastic discipline that has since prevailed in the West. In A.D. 369, he was elected archbishop of Caesarea. His church was then agitated by the intrigues of the Arians to overthrow the settlement of the Faith made at Nicaea. The emperors, who succeeded Constantine, had a political object in view, in supporting the attempts of the partizans of error; for they had lost half their power and consequence by the triumph of the Christian Church. In the pagan times they had been 'Chief Pontiffs' or Heads of the State-religion even in its rites and ceremonial. Now the Arian party appeared to open to them a side-door to the recovery of their former power; for Heresy, being mere human Opinion, is in its nature unstable, and offers no resistance to the powers of this world.* So the emperor

* The setting up by the Civil Power of a secular Judge of final Appeals in Causes Spiritual is, in fact, a covert re-introduction of the old pagan

Valens employed his prefect Modestus to overcome the firmness of the new Exarch. In vain he hinted at penalties. Basil stood firm, and the prefect observed, "No one has ever spoken to me thus!" "It may be," said Basil, "you have never yet met with a bishop." Valens himself made trial; and entering the archbishop's church on a high solemnity was so struck with the modest order of the immense assembly, the majestic chaunt of the psalms, the divine pomp of the worship, and the calm recollected bearing of the bishop standing at the altar, that he was over-awed. He made his oblation; and Basil himself received it even as that of the orthodox. This character of wisdom, blended with charity, constantly distinguished the Exarch of Caesarea. He was the special preacher of almsgiving; and enforced that signal out-come of the Gospel, which by means of religious charity introduces an approach to social equality. Living himself on chestnuts and vegetables, he constructed vast hospitals, where he served the poor and lepers with his own hands. At his funeral, which was attended by a prodigious throng, Jews and Pagans vied with Christians in shedding tears; for Basil had been the benefactor of them all.^d

A. D. 660. In North Wales, the feast of *S. ELERIUS* abbat of Gwytheryn, the spiritual father of *S. Winifred*.^a

In South Wales, that of *S. DOGMAEL* abbat, Patron of a priory near Cardigan.^f

In Ireland, the translation of *S. BRANDAN* abbat.^g

JUNE XV.

In the South of Italy, the passion of *SS. VITUS*, a Sicilian youth, and of his foster-parents *MODESTUS* and *CRESCENTIA*, martyrs.^b

At Palmyra in Syria, that of *SS. LIBYA* and *LEONIS* sisters, and *EUTROPIA*, martyrs.ⁱ

1008. On the Mount S. Bernard in Switzerland, the feast of *S.*

Supreme Pontificate. For, I take it, the Emperor's functions, as Supreme Pontiff, were pretty much restricted to deciding on Appeal. The practice of the modern Arians is clearly seen in the mirror of the Past.

"Here is true Religion and undefiled; not that spurious zeal which plays the part of Saul before his conversion, "adhuc spirans minarum et caedis." Has Spain profited by the Holy Office?

* Malebranche, a French antiquary, says that Elerius passed into France, and dwelt a solitary at Fruge between Boulogne and Térouanne. (Cressy, xvj. 9.)

^f He is known in Brittany as *S. Tole*.

^g Wilson's Martyrology.

^b The Acts, followed as usual by the Roman Breviary, are fabulous *usque ad nauseam*.

ⁱ Mart: Romanum.

BERNARD of Menthon confessor. He was the son of Richard lord of Menthon, the greatest barony in the diocese of Geneva, by his wife Bertolina De Duyn, who was a descendant of the illustrious Oliver, one of the Peers of France, sometime Count of Geneva. When the young Bernard was on the very eve of his nuptials with a fair and noble lady, he pleaded that he felt drawn by his Saviour to renounce marriage and his temporal inheritance, and escaped privately to Aosta, where he was admitted among the clergy, and at length became Archdeacon. Now in the Alps on the confines of the dioceses of Geneva, Aosta, and Sion, there was a statue of Jupiter, and a column of bright carbuncle, called the *Eye of the statue*. There dwelt the demons amidst icy rocks and precipices, twenty leagues from any human habitation. It was the last stronghold of expiring paganism. Oracular responses from the statue sought to stifle the growth of Christianity. When Bernard was yet a boy, he had felt a generous desire to imitate S. Nicholas of Myra in his exploits against the false demons. And now he had a vision of his Patron in the guise of a pilgrim, enjoining him to undertake the destruction of the idol. He obeyed, clomb the mountains, grasping his staff or *bordonum*;^j one of ten, whom the demon according to his wont attempted to destroy. After due adjuration he tied his consecrated stole about the statue's neck, flung it into a gloomy abyss, and shattered in fragments its Eye of carbuncle. There he caused an hospice and convent to be built for the relief of travellers both rich and poor. Such was the repute of Bernard's sanctity, that Richelm an Englishman, returning from Rome as a pilgrim, converted his castle in England, Horncastle, into a church and minster, and devoutly bestowed them on Mons Jovis. Bernard died at Novara in a good old age.^k

JUNE XVI.

At Tarsus in Cilicia, the feast of *SS. QUIRICUS* and *JULITTA* his mother, martyrs. Julitta was of Iconium; and A.D. 305. to avoid the persecution betook herself to Tarsus, with her child Quiricus, being three years old. There she was taken and tortured. The governor took the poor child on his knee and tried to soothe him; but the infant would not turn to him, and all the while kept gazing earnestly on its mother, and lisped out the Name of Christ. The pitiless brute in a rage kicked

^j It was afterwards borne in divine service by the existing Archdeacon of Aosta.

^k Life, in Bolland.

the child down the stone steps of the judgement-seat ; and the poor babe's head being crushed it gave up the ghost. The mother was beheaded.¹

In South Wales, that of *S. ISMAEL* bishop and confessor, a disciple of *S. David*.^m

A.D.
1106. At Munich in Bavaria, that of the Patron, *S. BENNO* bishop of Meissen, apostle of the Slavs. Benno or Benedict von Bultenburg exerted himself as bishop in Saxony on the side of pope Gregory the seventh, when most of the German prelates sided with king Heinrich ; and was in consequence banished. When restored to his see, he began to preach the Word of God to the Slavs inhabiting the banks of the Elbe. They were wild heathen barbarians, who venerated Rhadagast, and also *Zeerne-bock, the black God*, the Power of Evil ; but chiefly the god Swantewitz, by whose oracles all were guided. And as it is the constant opinion of magicians that demons are allured by blood,ⁿ his followers annually appeased their god with the blood of a Christian victim. Benno converted thousands of them, and induced them to shatter their idols in his presence. He used to retire to Naumburg with a single priest. It was reported long after, that in certain fields, where after divine service he would walk and meditate, the wheat still turned yellow sooner, and the crop was richer, than elsewhere.^o

In Scotland, the memorial of blessed *DAVID*, son of a king of Scots, archbishop of *S. Andrew's*, a Cistercian monk.^p

In England, the translation of *S. RICHARD*.^q
1752. Also, the obit of *JOSEPH BUTLER* bishop of Durham and Count-Palatine, a truly Christian philosopher, the Author of 'the Analogy of Natural and Revealed Religion to the constitution and course of Nature.' At a time when the Church of England lay prostrate in the dead calm of temporal prosperity, her spiritual energies drained by the unhappy secession of the Non-jurors ; when her remaining vitality seemed to drift off into the agitated

¹ Menolog: Græcum. *S. Julitta's* name is familiar to all as 'Juliet.' *S. Quiricus* as 'S. Cyr' is the Patron of Nevers in France. A chapel dedicated to him in the sublime district of Snowdon (Capel Curig) perpetuates his fame in Wales ; while an obscure church in the Vale of Clwyd preserves his mother's name. (Llan-elidan, from the accusative case 'Julittam.') Great, indeed, is the triumph of Christianity, that after fifteen centuries the fame of a poor Isaurian mother and her child should thus linger on in the remote and uncongenial West !

^m MS. Cotton. Vesp. A. 14.

ⁿ This universal opinion of early times lies really at the bottom of the prohibition of blood to the Gentile converts ; (Acts xv. 29.) it was a necessary part of the pagan ritual.

^o Life by Hieronymus Emser, in Bolland.

^p Menol: Cistercién.

^q Sarum Missal.

channels of the Methodist schism, and Religion in high places was set aside or corrupted by a coarse Infidelity, this excellent man laboured to vindicate the first principles of the Faith. He brought Philosophy into the service of Religion, which then needed other buttresses than those of a discredited Tradition. How grave a view he took of the tendencies of his age is shown by this, that, when offered the Primacy of All England in A.D. 1747, he is said to have refused it with the remark, that "it was too late for him to try to support a falling Church." We are also told it was his custom, when bishop of Bristol, to walk for hours in his garden in the darkest night, which the time of the year could afford. What solemn subjects engaged his thoughts at such times? It would almost seem as if a prophetic shadow troubled his vision. "Why might not whole communities and public bodies be seized with fits of insanity as well as individuals?" he once asked a companion; and added presently, "Nothing but this principle can account for the major part of those transactions of which we read in history." Half a century later, the delirious dream, called the French Revolution, amply verified this profound remark. He was accused of "great fondness for the lives of Romish saints, and their books of mystic piety;" so debased and heretical was the temper of the times! Even a plain cross of white marble, which he set up in his chapel at Bristol, occasioned jealous animadversion.* Promoted to the see of Durham, the holy man testified in his Charge to the necessity of maintaining a decent (that is, comely) Worship and of increasing the opportunities thereof, were it but "to keep up a face of Religion." Like the martyr Laud, he was not indifferent to the maintenance of the Church's temporal dignity; for he refused the see of Durham, when it was offered him shorn of its Palatine rights.* Living frugally, and ever in the celibate, he spent his large means in munificent charity. He once directed his steward to give all the money he had by him to the founding of a hospital. It was five hundred pounds. "O! what a shame," said the confessor of Christ, "for a bishop to be possessed of such a sum! Give it all." He passed away to his rest, purified by bodily sufferings meekly borne; and left his words of solid wisdom to bear fruit in happier times.

* It was sunk into a large slab of black marble, surrounded by cedar beautifully carved.

* In the notice of his death he is designated 'Lord Lieutenant of Durham.'

JUNE XVII.

In Abyssinia, the memorial of king Solomon, whose wealth was wisdom.¹ Although Holy Writ doth not expressly mention his repentance after his fall, it is surely pious to assume it in the case of one, who is the author of three books of Canonical Scripture; seeing we are assured of the repentance of Manasseh, who was a far greater sinner than Solomon. Very ancient traditions represent this wise prince as exercising power over the demons.²

- A.D. 303. The passion of SS. *MARCIANUS* and *NICANDER* martyrs. They were soldiers. While the wife of the former did all that in her lay to prevent his martyrdom, the brave Daria encouraged her spouse Nicander to keep faith with the Lord Jesus. As he was about to suffer, she sat by him, saying, "Good sir, be of good courage, show fight! Ten years have I spent at home without you, and every moment I wished to God to see you; but now I have seen you, and congratulate you on going to life. Now shall I the more loudly glory in being the wife of a martyr!" Marcianus the while bade farewell to his unhappy wife; and kissing his infant looked up to heaven and said, "Lord God Almighty, have a care of him." And the two martyrs fell by the sword.³

In the district of S. Pol-de-Léon in Brittany, the feast of S. *HERVAEUS* the blind, abbat.⁴

At Llanfyllin in North Wales, that of the Patron, S. *MOLING* (Mylling) bishop of Ferns in Ireland.

655. At Boston in Lincolnshire, that of the Patron, S. *BOTULPH* abbat.
1219. In Scotland, that of blessed *GUR* first abbat of Lindores.⁵

¹ Synaxarion.

² Besides Josephus, the anonymous Author of the Itinerary from Bordeaux to Jerusalem (A.D. 333,) speaks of a crypt in the Holy City, "where Solomon used to torment the demons." The Legend of S. Margaret given by Mombritus makes the devil say, "Solomon in his lifetime shut us up in a vessel; but after his death the men of Babylonia came thinking to find gold, and broke the vessel, and then being let loose we filled the whole earth." This circumstance evinces the Eastern, perhaps Mohammedan, embellishment of the tale.

³ Ruinart.

⁴ The interest of his legend seems to turn on the romantic history of his father Huarnion, a British or Welsh youth, who spoke perfectly many languages and excelled in music. Having experienced the liberality of king Childebert son of Clovis, he sought a passage to Wales through Brittany, and there in consequence of a dream married an orphan maiden Rivannon, whom he met at a well. It was once the custom to swear solemnly on the relics of S. Hervé in cases of presumed perjury. (Bolland.)

⁵ Ferrari.

JUNE XVIII.

At Rome, the passion of *SS. MARCUS* and *MARCELLIANUS*, A.D. 286.
brothers, martyrs, the comrades of S. Sebastian.*

At Avranches in Normandy, the feast of *S. AUTBERT* viiij. cent.
bishop, Founder of the famous abbey of S. Michael *in peril of the sea.*

At Schönaue in the diocese of Treves in Germany, the obit of 1165.
blessed *ELISABETH*, a Benedictine nun, whose visions were by command of the abbat dictated to her brother Egbert a canon of Bonn. The Hand of the Lord was always heavy upon her, afflicting her mind and body. She departed to her rest, as she had wished, in the calm summer season, as the wreath of smoke from the perfumes of myrrh and frankincense, even the godly sorrows and fervent prayers of the righteous.

JUNE XIX.

At Milan in Lombardy, the feast of *SS. GERVASIUS* and *PROTASIUS*, brethren, martyrs, sons of the martyr S. Vitalis of Ravenna, Patrons of the city of Milan; whose bodies were found and duly venerated by S. Ambrose.

The memorial of *S. ZENO* anchoret; whose saying was, "Whoever wishes God should hearken to him, let him above all things pray for his enemies."*

At Florence, that of *S. JULIANA DE' FALCONIERI* virgin, 1340.
whose noble father built at his own cost the magnificent church of the Annunziata: she founded an order of nuns, and was so esteemed that at his death Filippo Benizzi commended to her supervision, not females only, but also his whole Order of Servants of Mary.

JUNE XX.

At Edessa in Syria, the memorial of the holy king *ABGARUS*, to whom our Saviour is said to have written an epistle, and after His resurrection sent His apostle Thaddaeus to teach him the faith and baptize him and all his people.*

At Patara in Lycia, that of *S. METHODIUS* bishop, a Father of the Church.

* They are the Patrons of Malaga in Spain, and of a church in Anglesea called Llan-ddeu-saint, 'the church of the Two Saints.'

* Apophthegmata Patrum.

* Sarum Mart.

- A.D. At Rome, that of *S. SILVERIUS* pope and confessor, who
 538. died in exile for the maintenance of Catholic discipline.
 At Seville in Spain, that of *S. FLORENCE* virgin, sister of
S. Isidore.

JUNE XXI.

380. In Mesopotamia, the feast of *S. EUSEBIUS* bishop of Samosata, confessor.
617. In Brittany, that of *S. MEVENNUS* or *MAIANUS* abbat of Gaël. He was born in Gwent (Monmouthshire), a nephew of *S. Samson* archbishop of Caerleon-on-Usk, whom he accompanied to Armorica, where they founded a monastery at Kerfeuntein two leagues from Morlaix.^b
727. At Beverwick in South Holland, that of *S. ENGELMUND* martyr, an English priest, Patron of Velsen in the diocese of Haarlem.
738. At Hereford, that of *S. LEUFRID* abbat.^c
1591. At Rome, that of *S. ALOYSIUS* confessor, who was the son of Fernando Gonzaga, a Prince of the Holy Roman Empire, and Marquess of Castiglione near the Lake of Garda. He was brought up to the practice of piety from earliest childhood. His confessor, the illustrious Cardinal Bellarmine, used to say, that Luigi was one of the few who had preserved the grace of baptism intact, and whose heart cleaved so steadfastly to God as to shut out the thought of sin. When he was eight years old, he was left at the court of the Duke of Tuscany to learn courtly address and the pure Tuscan speech. Four years later, the archbishop of Milan, Cardinal Charles Borromeo, came to Castiglione, and was delighted in beholding this tender plant, nourished by the breath of Heaven alone, without aid of mortal husbandry; and himself gave him his first communion, exhorting him to receive the Eucharist duly and frequently. After reading a spiritual book of Gaspar Loartes, he offered his own virginal purity as a gift most acceptable to the Virgin Mother. In A.D. 1581, accompanying his parents to Madrid, he and his brother Rudolf became pages to the Prince of Spain, Don Jayme. His confessor at that period attested, that he could not find in him any fault that required absolution, and that Aloysius' chief delight was in reading the Holy Bible. He resolved to cede his secular honours to his brother, and at first thought of entering one of the old contemplative Orders and trying to restore its fallen discipline. But then he felt, that an active life was more conformable to His example, Who did

^b Bolland.^c Missal: Herford.

not always bide in solitary places worshipping God, but went about doing good among men. After undergoing much resistance from his father, he entered the Society of Jesus at Rome. What a picture of simplicity and abnegation is given us by an eyewitness, who says, "I found him in a little cell, with only a low bed covered by a woollen mattress, a small table on which was the Holy Bible, and a work of piety, with the Summary of S. Thomas on a wooden shelf hanging from the wall! Often have I seen him with a long besom brushing off the spiders' webs in the cloister, or with bucket and cloth in hand at evening cleaning the lamps and filling them with oil!" He died in A.D. 1591, a pattern of holy innocence and purity.^d

JUNE XXII.

At Verulam (S. Alban's) in England, the passion of *S. ALBANUS*, the proto-martyr of Britain; who, while yet a pagan, harboured in his cottage a certain cleric fleeing from his persecutors; and, seeing his constant prayers and watchings day and night, became a Christian with all his heart. The soldiers came in quest of the fugitive; and Alban, assuming his instructor's cloke (*caracalla*), showed himself to them. He suffered near the city of Verolanium.^f A.D. 303.

At Nola in Campania (Italy), the feast of *S. PAULINUS* 431. bishop, born at Bordeaux of a senatorian family.^g He was a pagan of that class, that hovered undecided between the old decaying faiths and the new Religion of the Gospel. In the year 378 he was honoured with the Consulship by the emperor Gratian. He married Therasia (Theresa), with whom he lived happily many years, till the loss of an only son led them to embrace a life of charity and abnegation. It was only when he was nearly forty years of age, that Paulinus was baptized; and he then resolved to retire into Italy to spend his days near the tomb of the martyr Felix of Nola, to whom he bore a

^d Life by Cepario S. J., in Bolland.

^e S. Amphibalus.

^f Bede, Eccles: Hist: I. 6, 7. "In Derswold's wood, neere to the towne of S. Alban's," adds Wilson's English Martyrology. The fabulous Golden Legend makes 'a lordes sone' of S. Alban, "whiche was a well dysposed and semely yonge man and dyscrete in his gouernaunce;" and grants him an escutcheon herald-wise, "whoos armes was of asure wyth a sautrye (*saltire*) of golde; whiche afterwarde bare y^e noble kynge Offa fyrst founder of y^e monasterye called saynt Albons."

^g Meropius Pontius Anicius Paulinus' was his name in full; the nobles of the declining Roman empire delighted in such pompous appellations.

singular devotion. The people of Barcelona, in their admiration of his virtues, insisted on his being ordained a priest; and Paulinus, having sold his property in Gaul, proceeded to Italy with his 'faithful Lucretia,' as he loved to style his partner. They were warmly received by S. Ambrose at Milan; but at Rome pope Siricius, averse to the popular enthusiasm that would make priests of novices, coldly intimated that he did not want their company. They settled at Nola, where they lived an austere and simple life. Paulinus's wealth was employed in church building; and when the Goths ravaged the south of Italy, he, then become bishop of Nola, signalized his zeal in consoling his flock and redeeming captives. As a Christian poet, he fulfilled S. Jerome's wish, that such an one might draw his inspiration, not from the fabled Helicon, but from the sacred heights of Sion, Tabor, and Sinai.

A.D. 1222. In Scotland, the passion of blessed ADAM bishop of Caithness, who was attacked by his own people for his maintenance of Church law, and savagely burnt in his own kitchen.^b

JUNE XXIII.

The Vigil of Saint John the Baptist.

The memorial of Josias the holy king of Judah.ⁱ

303. At S. Alban's abbey in England, the feast of S. AMPHIBALUS priest and martyr, the instructor of S. Alban.^j

496. At Antrim in Ireland, that of S. MOCHOE abbat, who was raised by S. Patrick from a swineherd's condition to the pastoral office. One day, saith his Legend, he was cutting timber like the rest of his monks, and had his load ready. Hereupon he heard a bright bird singing on the blackthorn near him. He was more beautiful than the birds of the world. "This is diligent work, Cleric," said the bird. "We are bound to do this in building a church of God," replied Mochoe; "and wherefore hast thou come hither?" "To address thee from thy Lord, and to amuse thee awhile." "I like this," said the monk. Three hundred years did Mochoe remain

^a Henriquez, Menolog: Cistero.

ⁱ Petr: Nat.

^j He was a native of Caerleon-on-Usk, a fact which the Golden Legend expresses by dubbing him "a princes sone of Wales in grete araye, whiche hyght Amphyable, a goodly yonge man." He was buried at Redbourne (Herts.), and thence translated to S. Albans. His bowl or cup was preserved in the abbey church, "w.^{ch} they of y^e comon sort called 'S^t Affabell's Bolle.' (W^m. Lambarde.) His name in the corrupt form seems to have been kept up in England; 'Affabell Partridge' occurs in 1559 as Queen Elizabeth's goldsmith. (Cal: of St: Papers.)

listening to the sweet bird in the middle of the wood, with his load by his side; and the time did not seem to him more than an hour. He went to the church, where he saw an oratory which his friends had erected for his soul. No one knew him till he told his story, and how he had been charmed by the bird.^k

In the diocese of Liège in Belgium, the memorial of blessed *MARY OF OEIGNIES* ascetic. The beginning of her *conversion* was the Cross and Passion of Christ; meditating on which one day she was so moved to tears, that her steps in church might be traced by the copious drops that fell on the pavement. Many felt moved to devotion, reading in her countenance as in a book the unction of the Holy Ghost. It hapt that her brother-in-law and spiritual father Guy, Precentor of Cambrai, turned out of his road to visit her. His friend said in jest, "God's sake! Master Precentor, what do you want? Would you with children chace butterflies?" He however paid his visit; and when his companion came to urge him to quit, the man fixing his eyes on Mary burst into tears, and could not long afterwards leave her presence. Many years she and her husband (with whom she lived in continence) served lepers in a hospital at Willenbrouck near Nivelles; till, unable to bear the frequent resort of devotees, she removed to the sylvan solitude of Oegnies. Three days ere she died, she began to sing in extatic strains in the *Romance* language concerning the Trinity, the Humanity of Christ, the Virgin, the Saints, till she came down to her surviving friends in the world. She sang as if the sentences with their rhythm were written before her. She said, greatly rejoicing at it, that the Holy Spirit would soon visit His Church, and send labourers more abundantly than usual into the harvest.^l

A.D.
1213.

JUNE XXIV.

The Nativity of S. John the Baptist, the Fore-runner of Christ, whose pre-eminent dignity is herein shown, that alone of the Saints he and our Lady are honoured by the Church in having their birthdays observed; for they came into the world

^k O'Clery, Martyrology of Donegal. This beautiful legend has been told in melodious verse by Archbishop Trench of Dublin.

^l In this anticipation of a great out-pouring of the Spirit she agreed with the abbat Joachim. And were they not amply justified by the event? They were at the birth of that wonderful thirteenth century, which saw Francis and Dominic, Thomas of Aquino and Buonaventura. (Life by Jacques De Vitry, in Bolland.)

sanctified in the womb by the special grace of God the Holy Ghost. Anciently the people kept watch at home and made fires in honour of S. John, betokening that he was a light to the people of God.^m

A.D. At Rome, the passion of the martyrs under Nero.

64. At Ephesus, the falling-asleep of the blessed John the apostle and evangelist. Notker says, that "he laid him down in his grave as on a bed, as free from the pain of death as he is believed to be exempted from the touch of corruption."ⁿ

At Trebizond, the feast of S. *EUGENIUS* martyr under Dioclesian; he was the Patron of the Greek empire of Trebizond, and his effigy was impressed on all the silver coins of that realm.^o

In Cornwall, that of S. *GYERMOC* bishop.^p

At Egmond in Holland, that of the Patron, S. *ADELBERT* of Northumberland confessor.

JUNE XXV.

457. At Reggio in Lombardy, the feast of the Patron, S. *PROSPER* of Aquitaine, a Father of the Church, and a keen defender of the doctrines of Grace, as taught by S. Austin.

At Gloucester and Bodmin in England, that of S. *KYNBURGA* virgin.^q

JUNE XXVI.

362. At Rome, the passion of SS. *JOHN* and *PAUL* brethren, servants of Constantia daughter of Constantine the Great, martyrs under Julian the apostate, who died on the anniversary of their martyrdom.

At Valenciennes in Hainault, that of S. *SALVIUS* bishop and martyr; who was murdered on Easter Day by his host

^m In 1512 we are told that without the palace gate of the emperor Maximilian at Brussels there was a great fire made in honour of S. John. It was the festival day of the knights of Rhodes. (Stowe. Bouchet. *Annales d'Aquitaine*.) Why is not 'John-Baptist' a usual baptismal name with us, as in France and Italy? Massillon and Pergolese set an example, which we need not blush to follow.

ⁿ Martyrolog.

^o Finlay.

^p Will. de Wyrcestre. In Leland's time, his tomb and chair were yet seen. (*Itinerary*, iij.)

^q Kalendar: Bodmin. *Sarum Martyrology*.

Winegard, for the sake of his ministerial ornaments enriched with gold, gems, and pearls.[†]

In South Wales, the translation of *S. BERNACHIUS* confessor.

JUNE XXVII.

At Mainz on the Rhine, the memorial of *S. CRESCENS* the first bishop.[‡] A.D. 103.

At Glastonbury, the translation of *S. BEMONUS* confessor.[†]

In Gower in South Wales, that of *S. KENNETH* (Cunedda or Cenydd).[‡]

JUNE XXVIII.

The Vigil of *SS. Peter and Paul* the apostles.

At Lyons in France, the feast of the bishop and Patron, *S. IRENAEUS* martyr, a disciple of *S. Polycarp* and one of the Primitive Fathers and Doctors of the Church; he wrote much against the Gnostic heretics, the remote parents of modern misbelief.[‡] 202.

JUNE XXIX.

At Rome, the feast of the translation of the holy Apostles *SS. Peter and Paul* martyrs, the principal Patrons of the city of Rome and of all Holy Church.[‡] All that is known of *S. Peter* beyond the notices in Scripture is, that he seems to have preached to the Jews of the dispersion throughout Pontus, Galatia, Bithynia, Cappadocia, and Asia, and tarried some time at Antioch; whence he is regarded as the Apostolic Founder of that church. The Recognitions of *S. Clement* represent his adventures in the sea-ports of Palestine and Phoenicia, such as Tripolis, Orthosias, and others, on 258.

[†] Bolland. The term 'ministerale aureum Ecclesiasticum' covers either the vestments or communion-vessels of the 'minister' or officiant.

[‡] Gallia Christiana.

[‡] Sarum Martyrology.

[‡] Will: de Wyrcestre.

[‡] I cannot dissemble my surprize at the silence of the Roman Breviary concerning so famous a Father as Irenaeus, while such as Peter Chrysologus and Peter Damian are proclaimed Doctors of the Church! Is Irenaeus's opposition to pope Victor's arbitrary conduct in the Easter Controversy at the bottom of it?

[‡] I am justified in thus naming this Festival by the ancient Kalendar of Pope Liberius (A.D. 850.), which supplies the date thus: "Petri in Catacumbas et Pauli Ostiense, Tusco et Basso Coss." i.e. A.D. 258.

his way to Antioch, and note his personal habits. He could not commonly sleep after midnight, from the desire he had to dwell on his Lord's words. He generally bathed in the sea in the early morning and before his evening meal. His food was merely bread and olives and sometimes vegetables; and with his cloke and tunic he required no more.* At Tripolis he ordained one of the Seventy Disciples, Maroônes, as bishop.† The great antagonist he had to encounter, both in the East and at Rome, was Simon *Magus* or the sorcerer of Samaria. At last he came to Rome, where his disciple Clement succeeded him in the government of the church. Linus and Cletus were merely co-adjutors to the Apostles in the outward administration of affairs. In the persecution under Nero, S. Peter was crucified with his head downwards, having himself requested he might suffer in that manner.*

In North Wales, the feast of *S. EURGAIN* virgin.*

In Britanny, that of *S. GUNTYERN* (Cyndeyrn) a Welsh prince, abbat and Patron of Quimperlé.

A.D. 1143. In England, the dedication of the cathedral abbey-church of Peterborough.

JUNE XXX.

The memorial of S. Paul the Apostle. The record of his ministry forms the greater portion of the New Testament; the seal of his Apostleship is the Catholic Church gathered from among the Gentiles. His labours, more abundant than those of the other Apostles, extended "to the extremity of the West" (as Clement of Rome hath it), whether we understand thereby Spain or Britain: he was rapt into paradise and the third heaven, hearing "words which it is not possible for a man to utter." The glory of S. Paul is reflected as it were on S. Stephen, seeing that Paul was the great and singular talent, which the Lord Jesus gave to His Proto-martyr in death, as he prayed for his murderers, and which he restored to Him with manifold interest. And as Elias was permitted to transmit a double portion of his spirit to his successor Elisaeus, so

* These personal traits made the Recognitions a favourite book with the Ebionites; but there is nothing absurd or superstitious in the belief that they are authentic.

† Apost: Constit.

* Recogn: S. Clem: ij. 1. iv. 8. vij. 6. Euseb: Hist: iij. 1. S. Peter is honoured by the enmity of the Korân, which accuses him of *developing* our Lord's claims; a blasphemy revived by some modern unbelievers.

* She was the daughter of Maglocunus (Maelgwn Gwynedd) prince of Venedotia, and is the tutelar Saint of Hope in Flintshire. Her name is the root of the 'Urganda' of Romance.

we may reasonably conclude that Paul was ordained to fulfil that which was behind of the sufferings of Christ in the fervent James the brother of John, into whose room he was chosen by the Lord Himself. The constant tradition of the Church affirms that S. Paul was beheaded at Rome, (as became a Roman citizen), on the same day that his brother-apostle S. Peter was crucified. They are ever united in the veneration of the Faithful.

JULY I.

The Octave of S. John the Baptist.^b

On mount Hor, the deposition or obit of Aaron 'the Saint of the Lord,' the first priest of the Old Law.^c

A. D. At Caerleon-on-Usk in South Wales, the passion of SS.
303. JULIUS and AARON, citizens of the same, martyrs.

In Egypt, the obit of S. PAMBO abbat in Nitria. Being ignorant of letters, he came to some one to learn a psalm. And when he had heard the first verse of the thirty-eighth psalm, ("I said, I will take heed unto my ways, that I offend not with my tongue,") he departed, saying, "That one verse suffices, only let me learn to fulfil it in deed." Many years after, a friend asked him, had he learnt that verse? "Hardly in the course of nineteen years," said he, "have I learnt to fulfil it." His great saying was, "If you have a mind to it, you may be saved." Another was, "Show mercy to all, for mercy hath found confidence with God." They used to say of him, "As Moses received the image of Adam's glory, when his face shone; so abbat Pambo's face shone, and he was as a king sitting on his throne." They say that he never smiled. S. Melania of Rome paid him a visit, and presented him with three hundred pounds worth of silver plate. He, going on with his work (he was weaving baskets), blessed her with a loud voice, saying, "God give thee thy reward!" And turning to his steward, he said, "Take and dispense it to the brethren in Libya and the isles, for they are more in want;" charging him to give nothing to the Egyptians, for that country is rich. Melania stood expecting praise for so large a gift. Hearing nothing, she said, "Sir, you should know how great a gift it is; it is three hundred pounds of silver!" "Daughter," said Pambo, "He, for Whom you brought this, needs not to learn its weight from you. He, Who weighs the mountains in His balance, surely knows the quantity of your silver. Had you given it to me, well might you have told me the weight; but if to God, be silent." Soon after the man of God died without pain or sickness. As he died, he said to his monks, "Ever since I came to this solitude and built my cell, not a day has passed but I have done some work with my hands, nor have I ate other men's bread, nor do I repent of aught that I have

^b Missale Sarum.

^c Mart: Sarum.

said; and yet I depart to God as though I had not begun to serve Him." He sent for Melania, and gave her a basket of his own making as a keepsake, which she kept to her dying day.^d

In Orkney in Scotland, the feast of *S. SERFFE* bishop and confessor.^e A.D. 443.

In Brittany, that of *S. LEONORUS* bishop and confessor. 570.
He was the son of a noble Briton in Wales Hoëloc by his wife Alma-Pompa.^f A disciple of S. Iltutus, he was made a bishop by S. Dubricius, and set sail for Armorica with many monks. A storm arose, and they flung every thing over board, and even Leonorus' altar; but two snow-white doves (saith the legend) brought it back to him. Landing in Brittany they began presently with great labour to clear the forest; when a white sparrow brought an ear of corn in his beak, and led them to a fertile ground. They sowed; and as time went on, Leonorus, going to see how the crop grew, discovered something like a golden ram, laid open by the working of the moles. This he gave to Childebart king of France, (as it was worth three thousand silver pieces); who in return gave Leonorus as much land as the sound of the bishop's bell would reach when set on a high hill. The saint protected Idwal (Judicaël) from the pursuit of his cruel enemy Commor, Count of Cornouailles; who in a rage having smitten him on the face forthwith broke his limb, and died in torment.^g

At Aberedw in Brecknockshire, that of the Patron, *S. CEWYDD*.^h

At Malines in Flanders, that of the Patron, *S. RUMOLD*, 775. son of an Irish king and bishop of Dublin, martyr.

JULY II.

The Visitation of the Blessed Virgin Mary, when the infant leaped for joy in his mother Elisabeth's womb, when "the voice of the turtle was heard in the land," and our Lady first 'sang Magnificat in tones surpassing sweet.' Worthily was this Festival called by the old Italians 'the day of S.

^d Palladius, Hist: Lausiaca. Apophthegm. Patrum.

^e Adam King. Hence the Scottish surname 'Sydsarf.'

^f Gwen-hwyvar?

^g From the ancient Breviary of S. Malo, in Bolland. Bréton accounts make Leonorus as well as Commor to be the sons of Howel I. or Riwallon. His name 'Léonor-le-Gallois,' as borne by a French writer, the Sieur De Grimarest, implies he was a native of Wales.

^h He is the *Swithun* of Wales. "Gwyl Gwydd y gwlaw."—MS. 1500. Iolo Morganwg. Mus: Brit. Browne Willis.

Mary of Grace,' while Germans remembered the joyous 'home-seeking' of 'S. Mary over the hill.'

A.D. At Rome, that of *SS. PROCESSUS* and *MARTINIANUS*
65. martyrs, who were baptized by S. Peter in prison.

630. At Llandaff in Wales, the feast of *S. OUDOCEUS* bishop, who brought the cruel Morgant prince of Glamorgan to do penance for the murder of his uncle.¹

1139. At Bamberg in Bavaria, that of the Patron *S. OTTO* bishop, apostle of Pomerania.²

JULY III.

314. At Sinope on the Euxine (or Black) Sea, that of *S. PHOCAS* martyr, the Patron of Greek sailors. He was a gardener dwelling on the high road near the mouth of the Isthmus, who used to open his poor home freely for the accommodation of strangers. The men sent to apprehend him were lodged by him, and not knowing who he was told their business. He bade them wait till the morrow, and he would produce the man. Meanwhile he was engaged in entertaining his slayers and in preparing his own grave. They, when he made himself known, were aghast, reverencing the generous hospitality of their poor host. But on his persuasion that the act was that of those who ordered them, they complied, and his head was cut off. "And now we have him," writes the bishop of Amasea, "the pillar and support of the churches of the world. The highroads are filled with persons flocking to his oratory from every country. At the imperial city, the head of Italy and queen of the world, the martyr has public honour and a splendid temple. But specially is he on the tongue of the sailors, who navigate not only the Euxine sea, but also Adria, the Aegean, and the Western Ocean; for he affords evident tokens of his help. Often has he been seen at night, when the tempest rises,

¹ 'Lo ivorno di santa Maria de la Gratia.' (Matteo di Giovenazzo.)
² 'Maria-heim-suchung.' 'Unser Fran über das gebürg.' (Halt-haus.)

¹ Among his 'notable myracles' the Sarum Martyrology gravely states, "that, whan he sholde drynke & lacked a cuppe, he fourmed the fashion of a goblet of butter that stode before hym, and therein he dranke, and after it so remayned & semed all gold; and so yet it doth, and is there reserued as a holy relyke." This stuff was actually read at Sion in Middlesex, a priory of Royal foundation, greatly patronized by the Lancastrian sovereigns and by Henry VII.

² De Blainville saw S. Otto's mitre at Bamberg, May 26, 1705. "It is of an ordinary taffety, of fillemot (feuille-morte, dead leaf) colour, with a slight velvet lace and black stripes. It is even very bare and greasy." (Travels.)

waking up the steersman as he droops over the rudder ; at other times minding the cable and sails, or at the prow looking a-head for the shallows. Whence it is become a custom with sailors to have Phocas for their guest. To that end they assign daily 'the martyr's share,' and one of them daily buys it up ; and when they get ashore, they distribute the price to the hungry. And this, even 'Phocas's portion,' is a benefit to the poor."¹

In the Isle of Man, the feast of the first bishop thereof, *S. GERMAN*, a disciple of *S. Patrick*. A.D.
390.

In North Wales, that of *S. PUBLICIUS* (Peblig), brother of the empress Helena the wife of Maximus, Patron of the parish church of Caernarvon.

At Oostkerke on the canal of Bruges in Flanders, that of the Patron, *S. GUTHAGON* an Irish hermit.

At Edessa in Mesopotamia, the translation of *S. THOMAS* the Apostle.^m

At Canterbury, the obit of the venerable *LANFRANK* archbishop, who though by birth an Italian strove to maintain the dignity and liberty of the Church of England. 1089.

JULY IV.

The memorial of the holy prophets Hosea and Haggai.

The translation of *S. MARTIN* bishop of Tours.

At Canterbury, the obit of *ODO THE GOOD*, archbishop. He 961. was of Danish extraction, and was disinherited by his father for embracing Christianity. His zeal for discipline, exerted in the matter of king Eadwig and Aelfgiva after a fashion repugnant to modern civilization, has clouded his memory ; but he was long known among the English, especially them of Kent, as 'Odo the Good.'ⁿ After his death Elfin Lippe bishop of

¹ From an Oration of Asterius bishop of Amasea. I have let this writer of the fourth century speak for himself. Whatever may be the abuses of Saint-worship, it is clear that its principle was thus early admitted. And equally clear, that no terms of accommodation can ever be hoped for between the Ancient Communions of the East and West and the later Christian Societies, which will suffer the latter to insult and proscribe the practice and belief of over fifteen centuries.

^m MS. Cotton : Nero C. 4. Shepherd's Kalendar, 1604. Peter de Natalibus relates, that at solemn vespers on the eve of this festival the archbishop of Edessa annually deposited a dry vine-stalk in the Apostle's tomb. Next day it was found to have produced a bunch of grapes, out of which enough liquor was strained into the chalice for the archbishop to consecrate thereof for the Sacrament. "Hoc audiui à fide dignis," says Peter.

ⁿ 'Odo se gode.'

Winchester obtained the Primacy by bribery; and with profane folly going to Odo's tomb reproached the 'decrepid old wretch,' as he termed him, with having formerly opposed his preferment, adding that his hour of triumph was come; and with that he smote the tomb with his staff. The same night Odo appeared in a vesture of rose-colour to a priest, and charged him to tell Elffin bishop-elect (but not of God), saying, "I Odo am not dead, but alive to Almighty God my King. For that thou didst deride me and strike my tomb, I declare to thee that thou shalt cross the sea and ascend the Alps; but never shalt thou obtain the pall of the *Patriarchate* of the holy church of Canterbury, nor ever sit in its *Apostolic see*." Elffin set off on his journey to Rome to obtain his pall; but perished among the Alpine snows from excessive cold.^o

A. D. At Augsburg in Bavaria, the feast of *S. UDALRIC* (or *UL-
973. RIC*) bishop.^p

JULY V.

1318. In Scotland, the dedication of the cathedral church of S. Andrew's.^q

1535. In England, the passion of *THOMAS MORE* knight, Lord High Chancellor of England, who was beheaded for refusing to subscribe to the new doctrine of the Supreme Headship of the King's Majesty, on earth, over the Church of England. Viewed in the light of the moderate language of the Anglican Formula, which states that "we give not to our Princes the ministering either of God's Word or of the Sacraments,"^r it would seem as though it needed not to have provoked so supreme a hazard. Constantine regarded himself as a kind of external *bishop* or overseer of the Church; and other early Christian Princes set matters in train and directed appeals to be heard, even in questions touching the Faith. More himself had formerly written in a manner favourable to those who wished for a Reformation of the Church. In truth, like his friend Erasmus, he stood aghast at the 'tragedy,' even the conflagration which their own satirical writings had helped to excite. Four years previously, the Convocation or Synod of Canterbury had submitted to the new doctrine with the important saving clause, "As far as it

^o Life by Osbern of Canterbury, in Bolland.

^p If we may trust the scurrilous Naogeorgus, translated by Barnaby Googe, fish were distributed in church on his feast-day. "Whersoever Huldryche hath his place, the people ther bring in, Bothe carpes and pyke and mullets fat his favor here to win, &c."

^q Johann : Fordun.

^r Article xxxvij.

may be allowed by the law of Christ.”* It was accepted for the moment by the King, but fraudulently omitted in the Parliamentary Enactment thereon ensuing. Now after three centuries, we discover from lately published State Papers, that the said Synod “urged the addition of a clause, thus—‘and as far as it may be allowed by Canon Law’—it was denied them.”[†] Seeing then that a contemptuous rejection of the Church Law attended the first promulgation of the Royal Headship, and that its immediate consequence was a mournful schism from the Latin Church, Thomas More chose to die rather than share the responsibility.[‡]

JULY VI.

The Octave of the holy Apostles Peter and Paul.

The memorial of the holy prophet Isaiah. He was sawn asunder by order of the wicked king Manasseh, at the instigation of Melkira a Samaritan, according to the Apocryphal Ethiopic book of the Ascension of Isaiah. “He, while the saw penetrated his flesh, neither uttered plaint nor shed a tear; but ceased not to converse with the Holy Spirit.” We are told by Epiphanius that the king pretended, that he condemned the prophet for saying “he had seen the Lord sitting upon a throne;” contrary, as the tyrant affirmed, to that in Exodus, “there is no man shall see Me, and live.” The prophet was sawn asunder in a cedar, which had opened itself to receive him in his flight.

At Fiesole in Tuscany, the feast of *S. ROMULUS* bishop and martyr, a disciple of *S. Peter*.

In Egypt, that of *S. SISOËS* abbat in the Thebaid. Among his sayings are the following. A monk asked him, “What shall I do, abbat, for I have fallen?” “Rise again,” said he. “I rose, and fell again,” said the monk. “Rise again and again,” re-

* “Quantum per Christi legem licet.”

† “Et quatenus per leges canonicas liceat.”

‡ The writer Augustin Scarpinello (to the Duke of Milan) adds, “Many persons—and the Court of Rome in a high degree—will be able to estimate the importance of this enactment; and although it has been rumoured for several months, a milder result was hoped for.” (Calendars of State Papers, Venetian.)

§ I must add, that Queen Elizabeth’s rejection of the title of ‘Head of the Church,’ and Charles the First’s Declaration prefixed to the Articles, have considerably modified the offensive points of the Supremacy. Nor, while on this subject, should we ever forget the extreme assumptions of the Roman Court, founded chiefly on the forged Decretals. But, after all due deductions, and weighing the explanations of interested apologists, I am forced to say, “Vox quidem, vox Jacob est: sed manus, manus sunt Esau.” (Genes: xxvij. 22.)

joined Sisoës. "How long?" asked the other. "Until you be taken away in doing good or evil; for according as a man is found, goeth he his way." Another asked, "If a brother fall, should he not do penance for a year?" "It is a hard saying," he replied. "Well, for six months?" "It is much." "For forty days?" "It is much." "What then, if a brother fall, and straightway the Love-Feast be celebrated, and he be present?" "Nay," said the old man, "he needs to repent a few days. But I trust in God, that, if the man repent sincerely, He will receive him even in three days." When he was dying, his face shone, and he said, "Behold, the Angels are come to take me, and I beg them to let me repent a little while." "You have no need to repent, Father," said they. The abbat replied, "Truly I know not that I have even laid the foundation of repentance." And all understood that he was perfect. "See," said he, "the Lord is come and saith, Bring Me the vessel of the desert." And straightway he expired."

A.D. In Scotland, that of *S. PALLADIUS* bishop; who was sent
431. from Rome by pope Caelestine the first to preach to the Irish Scots; but being hindered by tempests from landing in Ireland, went to Britain and died in the land of the Picts.*

699. At Sheppey in Kent, that of the Patroness, *S. SEXBURGA* abbess.†

1228. In England the obit of *STEPHEN LANGTON* of glorious memory, Cardinal archbishop of Canterbury, who wrought chiefly to procure the Great Charter of our English liberties; he also "made *postils*" or notes "on the whole Bible, and distinguished it by the chapters which moderns now use."‡

1197. In Scotland, the dedication of the cathedral church of Glasgow.

JULY VII.

216. At Alexandria, the feast of *S. PANTAENUS* an apostolical man, the Teacher of the great Christian school of learning in that city; whose zeal led him to preach the Gospel as a missionary to the Indians, (by which name it is uncertain whether the people of India strictly so called, or that of Southern Arabia or of Abyssinia be intended:) among whom he found a copy of *S. Matthew's Gospel* written in Hebrew, which had been left there long before by *S. Bartholomew*.§

* Apophthegmata Patrum.

† Nennius, Hist: Britonum, c. 55.

‡ Saxon Kalendar.

§ Chron: Nic: Trivet. A more questionable achievement was, that he "made the Psalter of our Lady." (Joh: Fordun.)

¶ Euseb: Hist: Eccles: v. 10.

At Caesarea in Palestine, the passion of *S. PROCOPIUS* A.D. 303. martyr; who was reader, exorcist, and interpreter of the Scriptures into Syriac in the church of Scythopolis. Being ordered to pour a libation to the emperors, he quoted a line of Homer, "Many lords' rule is not good; let one be Lord." This was regarded as of ill omen to the four reigning sovereigns, and he was instantly beheaded.^a

In England, the feast of *S. ETHELBURGA* virgin, "called saynt Alborowe."^b 664.

Also, of *S. ERKENGODE* virgin, sister to *S. Sexburge*.

At Mainz in Germany, that of *S. DYSIBOD* the Scot, abbat. 700.

In England, the translation of *S. THOMAS* of Canterbury martyr.

JULY VIII.

The memorial of *SS. Aquila and Priscilla*, the hosts and fellow-labourers of Paul and of Apollos.

The passion of *SS. EPICTETUS* priest and *ASTION* monk, martyrs in the time of Dioclesian. Whether what is told of them be authentic, or should be regarded only as an ideal narrative, surely it is edifying. Epictetus had walked holily from his youth. By his persuasion Astion, the son of noble and wealthy parents, received baptism; and, to avoid their remonstrances,^c he and the youth departed to a far country, to the city of Almirid among the Scythians,^d where after seventeen years spent in holy exercises they were both crowned with martyrdom. Vigilantius a Christian was directed in a vision to receive Astion's parents come in quest of him and to teach them concerning the Saviour. He gladly obeyed, received them into his house, and answered the anxious mother's question "Where is my sweet Astion gone?" saying, "To the land of the brave." And then he drew a glowing picture of Paradise, and said how happy Astion was. "And think you," asked the mother, "that being in such glory he recollects us at all?" "He does indeed, and vastly desires to have you ever with him," said Vigilantius; and he showed them the holy Gospel, which Astion had bequeathed to them, with the earnest hope they would fulfil its injunctions. They were baptized; and

^a Euseb: De Martyribus Palaestinae. Ruinart.

^b Sarum Martyrology.

^c Note the better example of *S. Pachomius*.

^d I am ignorant of this locality; but perhaps the Court of Rome, which sends a bishop of Almyra to shepherd its English subjects, may have preserved the record. Some would ask of such prelates, "Quare venisti, et quare dereliquisti pauculas oves illas in deserto?" (I Samuel xvij. 28.)

were taken after sunset to the saints' sepulchre, where they watched all night in prayer. As it was dawning, a sweet light broke upon them, and the martyrs stood by, praising the Lord. "And are you well treated by your King, my son?" asked the mother. "So well," said Astion, "that He has adopted me, and His servants regard me as one of themselves. And daily they bid me warn you to come here." So saying, they disappeared.^a

In England, the feast of *S. EVERILD* virgin.^f

A.D. At Würzburg in Germany, that of the Patron, *S. KILIAN*
688. bishop and martyr, an Irish Scot, the apostle of Franconia.

903. At Hyde near Winchester, that of *S. GRIMBALD* abbat,
under king Alfred one of the reputed founders of the ancient
and famous University of Oxford.

1336. In Portugal, that of *S. ELISABETH* queen and widow.^g

JULY IX.

770. At Köln in Germany, the feast of *S. AGILOLF* bishop and
martyr, whose grave in the Ardennes is said to have always
continued fresh and green.

JULY X.

150. At Rome, the passion of *S. FELICITAS* widow and of her
seven sons, martyrs. The heathen pontiffs complained to the
emperor, that she insulted their gods, who would not be ap-
peased unless she and her sons sacrificed. The Prefect, who
was ordered to compel them to do so, conjured her to spare her
sons in the bloom of youth. The noble lady told him his
mercy was cruelty, and exhorted them to look up to heaven,
where Christ was waiting for them with His saints. The
youths, Januarius, Felix, Philip, Silvanus, Alexander, Vitalis,
and Martialis, bore witness to Christ the Very God, and were
slain; and after them their mother.^h

In Abyssinia, the memorial of Jertzé-Hawariet ('the Gem
of the Apostles').ⁱ

^a Vitae Patrum.

^f York Missal.

^g A story is told of her, how a pious and innocent page, her almoner, excited the unjust suspicions of the king Dom Deniz, and was sent to certain lime-burners, who had orders to throw him into the kiln. Detained by devotion at a church on his way, he was late. The impatient king then sent the accuser, who met the fate which he had designed for the guiltless youth. ^h Ruinart.

ⁱ Synaxarion.

JULY XI.

At Rome, the feast of *S. PIUS* of Aquileia pope and martyr.^j A.D.

In Russia, the memorial of *OLGA* the great princess, who 157.
introduced the Faith thither from Byzantium. 978.

The translation of *S. BENEDICT* abbat.^k

In England, the obit of *HERBERT THORNDIKE* priest, Prebendary of the collegiate church of Westminster, perhaps 1672.
in most respects the most learned Divine whom the Anglican Church has produced since the separation from Rome; who (in his own words) "when alive pursued by prayer and study the true reason and measure of Church Reformation," and died "in the Communion of this Church of England, as hoping for salvation by virtue of that wherein it agreeth with the primitive Catholick Church, but earnestly praying that the reformation thereof may be perfected according to the same in all points, so far as the present state thereof shall allow."^l It may be well for many at the present time to lay to heart the weighty judgement of this profound scholar on two points, wherein they are apt to err; first, that the separation from Rome is to be justified and maintained, not on the plea that the Anglican Church has retained a lawful succession in the Ministry, but "that the Church had grossly failed of the trust which faithful people should repose in it; and therefore, that an end was to be put to the superstition thence arising, by the Churches of several sovereignties, by such a reformation, as there was no hope that the Church of Rome would ever authorize."^m And, secondly, as to the re-action from Puritan bareness of worship in a tendency to excess in Ritual; "Where the intention of the mind is spent upon the shell of Christianity, there can it not have strength to bring the kernel of it to ripeness."ⁿ

JULY XII.

At Aquileia, that of *S. HERMAGORAS* the first bishop, martyr, reported as a disciple of *S. Mark* the evangelist.

At Milan, the translation of *SS. NABOR* and *FELIX* martyrs.

He was the brother of an *Hermas*, by some supposed to be 'the Shepherd.' The Sarum Martyrology quaintly calls him 'S. Fituouse' (pitiful), and says that he "ordeyned eester day to be kepte always vpon the sondaye."^k

^k Sarum Missal.

^l His Last Will.

^m Works, V. 591, ed. Oxford, 1854.

ⁿ Ibid. 234.

- A.D.
309. At Caesarea in Mauritania, the passion of *S. MARCIANA* virgin and martyr, who was a young lady of Rusuccur in the same province. Her zeal led her to shatter in pieces a marble statue of Diana, at whose feet water fell into a basin in the street of Caesarea.* Being haled before the judge, she was cruelly condemned to be shut up in the school of the gladiators, there to be abandoned to their lawless will. The maiden was not terrified alone among so many wild men, for God shielded her. One day she was grossly insulted by the daughter of Budarius, chief of the Jewish synagogue close by. Thus provoked she imprecated ruin on their house and every stone thereof; and it was observed that the curse was exactly fulfilled. When her day of suffering came, she was gored by a bull, and at last killed by a single bite of a huge leopard.^p
1073. At Vallombrosa in Tuscany, the feast of *S. JOHN GUALBERT* abbat, the founder of the famous community there established. He desired the following simple Confession of Faith to be buried with him in his grave: "I John believe and confess the Faith, which the holy Apostles preached, and the holy Fathers have confirmed in the Four Councils."^q
1429. The obit of *JOHN GERSON* of holy memory, Chancellor of the University of Paris, 'the most Christian Doctor.'^r

JULY XIII.

The memorial of the holy prophets Joel and Ezra.
Also, of Zerobabel, prince of the tribe of Judah; of Jesus the son of Josebeth the highpriest; and of Nehemiah the governor.

Also, of *S. Silas* the apostle, the companion of *S. Paul*.

* This act, surely, was indefensible, and may lead one to suspect that some of the martyrs provoked their own fate.

^p Bolland.

^q Precious words indeed, and strictly analogous to the Anglican standard of 'Catholic Fathers and ancient Bishops' in the Canon 'De Concione-toribus,' and to Bishop Kenn's profession of adherence to the Faith as held 'before the separation of the East and West.' Observe, that *S. John Gualbert* upheld this standard *twenty years* after that separation. He had not, then, learnt the modern theory of an 'Ecclesia docens,' which has a stock of propositions in reserve to be unveiled as *dogmas*, when the time serves and policy dictates.

^r This great man, Archbishop Laud's favourite Divine, if not the author of 'the Imitation of Christ,' is on probable grounds surmised to have written its earliest and most lovely adaptation, the 'Internelle Consolation.'

At Rome, the feast of *S. ANACLETUS* of Athens, pope and martyr, the fourth in succession from the Apostles. A.D. 107.

In Palestine, that of *S. STEPHEN THE WONDER-WORKER*, 794. monk of the great *Laura* of S. Sabas near the Dead Sea. He was a nephew of S. John Damascene. His sympathy with the brute creation is noteworthy. He used to feed starlings, ravens, doves, and gazelles. The starlings often settled on his head and shoulders, and when fed would gently fly away at the old man's bidding. He gave flour and sesame to ants and insects. He would reprove his disciples for treading, though it were unconsciously, on the harmless black worms in the desert, saying to them, "Do ye not know, that he that has no sympathy with animals has none with man? The Truth knows, often in the locust-season, when I have gone out of the monastery at night and met them on the way benumbed with cold, often have I waited till sunlight, fearing lest I should injure them; and then have gone on my way rejoicing." So gentle a nature must needs have passed away from earth in peace. He was buried near the remains of S. John the Silent.*

JULY XIV.

The feast of *S. BONAVENTURE*, Cardinal-bishop of Albano 1274. and confessor, 'the Seraphic Doctor.' "Glorious is God in His saints," says the writer of his Life, "whom chosen from eternity He hath predestinated to Himself, and brings to light according to the need of the times for the salvation of mankind." Thus in the order of His Providence, God permitted His servant when an infant to be in jeopardy of his life. On his mother's vowing him to the Religion of S. Francis, the boy recovered;† and when he came of age he fulfilled her vow by taking the habit. Under the teaching of our English Alexander de Hales, he in a short time acquired such ripeness in learning as to be admitted to the Doctor's chair in the University of Paris. Yet was he not puffed up by the knowledge of letters so as to omit any duties of charity or even to disdain mean domestic work in the cloister. He was chosen General Minister of his Order. Pope Clement the fourth wished to prefer him to the opulent church of York; but the holy man would by no means accept the appointment, preferring to abide in Religion, where he might procure for himself riches and

* Life by Leontius, in Bolland.

† Hence his name, from S. Francis's exclaiming "O buona ventura" on his unexpected recovery.

dignities in heaven. He wrote usefully on the Gospels, specially on Luke "the *chancellor*" (registrar) "of the tender Mother of Jesus," whom he ever venerated with assiduous meditation. He wrote also two other noble works, redolent of the contemplative Life. His teaching was devout, savoury, and seraphic, such as not only enlightens but kindles the readers. Nor could it be otherwise; for all the truth, which he intellectually perceived, he reduced to the form of Devotion and Praise.* In his lifetime he was esteemed a Saint. His preceptor Alexander De Hales, regarding his comely presence, eloquence, and amiability, used to say, "Adam seems not to have sinned in this man." And his friend Thomas of Aquino, finding him one day engaged on the Life of S. Francis, retired, saying "Let us leave the Saint alone at work for a Saint." He died at Lyons, lamented by the Pope and by all, as one who seemed not to have left his equal in the Church of God.†

A.D.
1614.

At Rome, the obit of *S. CAMILLUS DE'LELLI* confessor, who, after a youth spent as a soldier not free from sinful excess, was suddenly converted on the Feast of Candlemas and became glorious by a life of penitence devoted to the service of the sick and dying in the hospitals of Rome.

JULY XV.

The memorial of the Separation of the Apostles when they went forth into the world to preach the Gospel of Christ.

Also, that of the Seventy Disciples, wherein they be all together honoured.‡

350. In the East, the feast of *S. JAMES* bishop of Nisibis, con-

* Note, Reader, these words. They are not mine, but De' Martini's. Greatly as we may esteem the most learned of Anglican Divines, such as Thorndike, is not the element of *unction* wanting in them? How few traces do we discover of the subjective and inner life? They bristle with polemics. They savour of Occam more than of Aquinas, of Aristotle rather than of Plato. This may be the reason why with all their undoubted ability and industry they too often fail to convince those whom they would fain influence. For Christians long to reach something like the Elim of Apostolic times, "where were the twelve wells of water and the threescore and ten palmtrees," where they too might "encamp beside the waters." (Exod: xv. 27.)

† Life by Ottaviano De' Martini of Sienna, abridged in the Brev: de Camera of 1558. Luther, I may remark, calls the Saint 'praestantissimus vir.' The ferocious Huguenots in 1562 burnt his relics at Lyons, and scattered the ashes in the river Saône. (Alban Butler.) I love neither the worshipping nor the destruction of Relics.

‡ Sarum Martyrology.

fessor. He was a severe ascetic, who mostly lived in the open air, feeding on wild fruits; while in winter he sought the shelter of a cave. He was clad in goat-skins. When he became bishop, he changed not the austerity of his diet. He was at the Council of Nicaea. When the Persians besieged Nisibis, he mounted the walls and prayed God to send a multitude of gnats to disturb the enemy. The horses and elephants stung by them threw all into confusion; and the Persian king raised the siege in dismay.*

In Scotland, that of *S. PLECHELM* bishop of Whitherne.

A.D.
732.

At Winchester, that of the translation of *S. SWITHUN* bishop. It is said of him, that "if any church fell down or was in decay, he would anon amend it at his own cost; or if any church were not hallowed, he would go thither afoot and hallow it. For he loved no pride, nor to be praised nor flattered of the people: which things in these days be used overmuch, God cease it!"[†]

964.

At Bamberg in Bavaria, that of the most Christian emperor *S. HENRY*, who lived in the virginal state with his holy consort *S. Kunegund* of England; more ennobled by his sanctity than by the sceptre, he diffused widely the fragrance of heroic virtue, and left behind him signal proofs of his religious munificence throughout France, Italy, and Germany.

1024.

At Jerusalem, the dedication of the Holy Sepulchre.

In England, that of the cathedral abbey-church of *S. Peter* of Gloucester.*

1100.

JULY XVI.

In the isle of Jersey, the feast of *S. HELERIUS* hermit.

At Wilton near Salisbury, that of *S. IVY* (Iwigius) bishop.*

At Salisbury, that of the translation of *S. OSMUND* bishop and confessor.

* Theodoret. Father Thomassin thought that he could trace to *S. James* the origin of the Prince-bishops of the middle ages, as if he too had been Prince of Nisibis; whereas the true meaning seems to be, that he acted as chief, ἀρχων, in the defence of the city. There is nothing to indicate permanent powers.

† Golden Legend. Perhaps this lesson is not needless in the nineteenth century.

* Florent: Wigorniens.

* Memorials of Anc: British Piety, from a Saxon MS. MS: Cotton: Titus D. 27.

JULY XVII.

At Rome, the feast of *S. ALEXIUS* confessor. His Legend, overcharged with fabulous additions, relates that he quitted his wealthy home and noble bride on the wedding-day and went on pilgrimage to the East for seventeen years, and returning unknown was daily fed during another like term of years at the door of his father Euphemiatus the senator, exposed to the insults and ill-treatment of the pampered domestics. He died leaving his strange story written down, whereby it became known.^b

A.D.
820.

In England, the passion of *S. KENELM* king and martyr, formerly the Patron of Winchelcombe abbey. He was the son of the powerful Offa king of Mid-England, and was but a child when he was murdered by his tutor at the instigation of his wicked elder sister Quendreda. Shortly before, the young king dreamed he saw a tree stand by his bedside, and the height thereof touched heaven, and it shined as bright as gold, and had fair branches full of blossoms and fruit; and on every branch of this tree were tapers of wax burning and lamps lit, which was a glorious sight to behold. And he thought that he climbed upon this tree, and Askeberde his governor stood beneath, and hewed down the tree. Then was he heavy and sorrowful; when behold, a fair bird came, which flew up to heaven with great joy. One day, says the legend, as the pope was singing mass at Rome in *S. Peter's* church, a white dove let fall a scroll on the altar, wherein was written in letters of gold; "In Clent in Cowbage Kenelm king-born, lieth under a thorn, his head off-shorn." Whereupon the pope sent to the English bishops to make inquiries, which led to the discovery of *S. Kenelm's* remains.^c

^b It is difficult to learn precisely what the Roman and Greek Communion intend to teach us by inserting this wild story in their church-books. If it be indeed to remind us that "here we are pilgrims and sojourners, as all our fathers were," surely most men experience enough of bitterness in the journey of life, so as not to need such fantastic lessons. The tale is told of a young Roman noble in the reign of Honorius, when the empire was dissolving beneath the waves of barbarian hordes, and when every sentiment of honour and patriotism should have led him to arm in defence of altar and hearth. Instead whereof, we find him forsaking "the state of life unto which it had pleased God to call him," and cancelling his marriage vows, in order to dream away his time in self-willed pilgrimages. This was likely to help the allegation of the pagans, that the New Religion contributed to the fall of the empire. The Roman Breviary relates that Alexius quitted Edessa in Syria in a ship, and came to the port of Rome. Strange indeed!

^c Golden Legend.

JULY XVIII.

At Tivoli in Italy, the passion of *S. SYMPHOROSA* widow and of her seven sons, martyrs. When the emperor Hadrian had built a palace at Tivoli and would dedicate it with pagan rites, the oracle he consulted replied that the gods were tormented by that Christian household's daily calling on their God. Symphorosa declared, that, if she were burnt for the Name of Christ her God, she would thereby burn the demons; it was her wish to rest with her husband Getulius already a martyr of Christ. On her remaining resolute she was flung into the rapid torrent of the Anio. Next day her sons, Primitivus, Justin, Crescens, Julian, Nemesius, Stacteus, and Eugenius, were cruelly done to death; and their bodies flung into a deep trench. The heathen *Pontiffs* (to stamp them with infamy) gave the place the name of 'The Seven Criminals.'^d A.D. 120.

At Carthage, that of the Scillitan martyrs, to wit *SPERATUS*, *NARZALES*, *CITTINUS*, *VETURIUS*, *FELIX*, *AQUILINUS*, *LACTANTIUS*, *JANUARIUS*, *GENEROSUS*, *VESTINA*, *DONATA*, and *SECUNDA*. They were beheaded for refusing to swear 'by the genius of the emperors;' so cunning had the heathen become in veiling their impiety under the show of loyalty to the Sovereign. Being asked, "What are the books which ye read in worship?" Speratus answered, "The four Gospels of our Lord Jesus Christ, and the Epistles of Saint Paul the Apostle, and all Divinely-inspired Scripture." The authentic Acts of their martyrdom conclude by saying, "And they intercede for us to the Lord Jesus Christ."^e 200.

At Minster in the isle of Thanet, that of *S. EADBURGA* abbess.^f 751.

At Utrecht in Holland, that of *S. FREDERIC* bishop and martyr. 838.

JULY XIX.

The memorial of the ascension of Enoch into heaven, according to the Coptic Church.^g

Also, that of *S. Epaphras* bishop of Colossae.

At Seville in Spain, the passion of *SS. JUSTINA* and *RUFINA*. 304.

^d 'Ad septem Biothanatos.' (Ruinart.) The close resemblance of this tale to that of *S. Felicitas* (See July 10) leads me to suspect some error. May not 'Felicitas' have been the Christian designation of *S. Symphorosa*? It is difficult to admit a duplicate of a widow and seven sons martyrs within thirty years.

^e Ruinart.

^f Leland's Itinerary, vij. 4.

^g Selden.

FINA virgins and martyrs. They were poor women of that city, who lived by selling crockery. They were pure, religious, patient, taking care of their home. As they were at their business, there came by the execrable idol Salambo, asking for the gift of an utensil. On their refusal, saying, they worshipped the Lord Jesus Christ and not that senseless idol, the noble dames, who bore it on their shoulders, flung it down in anger, and utterly smashed the holy maidens' earthenware. The virgins were apprehended on the charge of sacrilege. Justina died in prison; but Rufina was strangled, and her remains committed to the flames.^b

A. D.
455.

In Egypt, the feast of *S. ARSENIUS* anchorite. He had held the office of preceptor to the prince Arcadius, son of the emperor Theodosius the great. Obedient to an inward call, he went to Sketis near Alexandria, and was a short while with the abbat John the dwarf, learning the discipline of a monk; but God still called him to solitude. A monk from Sketis came to see him in his retirement. The interview passed off in silence. He was taken to see abbat Moses, who had been a robber. The convert received them with open arms and hospitality. One father prayed God to explain to him the reason of this contrast. And he saw in a vision two large ships; and in one were abbat Arsenius and the Spirit of God sailing together quietly, in the other abbat Moses and the angels of God, and they kept feeding him with honey.ⁱ One day as Arsenius was asking an Egyptian what he thought, a monk remarked, "How is it, abbat Arsenius, that you, who have had such a training, ask this rustic about his thoughts?" "I know Greek and Roman learning," said Arsenius, "but I have not yet learnt the alphabet of this rustic. We gain nothing from secular learning; but these Egyptians, even ignorant men, have acquired virtues by their own toil." Abbat Daniel related of him, that he would never discuss Scripture, though he easily might if he chose, nor did he readily write a letter. And when he came to church at intervals, he would sit behind a pillar, that no one might see his face. When he was near death, the brethren saw him weeping, and said, "Indeed, and are you afraid, father?" He said, "In truth, the fear that now possesses me was with me ever since I became a monk." And thus he slept in peace. He was buried at Troë opposite Memphis. "And he left me," says the writer of his Life, "his

^b Vincent of Beauvais, *Speculum Historiale*, xii. 34. Bolland.

ⁱ If dreams, as Aristotle hints, serve to indicate the dreamer's character, as deriving their hue and complexion from his waking thoughts, what native poetry, yea even sublimity, marks those of the monks of Egypt! Compare, for example, the dreams of Archbishop Laud.

coat of skins and his white goats-hair shirt and his palm-tree sandals; and my unworthy self have worn them, that I might receive a blessing.”^j

At Paris, that of *S. VINCENT DE PAUL* priest and confessor. A.D.
1660. Originally a shepherd-boy he, like David, was called from among the sheep-folds to feed the Israel of God. When he became a priest, he was captured by pirates and sold as a slave in Barbary. Thence he made his escape to Rome with his master, a penitent renegade from the Faith; and on his return to France was appointed the First Chaplain in the Royal Navy and Director of the Nuns of the Visitation, and laboured with such zeal and prudence that S. Francis de Sales declared he knew no worthier priest. To promote the cause of the Gospel among the poor, specially the peasants, Vincent founded the Order of Mission-priests of S. Lazarus. To seek out and succour the distressed, he commenced the widely-diffused society of ‘Sisters of Charity.’ The Society of S. Genevieve was designed to promote the education of females. There was no sort of misfortune but met with fatherly aid from him. Christians groaning under the Turkish yoke, foundlings, mis-shapen youths, maidens in perilous condition, dispersed nuns, fallen women, men condemned to the galleys, sick strangers, invalid artificers, and even the insane, were helped and received into hospices. His alms refreshed Lorraine, Champagne, and Picardy ravaged by war, pestilence, and famine. Amidst these weighty employments, he was ever intent on God, ever consistent, affable to all persons, simple, straightforward, humble, and a stranger to honours, wealth, and pleasure. This “holy and humble man of heart” departed this life in his eighty-fifth year. We realize in him the poet’s words, “Ever the richest, tenderest glow sets round the autumnal sun.”^k

JULY XX.

The memorial of the translation of the holy prophet *Elijah* in a fiery chariot into heaven. He is called by the Arabs *Khedher* (‘green’), because he drank immortality from the Fountain of Life.^l Truly so, for in him was the word fulfilled, “Thou shalt make them drink of the river of Thy pleasures, for with Thee is the fountain of life.”^m B.C.
903.

^j Life by Theodorus Studita, in Bolland.

^k Brev: Roman.

^l Hence the ‘Fontaine de jouvence’ in old French romance.

^m S. Elias was the chosen Patron of the emperor of Constantinople Basil the Macedonian. Therefore on this festival the emperors of that dynasty

Also that of blessed Joseph Justus Barsabas, an apostolic man, probably the same as Joses the Lord's Brother, and one of the Seventy. He was judged worthy of the Apostleship. We learn from Papias, who had it from S. John or from the daughters of S. Philip the Apostle, that Justus drank poison, and by the grace of our Lord received no harm.^a

- A.D.
275. At Antioch in Pisidia, the feast of *S. MARGARET* virgin and martyr. Marina, as the Greeks call her, was the daughter of Aedesius, a pagan priest of high rank, and on her mother's death was put out to nurse. Her father, discovering that she was a thorough Christian, cast her off. Her Christian nurse, who was warmly attached to her, adopted her; and Margaret in all lowliness kept her nurse's sheep.^o As she was thus employed with other young maidens, Olybrius (called in late times *Oliver*) the Prefect of the East, who had come to Antioch to persecute the Christians, saw the beautiful damsel and fell in love with her. He sent to propose honourable marriage to her, if she were free; if of servile condition, the state of lawful concubinage. On her declaring herself a Christian, she was cast into prison; where her spiritual temptations are shadowed forth by appearances of the Evil One as a dragon emitting baleful fire. She was beheaded by one named Malchus.^p

Anciently, "in the monastery of Gloucester, that of *S. ARYLD* virgin and martyr, and of *S. MODMUND* martyr."^q

In Portugal, that of *S. WILGEFORT*, otherwise called *Liberata*, virgin and martyr.^r

1164. The obit of the venerable *PETER LOMBARD* bishop of Paris, 'the Master of the Sentences.'

1537. At Somascha in North Italy, the feast of *S. JEROME EMLIAN* confessor. He was a Venetian nobleman, who in early

wore purple, and used to venerate the relic of the Prophet's goat-skin dress! (Constantini Porphyrogeniti Opp. I. 19. 87.) His name (*Hélie*) was formerly popular among the Normans, and is still preserved in the surname 'Ellis.'

^a Euseb: Hist: Eccl: iij. 89.

^o Is it hence that she was regarded as the type of female innocence, 'Maid Margaret that was so meek and mild?'

^p Acts (of doubtful faith), in Bolland.

^q Sarum Mart.

^r I know not her history, nor how she came to be honoured in England; but probably it was through the connexion of our Lancastrian House with the sovereigns of Portugal. Certain it is, that her image stood in S. Paul's cathedral in London, as we read of Dean Colet's being buried "nigh to the Image of S. Wilgefort" (Anth. à Wood, Athenae Oxon:); and that her Latin name, freely translated into rude English, gave rise to a shameful superstition, which I will let Sir Thomas More (no Protestant) relate in his own words; "Instead of saynt Wylgeforte women call her saynt Uncumber, because they reken, that for a pecke of otyes she wyll not fayle to vncumber them of theyr howsbondys."

life was taken prisoner of war and cast into a dungeon in the March of Treviso. On his release he became an altered man, and the change of mind was confirmed by the death of his dearest brother Luca, whose mercantile concerns he took charge of on behalf of his orphan nephews. He soon discovered that his vocation was the care of destitute orphans, with whom Venice then abounded. To that end he bought and furnished a house, and filled it with poor homeless boys from the streets, whom he taught to work and instructed in Christian faith and duty. He was induced with their help to undertake the care of incurable sick people. He always had four boys not above eight years old to pray with him, observing, that God often approves of the simple faith of innocent children by the happy success of their vows. As soon as he found that his work would stand in his absence, he extended his operations to the mainland. He built an orphanage at Brescia; and at Bergamo founded a refuge for fallen women, being the first author of such an institution in Italy. With the permission and blessing of the bishop of Bergamo, (for he would do nothing without consulting the bishop of the diocese), he went about the villages to teach the ignorant people the rudiments of the Christian Faith, helped by some of his band of boys. He thus preached in the open air, in the fields and highways, wherever he could gather or find an assemblage of people.* He often helped the reapers in harvest-time, inducing them to forego the usual idle songs and to sing sacred canticles, till the wide fields re-echoed sweetly to their melody. He fixed on Somascha, an airy and healthy spot in the Bergamese, as a centre of his operations. On his way to Venice, he was sorely tempted to forsake his work for the solitary life at Salò on the beautiful Garda Lake, so pleasant with its olive-yards and its fragrant gardens of citrons and lemons. But as he weighed the event in prayer, he was warned by 'the Light within' how it was not agreeable to God. Without abandoning his true vocation, he in part satisfied his love of solitude and Nature by constructing a cell above Somascha, where he could command the wide and curving slopes of the Adda. He died of a disease caught in attending on the sick, a martyr of charity.†

* We see here the very opposite of the unhappy conduct of the Anglican bishops in the case of Wesley and Whitefield. Here we find the Roman Church, the most rigidly conservative of order and ritual, also the more liberal in dealing with extraordinary emergencies. The fact is all the stronger, when we reflect that Wesley was a priest, while Jerome was a layman.

† Life by Agostino Tortora, in Bolland.

JULY XXI.

The memorial of the holy prophet Daniel, "the man greatly beloved of God."

At Rome, the feast of *S. PRAXEDES* virgin, who much comforted the persecuted Christians under Marcus Antoninus.

A.D. At Comana in Pontus, the passion of *S. BASILISCUS*
308. martyr."

JULY XXII.

The feast of *S. Mary Magdalene*, out of whom our Lord had cast seven devils, and who is believed to be the one who washed His sacred feet with her tears, and wiped them with the hair of her head.*

JULY XXIII.

74. At Ravenna in Italy, the feast of the Patron and first bishop, *S. APOLLINARIS* of Antioch martyr, ordained by *S. Peter*.
450. In the primitive British Church, the passion of *S. VODIN* archbishop of London and martyr.

JULY XXIV.

In Tuscany by the Lake of Bolsena, the feast of *S. CHRISTINA* virgin and martyr, whose legend reports her to have been shut up by her father in a lofty tower; whence from a window

* His Acts by Eusignius are written in the taste of a Byzantine romance of Symeon Metaphrastes. While his guards are feasting on rich meats and costly wines in a cool saloon in the lady Trojana's house, the martyr is tied to the dry stump of a plane-tree outside in the burning heat; but at his prayer it becomes dense with foliage, and a fountain bursts forth at his feet!

† The tradition of Provence, unsupported indeed by primitive testimony, was, that Magdalene (whom they assumed to be Mary of Bethany) together with her brother Lazarus, her sister Martha, her maid Marcella, her ghostly father Maximin and one Chelidonius, were by the Jews put in a ship without tackle; and that they reached Marseilles, where Lazarus became bishop, as did Maximin also at Aix, and Martha evangelized at Tarascon, while Mary retired for penance to the 'sublime and ineffably mournful' solitude of La Sainte Baume; the "weeping Magdalene, That in the penitential desert met Gales sweet as those that over Eden blew." (Wordsworth.)

beholding the beauty of the sky, and perceiving the Creator by His works, she broke the idols and was by her own father punished and at last smitten to the heart with a spear.*

JULY XXV.

The feast of *S. James the brother of John*, apostle and martyr. We are told on good authority, that when his accuser saw him bearing testimony, being stirred with emotion, he confessed himself also a Christian. They were both therefore led away together; and on the way he begged to be forgiven by James. He, having considered a little, said "Peace to thee," and kissed him. And thus were they both beheaded together.*

A.D.
43.

Also, in Lycia, that of *S. CHRISTOPHER* martyr. This saint, if indeed he ever existed, is become an allegory like that of 'Christian' in the Pilgrim's Progress. Christopher or 'the Christ-bearer' is represented in his legend as a benevolent heathen of gigantic stature, who devoted himself to the help of passengers over a dangerous ferry. "On a time as he slept in his lodge, he heard the voice of a child, which prayed him goodly to bear him over the water. And then he lifted up the child on his shoulders, and took his staff, and entered into the river for to pass. And the water of the river arose and swelled more and more; and the child was heavy as lead, and alway as he went further, the water increased and grew more, and the child more and more waxed heavy, in so much that Christopher had great anguish and was afear'd to be drowned." On reaching the shore the child told him He was "Jesu Christ the King;" and in token of the truth thereof, when Christopher "arose on the morn, he found his staff like a palm, bearing flowers, leaves, and dates." And so the divine Faith, which supports the Christian bearing the yoke of Jesus, will, after that he has passed "the waves of this troublesome world," bear eternal fruit and flowers that never fade.†

In North Wales, that of *S. MORDEYRN*, Patron of Nantglyn in Denbighshire, "by Astrat-brooke, where as divers Sainctes were of auncient tyme buried."‡

* Menol: Graecum. There is a curious statement, that "being cast into the sea she received the water for baptism."

† Euseb: Hist: Eccles: ij. 9, following Clement of Alexandria. S. James is claimed as the Apostle and Patron of Spain. The old English called him 'sainct James of Galis' (i.e. Galicia. Fabyan, Chron. fol. 64.) Dante says of him, "— Ecco il Barone Per cui laggiù si visita Galizia."

‡ Golden Legend.

* Rees, Welsh Saints. Leland's Itinerary iv. 27.

A.D. 1471. The obit of the venerable *THOMAS à KEMPIS*, the author of the Book of the Imitation of Christ.

And note, that on this day the Blessing of Apples took place after mass in certain churches in times past.*

JULY XXVI.

The falling asleep of *S. Anne*, mother of the blessed Virgin Mary. She was of the tribe of Levi and of Bethlehem Judah, daughter of Matthan the priest, who executed the priest's office in the reign of Cleopatra, before that of Herod son of Antipater. And he had three daughters, Mary, Sobe, and Anna. The first daughter married in Bethlehem, and gave birth to Mary Salome. And the second too married in Bethlehem, and gave birth to Elisabeth mother of the Forerunner. And Anna married in Galilee, and gave birth to Mary the Parent-of-God. And having nourished the Pure and Immaculate Virgin, and brought her into the Lord's Temple, and dedicated her unto God, she departed unto Him with joy.^b

The memorial of *S. Crastus* 'the chamberlain' of Corinth, bishop of Philippi.

In Brittany, the feast of *S. DAVID* of Wales archbishop of Menevia, Patron of S. Divy-la-Forêt on the Elorn.

At Llanberis in North Wales, that of the Patron, *S. PERIS* son of Eligius, (Helig ab Glanawg), "a saint and Cardinal of Rome."

1131. In South Wales, the dedication of the noble Cistercian abbey of S. Mary of Tintern.

JULY XXVII.

The memorial of *Lois* the grandmother of Timothy.

250. At Ephesus, the birthday of the *SEVEN SLEEPERS, SAINTS MAXIMIAN, JAMBlichus, MARTINIAN, CONSTANTINE, DIONYSIUS, JOHN*, and *SERAPION*, the sons of Rufus one of the

* Missal of Langres. William de Rubruquis says, "On goust des fruits le jour de saint Jacques et saint Christophe."

^b From the Greek Menology, resting on a tradition preserved by Julius Africanus. The feast of S. Anne was first celebrated in England at the instance of the good Queen Anne of Bohemia. (Chronicle of John Rous of Warwick.) Her name has been adopted by men (e.g. *Anne De Montmorency*), by reason of her pre-eminent dignity as the Grandmother of the *WORD-made-Flesh*, ('la tres-noble ayeule du Christ.'—Nostradamus.)

* Bonedh y Saint.

chief citizens of Ephesus; who, when the emperor Decius came there and summoned all to offer incense in honour of Jupiter, Apollo, and Artemis, refused, and were scourged and so dismissed until his return. Whereupon they resolved to hide themselves from his fury; and taking money with them entered a cavern on a high mountain, and spent the night there, praying God to save them from the wolf that thirsted for their blood. The Lord took their souls, and left one to guard their remains. When the emperor was told where they were hid, he ordered workmen to block up the mouth of the cave with stones. The pagan emperors passed away, and their dominion with them; and God willed to raise up the children of light.^d So there was a rich man at Ephesus, who wanted to build a shed for his cattle on the mountain; and seeing stones dressed with tools disposed them in order to his building. Light entered, and awoke the children of the Light. They roused themselves, and sitting on the ground began to deliberate, who should go down and see if the emperor were come and was looking for them? Jamblichus said, "I will go down, and in the guise of a beggar will get into the palace and find out what he has ordained concerning us." "Take money and bring us bread," said they, "for since evening our bread has failed and we have not supped." The lad hastened down, and coming to the city found a cross over the gate; and bowing his head he adored it, looking round lest perchance some of the pagans saw him. He thought in himself, "How is this? Only last evening the cross was hidden, and now it is openly set above the gate!" He went on, and saw another gate with a cross on it, and said "I am mad. Can this be Ephesus, where I was brought up?" And seeing a man sitting in the market, he went up to him and asked, "Tell me, good man, what city is this?" "Ephesus," was the answer. He went on wondering straight to the palace, and found the gates closed against him. He turned to the market to buy bread; the seller took the money proffered by Jamblichus, considered, and beckoned to his mate to come and look at it. The money passed through five men's hands, and they began to mutter concerning it. The lad, seeing them mutter, said, "Give me the bread, if you will, or I go without it." The baker seized him, saying, "Whence art thou? Hand us the treasure thou hast found, that we may share it; or I will deliver thee into prison." The lad said he had seen no treasure. Meanwhile the bishop, hearing of it, sent persons to rescue him out of their hands; and began to question him. The lad

^d The Greek Men. says, "when a hundred and seventy one years had passed," which would be A.D. 421.

looked about the crowd to see if there were any of his kindred to relieve him; and when he could see no one, tears burst from his eyes. A certain *sophist* (or wise man) urged him to tell the truth sincerely; and Jamblichus replied, "You answer me, Where is the emperor Decius? And I will tell you my story." The *sophist* was indignant and said, "Madman, dost thou mock at me? He thou speakest of is dead a very long time ago." "So long have I and my companions fled from him and been sleeping on the top of the mountain," said Jamblichus. The bishop and people followed him to the cave; and found the saints sitting on the ground. The emperor Theodosius the younger was summoned; and, as he thought of building a temple over their remains at Ephesus, was desired to leave them where they were, for that Christ raised them on his account, to convince him of the reality of the Resurrection. And they slept again their long sleep.*

A.D. 303. At Nicomedia in Bithynia, the passion of *S. PANTALEON* or *PANTELEËMON* physician and martyr.^f

JULY XXVIII.

68. At Milan, the passion of *SS. NAZARIUS* and *CELSUS* martyrs; of whom the former a Roman is said to have been baptized by S. Linus bishop of Rome, and to have preached the Gospel at Trèves, where he converted Celsus "an elegant and fair child." They suffered at Milan, where their bodies were discovered by S. Ambrose.
202. At Rome, that of *S. VICTOR* pope and martyr.
417. Also, the feast of *S. INNOCENT* the first, pope and confessor.
564. In Brittany, that of *S. SAMSON* bishop of Dol. He was born in Demetia (Pembrokeshire), the son of Ammonius (Amwn) and Anna; and his mother dreamt before his birth that she should have a son fairer than the silver which her

* From the older *Acta* by James of Sarug in Syriac, translated in Bolland. Gibbon, referring distinctly to this document, says, "The authentic tradition may be traced within half a century of the supposed miracle." (chap. xxxij.) He notices that the names of the Seven Sleepers "are honourably inscribed in the Roman, the Abyssinian, and the Russian calendar;" and their "tale is introduced, as a divine revelation, into the Koran." (Surat 67.) The sublime motive of the legend finds no acceptance with the disciple of Voltaire. He merely sees in it "the pleasing subject of a philosophical romance!"

^f He is ranked by Theodoret among the most eminent martyrs, with S. George and S. Maurice, whose *cultus* had replaced that of the Hellenic demigods and heroes.

husband had offered for her soul. Samson was taken to the school of Eltutus, the noble Master of the Britons, who had been a disciple of Germanus. He was most skilful in the Scriptures, and in geometry, rhetoric, grammar, and arithmetic. "I have been in his magnificent monastery," says the writer of *S. Samson's Life*. Samson became noted for his intelligence in the deeper meanings of Scripture; and when *Pope* (Father) Dubricius came to that house on a Sunday, he was ordained deacon. Envy pursued him even in a convent. For a nephew of Eltutus, a priest, fearing lest on Samson's account he should fail to succeed his uncle in the monastery, induced his brother, the baker of the abbey, to mix poison in Samson's cup. For it was the custom there to shred wholesome garden-herbs into the monks' cups by the time they came from tierce. But Samson, making the sign of the cross on the cup, drank it off without experiencing the slightest heart-ache. And at dinner he observed to the baker, "The first cup you gave me this morning did my heart good, dear brother! God heal you of any malady you may have!" Finding the place too public, he retired to an island not far off. It was thence that he was summoned to his father's sick-bed, whose head he shaved as a monk, and gave his mother 'the order of Widowhood,' which she had long desired.* His relatives accompanied him to his monastery, where the bishop Dubricius, who was wont to spend nearly all the Easter-Lent in that island, received them kindly. Not long after on Piro's death Samson was elected abbat, and continued there a year and a half, the brethren esteeming him a hermit rather than a *coenobite* monk. There came to him some most able *Scots* (Irish) from Rome; and finding they were philosophers, by permission of the bishop, he accompanied them to their country. On his return to Wales, Samson with his father and the brother of the envious priest and a Scottish brother went into the desolate country; and finding a delicate castle near the Severn and a sweet fountain in it, thought of dwelling there. He himself abode in a cave in a forest facing the east, but came every Sunday to sing mass and to communicate in the castle. A synod was held; and the bishops, discovering his retreat, sent him a brief commanding his attendance; and then made him abbat of a monastery built by S. Germanus, appointing the usual day set apart for the Ordering of Bishops, that is, S. Peter's Chair (Feb. 22.). As the festival drew nigh, Samson dreamt he was surrounded by a dense crowd in white, and three noble bishops, clad in fair silk robes, with

* The name of 'Widows' as applied to *Nuns*, Scriptural and Primitive as it is, (I Tim. v. 9, 10), continued to be employed in the sixth century.

golden diadems on their heads, stood before him, and invited him to enter church with them to pray. He was told they were Peter, and James the Lord's Brother, and John the Evangelist, sent by Christ to make him the Lord's Chief Priest. They gave him their blessing; and on awaking he felt in spirit that he had been made a bishop.^b When the bishops met, at the instance of *Pope* Dubricius they installed Samson in the episcopal chair. At Easter he was impelled by a vision to go beyond the sea to preach the Gospel. He went beyond the Severn-sea, visited his mother and aunt on his way, consecrated the churches which they had built, and congratulated his brothers and cousins living a noble and catholic life with their mothers. He then betook him to Armorica, where he founded the monastery of Dol; and was the means of restoring Idgual to the principality of Domnonia (Basse-Brétagne) by his intercession with Childebert king of the Franks. He put a stop to the heathenish rites which were still kept up on the first of January in the peninsula of Rhuy; and his name is found subscribed to the Council of Paris, A.D. 557. After many notable deeds wrought as well in Britain as in *Romania* (Gaul), he died at an advanced age and was buried at Dol.^c

JULY XXIX.

The feast of *S. Martha* virgin, the hostess of Christ.^d

A. D. At Rome, that of *SS. SIMPLICIUS, FAUSTINUS, and BEA-*
303. *TRICE* martyrs.

479. In France, that of *S. LUPUS* bishop of Troyes, confessor.

^a We have here a dangerous sample of Keltic enthusiasm. Once admit this plea of self-persuasion, and the ignorant and self-willed are ready to trample down the barriers of Church Discipline. This bishoping in a dream may be classed with the dedication of Engelberg by the angels and of Westminster by S. Peter.

^b Life by a nearly contemporary Author addressed to *Pope* Tigerinomalus (Teyrmael) bishop of Léon; in Bolland. Note, how there is not a word in this seemingly authentic Life about Samson's Primacy at Caerleon-on-Usk or his carrying the *Pallium* to Dol. Probably the Brétons translated their wish into a fact. S. Samson is the Patron of Etretat in Normandy, (Hardy, *Rotuli Normanniae*) and of a church in Guernsey.

^c Fabulous accounts describe her as preaching at Tarascon on the Rhône and destroying the *Tarasque* "a grete dragon halfe beste halfe fyssehe, whych came thyder by see fro Galyce (Galicia). She bonde him wyth her owne gyrdell, stondyng styлле as a shepe, and thenne he was slayne with speres and glaives of y^e peple." (Golden Legend.) As the *Tarasque* probably denotes some pestilential miasma, S. Martha figures in the *Diario di Roma* as 'a special protectress in epidemics and contagious diseases.' "Viri Athenienses, per omnia quasi superstitiosiores vos video." (Acts xvij. 22.)

He had been a rhetorician, and married Pimeniola sister of S. Hilary bishop of Arles, and after seven years by mutual consent they separated. He became a monk at Lerins under S. Honoratus, till he was forced by the people of Troyes to be their bishop, whom he edified by his daily preachings. Two years later he went with S. Germanus to Britain to oppose the Pelagian heresy, exposing themselves to the perils of the terrible ocean in winter. Not long after, the Huns over-ran Gaul, and threatened Troyes, exposed as it was without walls in an open plain. The holy bishop had recourse to intercession with God only; when the savage Attila, respecting his faith, proposed to take him with him as far as the Rhine for his own security and the preservation of his army, promising he would there dismiss him. He was as good as his word; and earnestly besought Lupus to pray for him through his interpreter Hunigasius. It was the saint's habit to use only one tunic, to watch all night in prayer on alternate nights, and to keep every *Sabbath* (Saturday) a strict fast, only breaking it with barley bread. He was greatly venerated by the barbarian chiefs, but especially by Gebaldus king of the Alemanni; and trained several eminent bishops.⁴

In Norway, that of S. *OLAVE* king and martyr, the Patron A.D. 1030.
of that kingdom, who was converted by a hermit in the Scilly isles.

JULY XXX.

At Rome, the passion of SS. *ABDON* and *SENNEN*, natives 250.
of Persia, martyrs.¹

JULY XXXI.

In France, the feast of S. *GERMANUS* bishop of Auxerre 448.
and confessor. Born of splendid parentage, and having received a legal education at Rome, he practiced as an advocate in the court of the Gallic Prefecture, and obtained a high-born, wealthy, and virtuous wife. He was then raised to the dignity of *Duke*, with jurisdiction over Auxerre. Now Germanus was constantly given to hunting. There was in the

⁴ From ancient Acta, in Bolland. S. Lupus is known in France as 'S. Leu,' whence the English surname 'Lowe;' in Glamorganshire as 'S. Blethian,' a Welsh synonym of Lupus.

¹ In Spain they are superstitiously invoked against hailstorms.

midst of the city a very pleasant pear-tree," on the branches of which were suspended the heads of wild beasts taken in the chase. In vain did Amator the bishop of the city warn the Duke again and again to give up an evil and heathenish custom. At last, taking the opportunity of Germanus' absence, he cut down the tree and burnt it. The news made Germanus wild with anger;^o so that, forgetting Christianity, he threatened the blessed man with death. Amator, aware of this, retired to Autun, where he was honourably received by Julius the Praetorian Prefect. Addressing him, the bishop said, "I know my end is approaching; and, as there is none other but the most *Illustrious* Germanus to undertake the government of my church, I request your Highness to allow me to tonsure him." Having gained his object, he returned home with joy. He next assembled all his people in church; and, surrounding Germanus with his clergy and notables, he cut off his hair, and put on him the habit of Religion, and exhorted him to preserve stainless the honour conferred on him. Amator soon after died. The voice of all, clergy, notables, town and country folk, united in demanding the Duke for their bishop. He received the priesthood by constraint, but was suddenly changed in all respects. He discarded secular pomp; his wife became as a sister. He took neither wheaten bread, nor wine, nor vinegar, nor oil, nor vegetables, nor salt to season his food. He tasted ashes first at refection, then barley bread which himself had winnowed and ground. His dress was a cowl and tunic, worn till they fell off from attrition. Planed boards confined his bed, containing ashes hardened by his daily impression. He had only sackcloth under and one coverlet over him. He was always girt with a leathern girdle and a case containing relics of saints. He gave house-room to all without exception, and washed their feet with his own hands. A numerous synod of Gallican bishops deputed him to go to Britain with Lupus bishop of Troyes to aid the Catholic Faith against the perverse teaching of Pelagius. On his way he veiled Genovefa as a virgin spouse of Christ; and allayed a storm at sea with oil poured on the waves in the Name of the Trinity. In Britain he confuted the adversaries by his preaching and miracles. Once a fire broke out and consumed the neighbouring houses, which were thatched with reeds. The wind drove it towards the holy man's dwelling. All ran to rescue him, but in the confidence of faith he would not stir.

^a It is curiously called 'a pine-apple-tree' in Caxton's edition of the Golden Legend.

^o Surely not without grave provocation! Who has not felt the charm amounting to a sentiment of love, that binds one to a favourite tree?

² Ἦρος ἐν ὧρα χαίρων ὅπου πλάτανος πρελὴ ψιθυρίζη.

The fire passed over his hut; while all that the people strove to preserve was consumed. Again, the Scots and Picts had joined forces against the Britons. It was Lent, and the presence of the bishops rendered it more religious; so that instructed by their daily preachings the greater part of the British army sought baptism. A church dressed up with leaves was got ready for Easter day, and the camp wore the look of a city in peace. The army fresh from baptism disregarded arms, and with fervent faith looked for Divine aid.^p The enemy hastened to the attack. Easter was over. Germanus, once a Roman *Duke*, professed himself the general of his army. He chose the ground, and from a high hill surveyed the enemy's approach. He and the bishops gave the signal 'Alleluia' thrice repeated, which was caught up by the army and echoed by the hollow mountains. The sound struck terror into the foe, who imagined the rocks were tumbling on them. They fled throwing away their arms, and most of them in their precipitate haste perished in the river Alyn.^q Before leaving Britain the bishops repaired to blessed Alban the martyr, to thank God through him for their success.^r There Germanus deposited some of the relics of the martyrs which he carried about with him; and took thence a mass of earth red with S. Alban's blood.

In the year 446, he again undertook a mission to Britain along with Severus bishop of Trèves; and on his return visiting Armorica found that Aetius 'the magnificent Prefect' had commissioned Eocharic the ferocious king of the Alans to punish the inhabitants. The bishop did not hesitate to oppose himself to their violence. He appealed to the king through an interpreter, and even caught hold of his bridle; who admiring the bold act promised security to the provincials, on condition that Germanus should seek its confirmation from the emperor or Aetius. To that end he went to Italy; and it is told how in crossing the Alps, old and feeble as he now was, he helped to carry a poor artificer's heavy load on his own shoulders over a dangerous torrent. He was received at Ravenna by the bishop S. Peter Chrysologus. The empress Placidia sent to his lodgings a very large silver dish full of delicate meats without any admixture of flesh; and got in return a small wooden

^p Had the event proved other than it did, Germanus would have turned out to be a worse general than Cromwell, who bade his men trust indeed to Providence, but—keep their powder dry. The poor monks of Bangor tried the same plan as Germanus, and were massacred by Ethelfrid. But they were in schism from Rome, and possibly wore no amulets.

^q This took place near Mold in North Wales at a place still called Maes Garmon.

^r "Deo per ipsum gratias acturi." An inconvenient and un-Protestant expression as well as action, which Anglicans commonly omit!

plate containing a barley loaf. She gladly accepted it, and enchased the wood in gold, reserving the bread for many remedies. Germanus would have obtained his object, the pardon of Armorica, had not the fickleness of the undisciplined people frustrated his intercession. He died at Ravenna after a week's illness. The empress got his case of relics, while seven bishops shared his garments as memorials. His body was embalmed at the cost of the eunuch Acholius, and conveyed to Gaul at the charges of the emperor; where he was buried in his own episcopal city of Auxerre.*

At Exeter in England, the feast of *S. SATIVOLA* (Sidwell) virgin and martyr, who was slain by the treachery of her step-mother, as she followed the servants mowing in the meadow.†

A.D. 877. In Cornwall, that of *S. NEOT* priest and confessor, by whose counsel King Alfred is said to have founded the famous university of Oxford.

* From a prolix Life by the priest Constantius, written only forty years after the saint's death: in Bolland. S. Germanus was the Patron of the abbey of Selby in Yorkshire. (Cressy.) Also of S. Germain's in Cornwall, and of many churches in France and in Wales. Leland says, "Greate pilgremage and offering was a late to S. Armon," at Llanarmon in Yale, a remote village in Denbighshire. (Itinerary Vol. v.) From this saint comes the English surname 'Jermyn.'

† MS. Harl: 3776.

AUGUST I.

The feast of S. Peter in chains, commonly called Lammag.

The memorial of Jesus the son of Sirach, who wrote that most wise book of Apocryphal Scripture called Ecclesiasticus, a manual of severe, primitive ethics.*

Also, that of the seven brethren Maccabees, with their mother, martyrs for the Law of God, under Antiochus Epiphanes.†

At Brecon in South Wales, that of the Patroness, S. *ALMEDHA* (or *ELINED*) virgin and martyr, daughter of Brychan prince of that country.‡

In Gower, also in South Wales, that of S. *KENNETH* hermit, son of Gildas, Founder of the Choir of Kenneth (Côr Cenydd).

At Winchester in England, the feast of the Patron, S. *ETHELWOLD* bishop, surnamed 'the Father of the monks,' the friend of S. Dunstan. When he was abbat of Abingdon, he made two bells with his own hands, which he gave to the minster. He also gave a wheel full of bells, called the *golden*, being plated over with gold; which they used to turn on festivals to excite greater devotion.* Such were the monks of old in their palmy days! Their very recreations served to the praise and honour of God. A bishop or abbat in his leisure hours was a bell-founder or a musician, an architect or high-Art designer. Note, that in the ancient British or Welsh Church 'Mary's Lent' was observed from this day till the Assumption.†

A.D.
984.

AUGUST II.

At Rome, the feast of S. *STEPHEN* pope and martyr.

257.

* It deserves especial study in our age, as a corrective to the emotional religion too frequently current among us. It is truly a Golden Manual.

† The Primatial See of Vienne in France was formerly dedicated to them. (Piganiol De La Force.) The Sieur Moléon says that at Vienne their Martyrdom was read after the Epistle in the high mass. (Voyages Liturgiques.)

‡ Giraldus Cambrensis.

* Chron: Abbingdon: I. 845.

† "Graŷys Meir a uydd o dduŷ Aŷst hyt ŷyl Veir yn Awst." (Addit. MSS. 14,912. Mus: Brit:)

AUGUST III.

- A.D. 415. The Invention or Finding of the bodies of *S. STEPHEN* the Proto-martyr, and of *GAMALIEL*, *NICODEMUS* and *ABIBAS*. According to the legend, the venerable Gamaliel appeared in a vision to Lucian a priest at the village of Caphargamala in the territory of Jerusalem, and charged him to tell John the bishop of Jerusalem to replace their remains in an honourable position, for that God would vouchsafe to relieve the afflicted world through their intercession. And in proof of the reality of the vision he shewed him three paniers of gold and the fourth of silver; of the which one was full of red roses, the other twain of white roses, and the fourth which was of silver was full of saffron. And Gamaliel said to him, "These paniers are our tombs, and these roses are our relics. The one full of red roses is the tomb of *S. Stephen*, who alone of us won the crown of martyrdom. The other twain, full of white roses, are the tombs of *Nicodemus* and myself, who persevered in the clear confession of Christ. And the fourth of silver which is full of saffron is that of *Abibas* my son, who departed out of this world in the pure whiteness of virginity." This said he vanished away.*

The memorial of *S. LYDIA* the purple-seller.

At Naples in Italy, the feast of *S. ASPREN*, ordained the first bishop by *S. Peter*.

1160. In Scotland, that of *S. WALTHEOF* abbat of Melrose. He was the younger son of *Simon De Senlis*, earl of Huntingdon, by *Maud* his wife, the daughter of *Waltheof* son of *Siward*. On his father's death, his mother married *David* king of Scots. *Waltheof*, to whom she was tenderly attached, accompanied her to Scotland. The king loved him as his own child, and would often take him out hunting. But whenever he could, the lad would steal away under covert of the thickest trees and read a book. He became a Canon Regular of *S. Austin* and Prior of *Kirkham*. Desiring an advance in spiritual life, he passed over into the Cistercian Order as a novice of *Rievaulx*, and was soon elected Abbat of Melrose. There his rule was marked by indulgence to others and severity to himself. He bound *William of Bredeshale*, a monk of ripe years, by virtue of obedience, to correct him whenever he saw him do anything wrong; and when he did so, he admitted rebuke like a boy trembling under a master's rod, and promised correction. "O how many prelates act otherwise!" says his biographer. "He

* Golden Legend.

was as far from boasting of his high blood, as some supercilious prelates sprung from low rustics or even beggars are from publishing their ignoble birth." His carriage was religious and becoming. Coming on one occasion to king Stephen on business, the king observed, "He graces our whole kindred, as a carbuncle does the gold in which it is set." And on the abbat's departure he sighed deeply and said, "This gentleman has trampled under foot all worldly things for the sake of God, while we pursue the fleeting world in peril of losing our souls." The vigils of the Epiphany and Easter excited in Waltheof the deepest emotions of tenderness and joy from the recollection of extatic visions with which he had been favoured. It was by his means that his brother earl Simon founded the Cistercian monastery of S. Andrew at Northampton and the nunnery of S. Mary (De la pré) outside the town, and the abbey of Sal-trey; that his half-brother earl Henry founded the noble abbey of Holmcultram, an offshoot of Melrose; and king David, that of Kinloss in Moray. After nine days of intense suffering he passed away, purified like gold in the furnace.⁷²

AUGUST IV.

The memorial of the deliberance of Bethulia by Judith. Also, that of S. Aristarchus, a disciple of S. Paul, bishop of Thessalonica.

The feast of S. DOMINIC confessor, Founder of the Order of Freres Preachers, commonly called the Black Freres. He was of the noble house of Guzman, and a native of Calaroga in Spain. Before his birth his mother dreamt that she brought forth a whelp with a flaming torch in his mouth, wherewith he set the world on fire. Like Plato and S. Ambrose, a swarm of bees settled on the lips of the infant Dominic in his cradle.* He became a Canon Regular of S. Austin in the cathedral of Osma, and was even then intent on winning souls. He owed much to the study of John Cassian's book, called 'the Conferences of the Fathers,' which treats of the whole subject of spiritual perfection. The bishop of Osma took him with him to France on an embassy; returning to Spain they found at Montpellier twelve Cistercian abbats, who were commissioned to preach to the Albigensian

A. D.
1222.

⁷² Life by Joscelyn of Furness, in Bolland.

* "Ecce examen apum in ore leonis erat ac favus mellis." (Judices xiv. 8.) But Dominic's honey was more stringent than that of Hymettus, savouring rather of the lavender of the stern Sierra. "Et cum devorâsem sum, amaricatus est venter meus." (Apocalyps. x. 10.)

heretics. The bishop, a circumspect man, finding the heretics allured the people by a show of sanctity and austerity, told the abbats they were not going the right way to work with their costly equipage and array;^b those men could not be brought back to the Faith by mere words. So they took the bishop Didacus for their head, dismissed their train, and went on foot to preach in voluntary poverty. The bishop was held in such esteem by the heretics themselves, that they pronounced such a man must needs be predestinated to life, and therefore possibly was sent to those parts, that he might learn among them the discipline of the True Faith. On his death Dominic remained nearly alone in Languedoc, going about the castles, towns, and villages, preaching; and the words of him, who had come in the spirit and power of Elias, burned like torches. It cannot be a matter of astonishment, that a Southern and a Spaniard, actuated by a fiery enthusiasm, should to a great extent have been involved in the persecution of heretics by fire and sword, and those heretics certainly of no innocuous kind.^c It was at Toulouse that Dominic commenced his famous Order of Freres Preachers in the summer of A.D. 1216, basing the Rule on that of S. Augustine. It is said, that when at Rome he had a vision of the Lord in glory ready to launch three javelins against the world lying in wickedness, and that His Mother presented Dominic and another to Him, begging

^b What had Monks indeed to do with equipages? Their profession of poverty made it ridiculous.

^c There can be little doubt that he was named the first Inquisitor of 'the Holy Office' by Pope Innocent the third; that he is spoken of by the ferocious Monk of Vaux-Cernay in his account of the Crusade against the Albigenses as 'one of ours' (cap. 7.); that he was the intimate friend of the cruel and ambitious Simon De Montfort, and godfather to his daughter; and that he ran along the line of the crusading army at the battle of Muret, crucifix in hand, to encourage the troops. On the other hand it should be remembered, that the office of Inquisitor of heresy is traceable to the 89th *Novel* of Justinian, A.D. 534, though it was at first confided to a civil magistrate; and that Dominic and De Montfort are not the only Christians, who have sought in the Old Testament for precedents and Divine commands for the extirpation of false religions and their professors. To understand the man aright, the reader should know that Dominic was even more ready to suffer than to inflict martyrdom. He came out of that tragical Crusade with tolerably clean hands; unlike the base Abbat of Cisteaux, who blossomed into an Archbishop-Duke of Narbonne, to illustrate the value of his Vow of Poverty. Our Saint refused the bishoprics of Carcassonne and Comminges; the castle of Cassaniel and the church of Fan-joux was *all* that he accepted from the liberality of the successful Crusaders. But even that moderate prize seems to bring him down to the level of the 'godly professors,' who made loot of the English and Scotch abbays in the purifying storm of the Reformation. I have striven to hold the balance of evidence fairly; but I own to an instinctive distrust of 'a blood-stained holiness.'

Him to send them forth as a final effort to reclaim the world. That other was S. Francis. They also tell, how by his prayers Dominic restored to life the young *Napoleon*, nephew of the Cardinal Stephen of Fossa Nuova, who had been bruised to death by a fall from his horse. He used to recommend his sons to study the Holy Scriptures to qualify themselves for preaching. He himself carried about with him the Gospel of S. Matthew and the Epistles of S. Paul, and nearly knew them by heart. Brother Radulph of Faenza attested, that Dominic "desired the salvation of all souls, as well Christians as Saracens, and that he often would say he wished to go to the Comans and other infidel nations; that he was a great lover of poverty, and would have his freres dwell in small houses and use poor clothing, and even in church would have the vestments, not of silk, but of buckram or some other stuff." Brother Juan of Spain said, that "he was amiable to all, rich and poor, Jews and Gentiles, of whom there be many in Spain; and was beloved by all except heretics and enemies of the Church, whom he pursued and convicted in preachments and disputations."^d He died of fever at Bologna.^e

AUGUST V.

At Rome, on the Esquiline hill, the dedication of the basilica of *S. MARY OF THE SNOW*, (now called S. Maria Maggiore), which was built in consequence of a miracle of snow that fell there in great quantity on the fifth day of August. Hence it has become customary to dedicate chapels in honour of our Lady of the Snow in the Alpine districts of Italy and Switzerland.^f For the simple peasants feel they possess in her a friend amidst the storms of life, so aptly typified by the dreary strife of Winter in those sublime regions. And our truly English poet, not one given to superstition or idle sentiment, sings of her; "Thy very name, O Lady, flings, O'er blooming fields and gushing springs, A tender sense of shadowy fear, And chasten-

A.D.
360.

^d I should have preferred the evidence of a Rabbi or a Mollah to that of one of Dominic's own Freres touching his *amiability*. Like David, he was in some sense "a man of war, and had shed blood." (1 Chron: xxviii. 8.)

^e From Lives by Jordan of Saxony and Theodoric De Apoldia, and the Relatio Juridica of witnesses after the saint's death, in Bolland. He was of slight build, with a fair and rather ruddy face; his hair and beard were somewhat red; he had fair, long hands, and a fine loud voice, resounding like a trumpet. He had an entire tonsure, sprinkled with gray hairs. Na Guesa of Toulouse witnessed, that she span for his use a hair-cloth of leopards' and goats' hair.

^f As, for example, Maria-zum-Schnee on the Rigi, and Banio in the Val Anzasca.

ing sympathies!"^a At Rome the fall of snow was yearly commemorated by letting fall white jessamine leaves from the church-roof to imitate a snow-shower.^b In the Sarum Rite, the day is called the Festival of the Snow.

A.D. 304. At Augsburg in Bavaria, the feast of the Patroness, *S. AFRICA* martyr; who, having been a courtesan, was forgiven by the Friend of Sinners, because she loved much and gave her body to be burned for the glorious confession of His holy Name. Her mother Hilaria, and her servants, Digna, Eutropia, and Eunomia, were suffocated for burying her remains.ⁱ

642. In England, the passion of *S. OSWALD* king of Northumbria and martyr. He was the son of the pagan king Aethelfrid; and on Eadwin's succession was conveyed to Scotland and there brought up a Christian after the teaching of the Scots.^j When at length he was restored to his kingdom, it was Oswald's care to send for missionaries from Scotland. Aidan came from the isle of Iona, and was assigned an episcopal see in the isle of Lindisfarne. It was often a beautiful sight, when the bishop was preaching, who knew not the English tongue perfectly, to see the King himself interpreting the heavenly Word to his servants, as during his long exile he had fully learnt the Scottish tongue. Oswald was famous for almsgiving. One Easter-day as he sat at dinner with the said bishop Aidan, and a silver dish full of royal dainties had been set on the table before him, a servant suddenly told him that a crowd of poor people were in the street asking for alms. Presently he ordered the meat set before him to be given them, and the dish to be broken up and divided among them. The bishop sitting by, delighted with such a deed of pity, took hold of his right hand and said, "May this Hand never wax old!" And so it came to pass. For when Oswald was slain in battle, the hand and arm cut off from the rest of the body remained incorrupt; and were cased in silver, and preserved with veneration in *S. Peter's* church at Bamborough.^k He perished at Maserfeld (or Oswestry) in battle against Penda the pagan king of Mercia. His habit of prayer became a proverb; "God have mercy on their souls, as Oswald said when he fell." His fame soon spread abroad. Bishop Acca of Hexham used to say, the

^a Wordsworth, *Itinerary Sonnets*, xviii.

^b Picart. *Ancient Roman Kalendar*.

ⁱ *Ruinart*.

^j Consequently out of the communion of the See of Rome, for reasons far less justifiable than the present grounds of separation between it and the Anglican Church!

^k Hence, I suspect, he is called by Nennius '*Oswald Lamn-guiss*' 'of the White Hand'; not metaphorically from his bounty, as Sir Fran Palgrave somewhat fancifully conjectures.

^l Near the town of *Oswald's-tree*, a fair well still preserves his memory.

when he went to Rome and stayed with Wilbrord the most holy archbishop of the Frisians, he frequently heard of the miracles done in that province by the relics of the said most reverend king.^{1a}

AUGUST VI.

The Transfiguration, or, as our forefathers called it, 'the Over-forming' of our Lord on the mount Tabor.^a On this day new wine, if it could be found, was consecrated in the Eucharist; or at least some small quantity of a ripe grape strained into the chalice. This was done, because the Transfiguration represented the Resurrection, when our Lord shall drink the wine *new* in His Kingdom.^c Grapes were also blessed in some places, and the people ate thereof instead of holy bread.^p

At Rome, the passion of SS. *XYSTUS* of Athens pope, and of *FELICISSIMUS* and *AGAPITUS* deacons. A.D.
258.

AUGUST VII.

The feast of the most holy Name of Jesus.¹

The memorial of S. *Claudia Rufina*, the wife of the senator *Pudens* and mother of S. *Linus* bishop of Rome.⁷

In Egypt, that of S. *OR* abbat, the head of a thousand monks in Nitria. He used to say, 'The crown of a monk is humility.' 'In every temptation blame no one but yourself, saying, For my sins this befalls me.'^a

At Arezzo in Tuscany, the feast of the Patron, S. *DONATUS* 361.
bishop and martyr.¹

^a Life by Drogo, a monk of Bergues-S.-Winnoc in Flanders, in Bolland. The Saxon Chronicle notices the Incorrupt Hand. S. Oswald was widely venerated in Ireland, and was the Patron of the Benedictine abbey of Bardney in Lincolnshire. (MS. Cotton. Cleopatra A. xij.) Also, of Zug, one of the gems of Switzerland. (Coxe's Travels.)

^p MS. Harl : 2954.

^c Peter de Natalibus.

^p Golden Legend. The Emperors of Constantinople used to proceed, arrayed in cloth of gold, to a vineyard, where stood a marble table with grapes under a tree. The Patriarch in chasuble and stole said prayers, and then presented a grape to the Emperor, who gave him one in return, and afterwards to the whole court. (Constantini Porphyrogeniti Opp. I. 78.) The cathedral of Aix in Provence was dedicated to the Transfigured Saviour. (Piganiol De la Force.)

⁷ Sarum Missal.

⁷ Catholick Almanack, 1687.

¹ Apophthegmata Patrum.

¹ The bishop of Arezzo used to style himself 'Vicar of S. Donatus.' (Mabillon. Museum Italicum.)

In England, in the Forest of Dean, that of *S. BRIAVEL* confessor.

AUGUST VIII.

- A.D. 303. At Rome, the passion of *SS. CYRIACUS* the deacon, *LARGUS*, and *SMARAGDUS*, martyrs."

At Hildesheim in Germany, the memorial of *the Fourteen Helpers*, *SS. CYRIACUS*, *GEORGE*, *BLASIUS*, *ERASMUS*, *PANTALEON*, *VITUS*, *CHRISTOPHER*, *GILES*, *ACACIUS*, *DENNIS*, *EUSTACE*, *KATHARINE*, *MARGARET*, and *BARBARA*, martyrs. In the isles of Scilly, that of *S. ELIDIUS* bishop."

AUGUST IX.

258. The feast of *S. ROMANUS*, martyr.
1254. In England, that of *S. HUGH NORWOLD* bishop of Ely.

AUGUST X.

258. At Rome, the passion of *S. LAURENCE* deacon and martyr. When he saw his bishop Xystus led to martyrdom, he exclaimed, "Whither go you, Father, without your son? Whither, holy Priest, do you hasten without your Deacon? You were never wont to sacrifice without a Minister. Have I proved degenerate? Make trial at least whether you have chosen a fit minister, to entrust with the consecrated Blood of the Lord." To whom Xystus: "I forsake you not, my son, but a greater combat is reserved for you. We, like old men, undertake a light skirmish; you, as a young man, a more glorious triumph awaits over the tyrant. Weep not; after three days you will follow me." The persecutors asked Laurence, Where the treasures of the Church were? He promised to show them. Next day he brought the poor, and showed them, saying, "These are the Church's treasures." He was roasted on a

* The Roman Breviary tells us of Cyriacus's exorcizing two Royal ladies, the daughters respectively of the emperor Dioclesian and of Sapor king of Persia, and even makes him baptize the Persian king! *δεδαυλμένοι ψεύδεσι ποικίλοις ἑκαπαῶντι μῦθοι.*

† Kalendar of Bodmin, ap. Itinerar: Will: Wyrcestre. Leland at a later period errs in making 'Sainte Lide' a female; he alludes to there having been great superstition at S. Lide's sepulchre.) (Itinerary, iij. 9.) I take S. Elidius to have been the 'Ilid a man of Israel' sent from Rome with Brán the Blessed.

gridiron, and mocked his tormentors, saying, "It is now roasted, turn me and eat."*

In Scotland, the feast of *S. BLAAN* bishop and confessor, Patron of Dunblane.* A. D. 1000.

AUGUST XI.

At Rome, the passion of *SS. TIBURTIUS* and *SUSANNA* 229. martyrs.

At Comana in Pontus, the feast of *S. ALEXANDER* the 250. collier, bishop. He was a philosopher, who, to avoid the temptations attending youth and a handsome person, voluntarily adopted the laborious and sordid occupation of a collier. It happened that the great *S. Gregory* 'the Worker of Miracles' was invited to Comana to consecrate a new bishop for the city. The principal citizens were much divided on the subject, passing in review the various claims of birth, rank, and eloquence; when Gregory suggested that they should not overlook the humbler classes, for possibly even among them might be found some one excelling in mental qualities his superiors in rank. The advice was received with ridicule; and one, who presided over the taking of the votes, said, "Then it were time for you to call Alexander the collier to the priesthood, and for us all to come round to an unanimous election." It occurred to Gregory, that the mention of Alexander was not without a divine inspiration; and on his asking who he was, they produced with laughter the man half-dressed, begrimed and blackened with coal. Gregory withdrew with him from the assembly, and after a private conference bade his attendants cleanse him in a bath, and clothe him with his own robes. He detained the people with a solemn discourse, till Alexander appeared another man; and, proclaiming him a chosen vessel of God, proceeded to consecrate him bishop of Comana.†

At Aquila in the Abruzzo, in Italy, the feast of the Patron, 540. *S. EQUITIUS* abbat. He was wont to be so meanly clad, that any one not knowing him would hardly return his salutation. He would ride on the poorest beast in the monastery, using a halter for a bridle and sheepskins for a saddle. He carried a copy of the Scriptures slung in leathern bags on either side of him; and preached wherever he went. The report of his preaching reached Rome; and the flattering clergy complained, saying, "Who is this rustic, who takes on himself to preach, and untaught presumes to usurp the office of our Apostolic

* *S. Ambros. De Officiis* I. 41. II. 28. *S. Aug. Serm.* 803.

† Adam King.

† *S. Gregory Nyssen, in Bolland.*

Lord? Let some one be sent to summon him here that he may find out what is ecclesiastical rigour." The pontiff too easily assented; yet he bade Julian the messenger conduct the servant of God with great honour, and let him suffer no injury. Julian sped hastily to the monastery, and found there in the abbat's absence some copying old books.* He asked, "Where is the abbat?" They said, "He is mowing hay in the valley below." Julian had a very arrogant and contumacious servant-lad, whom he himself could hardly master. Him he therefore sent to bring him to his presence in haste. The lad, saucily entering the meadow and seeing men mowing there, asked which was Equitius? But as soon as he saw him, he was suddenly seized with fear and could scarcely support his steps. He came trembling to the man of God, knelt, and embracing his knees announced that his master had come to meet him. Returning his salute, the servant of God said, "Take up the green hay, carry fodder for the beasts on which ye came; behold, as little remains to do, I will follow thee when I have finished my work." When Julian saw the lad return carrying hay on his back from the meadow, he was very angry; when behold, the man of God came in hobnailed boots, carrying a scythe on his shoulders. Julian in his turn was now afraid; his tongue could scarcely manage to hint his purpose. He humbly indicated, that the apostolic pontiff wished to see him. Next day at dawn came a servant on a jaded horse with a letter to Julian, and an order from the pope not to venture to disturb the man of God; for he had been greatly terrified in a vision concerning him. On another occasion Felix, a nobleman of Nursia, ventured familiarly to ask Equitius, "You, who are not in holy orders, and have not received license to preach from the Roman pontiff, under whom you abide, how do you presume to preach?" The holy man replied, "I also reflect on what you say. But one night a fair youth appeared to me in a vision, and put a medical instrument in my mouth, saying, 'Lo, I have put my words in thy mouth, go forth and preach.' And from that day, even when I would, I cannot hold my peace concerning God."^a

At Paris, the feast of *THE CROWN OF OUR SAVIOUR*.^b

* "Antiquarios scribentes."

^a From the Dialogues of S. Gregory the great, on the information of Fortunatus abbat of Balneum Ciceronis. We have here S. Gregory the great, one of the best and greatest of the popes waving the necessity of holy orders as a condition of preaching, and that in consequence of a fantastic vision! Should we have granted as much to the Methodists even before their schism? The truth is, circumstances sometimes occur, when Authority fails and Duty is neglected: then, *Salus populi lex suprema*; the people's good, not mere Prescription, must win the day.

^b The fable runs, that Charlemagne brought the one half thereof from

AUGUST XII.

At Catania in Sicily, that of *S. EUPLIUS* deacon and martyr, A.D. 304. who was beheaded with the Gospel hung at his neck, which he had refused to betray at the dictation of the State.^c

At Killala in Ireland, the feast of the Patron and first bishop, 440. *S. MUREDACH.*

At Assisi in Italy, that of *S. CLARA* virgin. She was a 1253. young lady of noble birth, distinguished in early youth by her charity to the poor. She always loved prayer; and by degrees commended her virginity to God. Receiving the government of the Poor Sisters at the church of *S. Damian*, under obedience to *S. Francis* she anxiously attended to service however mean and abject. As a loyal daughter of Francis, she would not go without her legitimate portion of evangelical poverty; which the blessed Father bequeathed with its unfailing affluence in hereditary succession to his children. She would not let herself or her sisters have aught but necessary food and clothing. When pope Gregory the ninth with fatherly compassion studied to mitigate her Rule, and absolve her from the vow of such strict poverty, she said she would gladly be absolved from her sins, but not from observing the counsels of Jesus Christ. She wore a simple tunic and a cloke of rude cloth, wore no shoes, and kept Lent and Advent continually fasting on bread and water. It is said that this devoted Spouse of Christ repelled an assault of the Saracens on Assisi by exposing the Blessed Eucharist.^d

AUGUST XIII.

At Rome, the passion of *S. HIPPOLYTUS* priest and martyr. 252. No more is known of him, than that he once followed the sect of Novatus. He was condemned at Rome to be drawn by horses not broken in. The lash was applied, and away they galloped, tearing the martyr in pieces. Prudentius had seen a picture over his tomb, wherein a skilled hand had imitated green thickets stained with vermilion marks of gore, and had inserted the friends following with tears, and one cherishing in

Constantinople to Paris, A.D. 794, (he never was beyond Italy!); and at its division "the same crowne flourysshed and brought forth the grene leues and fresshe floures, of the wuiche leues and floures the sayd kyng Charles fylled both his gloues, and reserued them for relykes." (*Sarum Martyrology.*) "Inimicus homo hoc fecit?" (*S. Matt: xij. 28.*)

^c Ruinart.

^d Breviarium De Camera.

his bosom the reverend hoary head of the saint, and others gathering up fragments of his remains.*

A.D.
587.

At Poitiers in France, that of *S. RADEGUND* queen. She was a daughter of Berthar king of the Thuringians, and was wedded to Chlothar son of Clovis king of the Franks. Her saintly conduct used to provoke her husband, for they told him he had married a nun, not a queen. If any religious person came, she would go at night through the snow or mud or dust with hot water ready and wash the good man's feet herself, and then pledge him in a cup. Next day committing the care of the house to the servants, she would be occupied, perhaps for days, with the commerce of the heavenly life.¹ She made candles with her own hands to burn all night in the oratories. When she had perchance a veil or wimple, adorned with gold or gems in the barbaric fashion, if it were admired by her maidens, she would presently put it aside, and send it to the nearest church to be used as an altar-cloth. By the king's direction she was consecrated deaconess by S. Medard bishop of Noyon. In one day she stripped herself of her sleeves, coifs, clasps, all of gold and some of them jewelled, and bestowed them on the monasteries. From the time she was veiled till she fell sick, she tasted no fruit, fish, or eggs, only vegetables. Her drink was small beer and perry. After S. Germain's manner, she in Lent ground as much flour as would serve her for four days. Daily she fed poor people, serving them herself alone, and helping the infirm with a spoon. On Sundays it was her habit to pledge them in a cup of sweet wine. She took her week's turn along with the other nuns in the meanest employments. She swept the floors, made the fires, carried water, washed the vegetables, washed the dishes after meals. She always had a nun to read to her; and was so occupied with the divine praises, that she would call out to the portress 'Alleluia,' instead of her proper name 'Eodegund.' Never a word against any one proceeded from her lips. Always solicitous for her country's welfare, she prayed without ceasing for

* Prudentius, Hymn. xj. Ruinart. It appears that S. Hippolytus was regarded in England as the Patron of smiths, under the corrupt designation of 'S. Eppalaets.' Sir Thomas More remarks sarcastically, "Bycause one smyth is to few at a forge, we set saynt Ipolytus to helpe him."

¹ Surely, king Chlothar had reason to complain of his spouse. S. Paul says that "the married woman careth (or 'studies,' 'takes thought,' *μεριμνη*,) how she may please her husband;" giving it as a reason *caeteris paribus* for preferring the single estate in Christ, not to absolve the married woman from her duty. (i. Cor. vij. 34.) And again he charges the married women to be *οικοκυρὰς*, "domūs curam habentes," 'attending to their household' as the Vulgate has it, or 'keepers at home,' as the English renders it. (Titus ij. 5.)

the preservation of the Frank sovereigns. At her simple request the emperor of the East sent her a relic of the true Cross enclosed in gold and gems, with a copy of the Gospels similarly adorned; which was solemnly enshrined in her convent of the Holy Cross at Poitiers, and in honour of which Venantius Fortunatus composed the famed Processional 'Vexilla Regis,' ('The Royal Banners forward go'). S. Radegund's aspect was pure and sweet, as her life had been holy. She once requested that a flourishing bay-tree should be transplanted to her cell for its pleasant show. Not taking root, its leaves withered. The abbess said merrily, that she would suspend her from eating, unless she prayed it might take root. At the saint's prayer the tree recovered its verdure.⁶

In England, the obit of the pious *JEREMY TAYLOR* bishop of Down and Connor and a confessor in the Great Rebellion, the most eloquent of English divines, who may be justly styled 'the Chrysostom of England' A.D.
1667.

AUGUST XIV.

The Octave of the Name of Jesus.^a

The Vigil of the Assumption of the blessed Virgin.

The memorial of the holy prophet *Isaiab* the son of *Amiah*.

In Palestine, the passion of *S. EUSEBIUS* martyr. As he was presented for trial, it is said that "all gazed on his bright looks and the incredible grace of his hair pale as the waning moon." Refusing to forsake the "True God whom he had experienced" he was beheaded, and "so he fulfilled the glorious duty of life."ⁱ

At Rome, the memorial of *S. EUSEBIUS* priest and confessor. When *Liberius* a heretic was substituted bishop of Rome on the expulsion of *Felix*, the presbyter *Eusebius* was apprehended, because he held a religious assembly in his own house. Then the emperor *Constantius*, who was so far a heretic, that he would have no re-baptizing and was for uniting Catholics and Arians in one communion,^j in concert with *Liberius*, applies to

⁶ Lives by Venantius Fortunatus and by the nun Baudonivia, in Bolland.

^a Sarum Missal.

ⁱ Martenne.

^j The notable scheme of *Comprehension*, attempted with varying success in the church of England, seems to have the cowardly *Constantius* (unworthy son of the great *Constantine*) for its sponsor. His advisers, the truckling *Liberius* of Rome (surely no *Infallible Pope*!), the crafty *Eusebius* of *Nicomedia*, and his heavy namesake of *Caesarea*, by suppleness, by

Eusebius, saying, "Are you the only Christian in the city of Rome?" Eusebius replied, "We trust in the Lord that He will find us faithful, as we were baptized and hold the blessing which we received from blessed Julius." "Whose place do we fill," said Liberius, "but that of our predecessor Julius?" Eusebius said, "Had you persevered in the faith, which at first you seemed to hold in the persecution" Said Liberius, "Do you think me so contumacious in the presence of *Augustus*?" Eusebius said, "The fact declares what you are." "And what is the difference between one faith and another?" said the emperor. Eusebius replied, "As far as regards us sinners, we hold it rightly. As to you, it was devilish madness in you to condemn to exile the bishop Felix, whom yourselves declared to be a Catholic, allowed by all as a pure priest; he, however, leads a life of prayer on his small farm. And it was you who ordered the massacre of Christians, chiefly clerks, priests and deacons." Constantius in wrath, at the instance of Liberius, confined Eusebius in a small low bed-chamber in his house, only four feet high; where, remaining constantly in prayer, after seven months he died.^k

A.D.
705.

At Elst in Guelderland, the translation of *S. WERENFRID* priest and confessor, a monk of Ripon, the Apostle and Patron of Guelderland.^l

AUGUST XV.

The feast of the falling asleep or Assumption of blessed Mary ever-Virgin. On this day, according to the belief of later times, "our Saviour assumed and took up unto Him His blessed Mother Mary into heaven, both body and soul, and crowned her Queen of bliss."^m The tradition even of the fourth century was, that, when one of the Apostles was absent at the time of her death, and after three days they opened her coffin for him to pay the reverence due to the Mother of the *WORD*, her sacred body was nowhere found, but the graveclothes remaining in their place quivered with ineffable fragrance.ⁿ

humouring the imperial pleasure, and by watching the tide of popular opinion, won for themselves present success and the abhorrence of righteous men. They have found imitators in later times. Their artful plan has never held together, and *never will*; as long as Christians value the Faith beyond Expediency, and revere Conscience more than the applause of the world.

^l Wilson's Martyrology.

^m MS. Harl: 2247. f. 178.

ⁿ Nicephorus Callistus, Hist. Eccles. L. xv. This historian is a Byzantine of little weight; but he reports the tale on the authority of Juvenal archbishop of Jerusalem, on the occasion of Marcian and Pulcheria's

Most of the cathedrals in Italy, and nearly all the churches of the Cistercian Order, were dedicated in honour of this solemnity to *S. Mary Assumed* (*S. Maria Assunta*).¹ "It is at Rome," writes a pious and eloquent modern, "that the co-incidence between the phenomena of the seasons and the festivals of the Church is most perfect. There the summer flowers perish towards the Assumption, while the sky is lighted up by magnificent clouds, as if they glowed with purple for the reception of the Virgin; the while the bells of four hundred churches ring out simultaneously for the *Angelus* at eve, filling the circle of the 'Eternal City' with a delicious murmur."² In the East this festival is called *Mary's Easter*.³ In some places they blessed herbs on this day.⁴

At Alexandria, the passion of *SS. NEOPOLUS* and *SATURNINUS* martyrs under Dioclesian.⁵

In Africa, the feast of *S. ALYPIUS* bishop of Tagaste, the friend of *S. Augustine*.

In the isle of Aegina in Greece, that of *S. ATHANASIA* widow and abbess. At the age of seven she learnt the Psalter and studied the holy Scriptures. One day as she was

A.D.
429.

860.

desiring to procure *S. Mary's* body as "a safeguard for the Imperial City." *S. Epiphanius* would not decide whether the Virgin died or not; he thought that *S. Luke* ij. 35 made for the former proposition, but *Revelation* xii. 4-6 for the latter. (*Adv. Haereses*, Lib. iij.) But *Baronius* says trenchantly, "The Church of God Catholically professes, that she, as a human creature, underwent the natural termination of life." (*Notes on Roman Martyrology*.) Even in the ninth century, the Assumption was not generally accepted in the Church; as *Notker* says, "We most certainly believe and confess with the universal Church, that, if that most reverend body, out of which God was incarnate, be still somewhere concealed on earth, its revelation is surely reserved for the destruction of Anti-christ." (*Martyrol*.)⁶ ° *Ughelli*. *Henriquez*.

¹ *Forster*, *Annales d'un Physicien Voyageur*.

² 'Fithr Mariam.' It is remarkable that the *Korân* says of *Mary*, that "she has obtained with God the first place among the Elect." (*Surat* 54.) The honour, call it *Hyper-dulia*, paid her in the church of Rome, has been signally reversed by Protestants. They do not even come up to the standard of the *Korân*. While some disgracefully impugn the Ever-Virginity of the Mother of God and question her practical immunity from sin; others, professing reverence, treat her as a treasure too rare to be ever exhibited, and so in effect banish her into the realms of oblivion. Even the poet, who sang so sweetly "Ave Maria! Thou whose name All but adoring love may claim, Yet may we reach thy shrine," appears to have bowed to the compulsion of rhyme, not reason. The gist of our Saviour's words is that the Obedience of *Mary* to the Word of God was 'more blessed' than the physical fact of her having given birth and milk to the Incarnate WORD. Compare *S. Luke* xj. 27, 28 with j. 38. ij. 18. *S. Paul's* saying, i. Cor: xv. 41, and *S. John's* vision, Rev: xij. 1-6, remain unaffected by any poetical licence.

³ *Missal*. *Hildesheim*.

⁴ The first of these has been adopted, under the name of *S. Napoléon*, as the Patron of the Imperial House of Buonaparte in France.

sitting alone at her distaff spinning, a bright star seemed to illuminate her bosom. The soul was thenceforth weaned from the world; but her parents compelled her to marry. At the end of sixteen days she was a widow; for the barbarous Moors, making a descent on the island, killed her husband in the encounter. She was obliged to marry again, but became a pattern of good living and of charity. In a time of famine she extended her alms even to the Athinganoi or gypsies, remembering how God causes His sun to rise on the just and unjust. On Sundays and holydays she lovingly gathered her female neighbours about her, and read and explained the Scriptures to them. On her husband's death she became abbess of certain religious women, and led the most austere life. Never a reproachful word escaped those reverent lips against any one great or small. Before she died, she saw two men in white coming to her and handing her a page, whereon was written, "Here is thy liberty, take it and be glad." She desired her sisters to sing the ninetyeth psalm, and fell asleep.*

AUGUST XVI.

At Rome, the memorial of *S. SERENA* sometime the wife of the emperor Dioclesian. In the Greek Menology, she is called Alexandra, and is said to have been converted by the sufferings of *S. George*, and to have died in prison.[†]

A.D. 487. At Sion and Coire in Switzerland, the feast of *S. THEODULUS* bishop of Sion.[‡]

At Draguignan in Provence, that of the Patron, *S. ARMEN-TARIUS* first bishop of Antibes.[§]

* Life, in Bolland.

† It is difficult to accept her existence as a fact. Authentic history knows only of Valeria as Dioclesian's empress, who perished indeed by the hand of the executioner, but not as a Christian. Yet I care not to omit what is stamped with the approval of the Greek and Latin Churches. In the Saxon Menology of Leofric bishop of Exeter, MS. Cotton: Julius A. x., Serena is commemorated on April 27, as "Dacianus' queen, the heathen Caesar, that was ealdorman of all earth-kings." In an early edition of the 'Hortulus Animæ' she is called 'Verena.' Her Greek name 'Alexandra' will be endeared to Englishmen by the virtues of the beloved Princess of Wales.

‡ He gives name to the *Col S. Théodule* in the Val d'Aosta.

§ His Acts refer to the *Fairy Esterelle*, who dwelt in the mountains called after her name, to whom the people offered sacrifice, and who gave potions to barren women to cause fecundity. (Millin, *Voyage dans le Midi de la France*.) Any one who has traversed that most charming range of hills, the Esterelles, will welcome any notice connected with them.

At Montpellier in Languedoc, that of *S. ROCH* confessor. A.D. 1327.
 He was the son of the Lord of Montpelier, and devoted himself to serve sick people in the hospitals. He went to Italy with a scrip on his shoulder and a pilgrim's staff in his right hand; visited "the town of *Water-falling* called in Latin *Aqua-pendens*" (*Acquapendente*); and stayed three years at Rome with the Cardinal of Angleria, who understood him to be "right dear with God; for his cheer, his manners, and his temperance shewed it." At Piacenza he was taken with the pestilence, and driven out of the hospital. Sore oppressed with fervent pain he went into a certain wood not far off, and there as he might he made him a lodge of boughs and leaves, thanking our Lord for putting him to affliction by "this odious ardour of pestilence." His legend adds, how a hound much familiar with one Gothard would boldly take bread from his board and bear it to Roch, which thing led to his discovery.*

AUGUST XVII.

The Octave of *S. LAURENCE* martyr.

At Langres in France, the feast of the Patron, *S. MAMMES* 274. of Cappadocia martyr.*

In Wales, the translation of *S. DAVID* archbishop.†

In England, the obit of *THOMAS DE HERTFORD* arch- 1253. deacon of Northumberland, commonly called *S. THOMAS OF NORTHUMBERLAND*.‡ "Him and Richard of Chichester," writes the sturdy true-hearted Englishman, Matthew Paris, the Monk of S. Alban's, "though they be not canonized at Rome, we undoubtedly believe to be associated with S. Edmund."§

AUGUST XVIII.

At Praeneste in Italy, the feast of *S. AGAPITUS* martyr. 258.

That of *S. HELENA* empress, mother of Constantine the 328. great, a nursing-mother of the Catholic Church.

* Golden Legend.

† His legend, as given by Notker, surpasses all in folly. He visits mount Sinai, and with a rod sent him from heaven smites the ground, and up springs a copy of the Gospels. As he reads it, the wild deer come to be milked by him, and he makes cheese, and with it relieves the poor at Caesarea in Palestine. Quid multa? (Martyrol.)

‡ MS. Cartusiae Bruxellens: ap. Grevenum.

§ Wilson's Martyrology.

* Abbrev. Chronicorum.

- A.D. In Ireland, that of *S. DAGAEUS* (Daigh mac Cairill) a bell-founder, bishop.
- 586.
839. At Irvine in Scotland, that of *S. EVAN* confessor.^b
1100. At Jerusalem, the obit of the holy and heroic *GODFREY OF BOUILLON*, 'Baron of the Holy Sepulchre' as he modestly styled himself; for he would not wear a crown of gold as king of the Latin kingdom of Jerusalem, where the Saviour had worn His crown of thorns. He ever retained the austere simplicity of a true soldier, and is justly regarded as the very flower and pattern of Christian chivalry. It is told of him, that "when he entered a church, if he could not have mass, he would not retire, but would look at the pictures of saints, inquiring of the clergy what actions in their lives they designated. And so by his long tarrying he sometimes vexed his companions."^c

AUGUST XIX.

- The feast of *S. MAGNUS* martyr.^d
450. At Clodock in Herefordshire, that of *S. CLYTAUCUS* prince of Siluria, martyr.
716. At Nürnberg in Bavaria, that of the Patron, *S. SEBALD* hermit, son of a king of Denmark.
1295. At Toulouse in Languedoc, that of *S. LOUIS* bishop, son of Charles king of Sicily. This saintly prince renounced his right of primogeniture and of royal succession, and would not accept the bishopric of Toulouse, till he had taken the vows of the Order of *S. Francis*. When made bishop, he appointed an inquiry into the extent of his revenues, how much would suffice for reasonable and moderate expenses, though he were so great a prelate and the son of a king. Daily he refreshed twenty-five poor men in his house, serving the dishes and cutting bread for them with his own hands. Knowing that they that wear soft raiment are not praised of the Lord, he would use a mean habit, and a brown colour in curtains, carpets, and bed-coverings.^e He would daily say mass most devoutly; and diligently

^b Ancient Brit. Piety.

^c Naturally enough, "the meats that were ready were also now and then spoilt." (Marinus Sanutus Venetus, *Secreta Fidelium Crucis*, III. vj. c. 1.)

^d Missale Sarum.

^e Times are changed. Roman prelates delight in the effeminacy of lace robes; while the Anglican 'Bench' affects a costume so injurious to manly dignity as to have provoked unworthy sarcasms. Public opinion rules wealth to be indispensable to the successors of the Apostles; and the primitive episcopal hospitality has modestly withdrawn, with "the wise men which know the times," into "the court of the garden of the king's palace." (Esther I. 18, 5.)

examine touching faith and morals the clerks whom he would provide with benefices. He was attentive to the preaching of God's Word, and had the books of holy Scripture for the nurture of his soul. He was but twenty-three years old when he died; "so fair when dead, that he resembled a sleeping angel rather than a lifeless human creature."^f

AUGUST XX.

The obit of the holy patriarch Seth the son of Adam. The Ethiopic book of *the Combat of Adam* says, that during the lifetime of Seth his descendants resided on the holy mountain of Paradise. They neither sowed nor reaped, but ate of the savoury fruits that grew there. The fragrance of the trees of Eden reached them, when the wind blew from that quarter. Their lives were pure and happy and free from care or fear, and they spent their days in prayer and fasting and singing the praises of God. The Musulmans believe that Yemen or Arabia Felix was the country of Seth, and imagine that the *Jinns* and *Péris* (Genii and Fairies) are his descendants and swear 'by the true Law of the prophet Seth.'^g These tales point to the high veneration of the ancient world for him "whom God appointed instead of Abel."^h

In Judaea, the memorial of the holy prophet Samuel.

In Quercy in France, that of S. AMATOR confessor.ⁱ

In England, at Newcastle-on-Tyne, the feast of S. OSWIN A.D. 651.
king of Deira. He was of the kindred of S. Eadwin. When his father Osric fell before Cadwal king of the Britons, Oswin became an exile in Wessex. On the death of Oswald, he returned to his native province, and for seven years governed it, an object of affection to all; for he was tall and handsome, courteous and bountiful. But his special virtue was humility. A striking instance of this is recorded. He had given a fine horse to bishop Aidan to enable him to cross rivers, though he

^f Breviarium De Camera. Nostradamus.

^g 'Scheith nabi Scherihak itchun.'

^h Genes. iv. 25. D'Herbelot. The Gadela Adam.

ⁱ "Some say that he was a servant of the blessed Mary and bearer of our Lord; and on Mary's assumption sailed to Gaul, where he lived and died a hermit." (Chronicon Roberti de Monte.) Such wild tales would be unworthy of notice, but that they serve to mark the ebb and flow of human knowledge. In 1126, S. Amator's body was found in a perfect state of preservation; whence the proverb, "En chair et en os comme S^t. Amadour." There was a famous pilgrimage to Roch-amadour in a mountain solitude in Quercy, which Henry II. of England visited in 1170. (Rob. de Monte.)

was used to walk. Not long after the bishop, meeting a poor man asking alms of him, leaped off the horse and gave him royally trapped as he was to the petitioner, for he was very merciful and as it were the father of those in distress. When this was told the king, he said to the bishop as they were going to dinner, "What did you mean, Lord bishop, by giving to a poor man a royal steed meet for yourself? Have we not plenty of cheaper horses or other kind that would do for the poor, without your giving a horse which I had specially chosen for yourself?" To whom the bishop at once said, "What say you, King? Is that foal of a mare dearer to you than that child of God?" Presently the noble young prince fell at the saint's feet and begged him to forgive him. "For I will never again," said he, "say anything about this, nor decide what thing or how much of our money you give to the children of God." The bishop was alarmed and raised him up, begging him to sit down to dinner and lay aside his heaviness. As the king recovered his spirits, the bishop on the contrary became sorrowful even to tears. His priest asked him wherefore, in his country language, which the king and his servants knew not.¹ "I know," said Aidan, "that he will not live long, for I never before saw so humble a king. I perceive he will soon be snatched out of this life, for this nation is not worthy of such a king." The presage was soon fulfilled. For Oswiu, king of Bernicia provoking hostilities, Oswin, unable to meet him in the field with inferior forces, retired for concealment into the house of the Thane Hunwald whom he supposed faithful to him, and was by him basely betrayed to the enemy and slain. The bishop Aidan survived his beloved sovereign only twelve days.²

A.D. 685. In France, that of *S. PHILIBERT* first abbat of Jumièges.¹

¹ That is, the British of Strathelyde substantially the same as the Welsh. Aeddan is a purely Romano-British name.

² Bede, Eccles: Angl: Hist: iij. 14. I know not of a more engaging character in history than Oswin's; such pure sterling virtue, no sickly Southern exotic, like the chastity of Louis of Toulouse, who would converse with no females save his mother and sisters, or that of Aloysius Gonzaga, who would not even look his own mother in the face! In turbulent times, Oswin gleams like a fair star in a stormy sky. We feel the Poet's words verified in him, "And dark and true and tender is the North." His ambitious foe Oswiu was that practical Englishman, who decided the Easter controversy in favour of Rome against the Scottish missionaries, for fear S. Peter might lock the gate of Paradise in his face. Detestable superstition, to suppose that a correct calculation of time would outweigh with Heaven the guilt of injustice and murder!

¹ At the dedication of the monastery of Tournus, A.D. 1019, the monks granted the benefice of their church and the banner of *S. Philibert* to Hugh of Châlons, Count and Bishop of Auxerre. (Chron: Trenorch: ap. Bouquet.)

The feast of *S. BERNARD* abbat of Clairvaux, and Doctor of the Church. He was born in Burgundy of noble and religious parents. His mother Alice nursed her children for solitude rather than a court, feeding them on coarse and common food. When it was known that he would enter the Cistercian Order, his brothers strove to turn him from his purpose; yet the Lord gave him such grace that he won to Religion, not them only, but also many others. When they quitted their father's house, Guy the eldest brother, seeing young Vivard playing with the boys in the street, said, "Ha! brother Vivard, all the land we possess belongs to thee alone!" To whom the child answered, not like a boy, "Shall ye then have heaven, and leave me earth only? This is not a fair division." In due course of time he too followed his brethren. The abbat of Cisteaux sent them to build the house of Clairvaux, and made Bernard their abbat. There they long dwelt in extreme poverty, and often made their pottage with leaves of holm-oak. Bernard had so subdued his palate, as to have in a measure lost the faculty of distinguishing tastes. He would say that to him water alone had a taste, for that, while he took it, it cooled his throat.

Whatever he learnt in the Scriptures, he confessed he had got it chiefly in the woods and in the fields by prayer and meditation, and that he had none other masters but oaks and holms. He went all a long day's journey by the lake of Lausanne, and utterly saw it not. For at even as his companions spake of that lake, he asked where it was. And when they heard that, they marvelled greatly.^m Having been elected bishop by many cities, notably by Milan and Genoa, he would say that he was not his own but deputed to the service of others. But his monks had provided for themselves, and were privileged by the pope that none might take away their joy from them. "By a vow of poverty and penance, by closing his eyes against the visible world, by the refusal of all ecclesiastical benefices, the abbat of Clairvaux became the oracle of Europe, and the founder of one hundred and sixty convents. Princes and pontiffs trembled at the freedom of his apostolical censures: France, England, and Milan, consulted and obeyed his judgment in a schism of the church: the debt was repaid by the gratitude of Innocent the second; and his successor, Eugenius the third, was the disciple of the holy Bernard. It was in the proclamation of the second crusade that he shone

^m Some readers are familiar with Gibbon's sarcastic observation, "To admire or despise St. Bernard as he ought, the reader, like myself, should have before the windows of his library the beauties of that incomparable landscape." But S. Bernard was not a dreamer over the ruins of the Past.

as the missionary and prophet of God, who called the nations to the defence of His holy sepulchre. At the parliament of Vezelay, Louis the seventh (of France), with his nobles, received their crosses from his hand." ^a He slept in the Lord, leaving his sons the legacy of charity, humility, and patience.

A.D.
1180. At Conza in Apulia, that of *S. HERBERT* archbishop, an Englishman of Evesham in Mercia.^p

AUGUST XXI.

1241. The obit of *GREGORY THE NINTH* pope, (Tibaldo Visconti), most able in the civil and canon Law. "This is evident enough from his own Decretals; for his decisions shine amongst those of the other pontiffs, as gold does alongside of silver and other metals."^q
1641. At Annecy in Savoy, the feast of *S. JANE FRANCES FREMIOT*, Baroness de Chantal, widow, the friend of S. Francis de Sales, and Foundress of the Order of Nuns of the Visitation of S. Mary.^r

^a Gibbon, Decline and Fall, c. lix. Bernard, as a divine, nourished by the Bible and S. Augustine, was the representative of the traditions of the Church and of popular good sense against the audacity and the curious, worldly spirit of the scholastic philosophy. (Biographie Universelle.) And so he has been entitled 'the last of the fathers.'

^q Bolland. Golden Legend. Mabillon.

^p Ughelli. Pits.

^q Cardinal. Panormitan. III. f. 198.

^r Amongst the encomiums lavished on her in the Breviary, I must single out two points for earnest reprobation. When she was hardly five years old, she flung into the fire a present made her by a certain Calvinist nobleman, with the truculent little speech, "See, how they who refuse to believe Christ's words shall burn in hell!" This childish petulance is called "fixing him with a solid argument above her years" ("solidâ supra ætatem argumentatione perstrinxisse ferunt"). It is just such an argument as a fanatic Mahometan might discharge against a Christian, even 'bitter words' pointing an offensive act. Suppose that Calvinist had been a Guizot? The other point must be left in the comparative obscurity of the Latin. In treating certain sick people, "manantibus foetido pute ulceribus labia admovere non exhorrebat." The Correctors of the Breviary are responsible for these blots, which they parade as virtues. Why need I remark on them? Because we are unceasingly told that the Greek Church is effete; that the Anglican Church since the Schism produces no Saints; they are "trees without fruit, twice dead, plucked up by the roots" (S. Jude v. 12.) We admit not the charge. We refuse the paraphernalia of prodigies, which constitute the credentials of Roman saints; and will not fall down and worship the golden images, which the Infallible Pope sets up.

AUGUST XXII.

The Octave of the Assumption of *S. Mary the Virgin.*

At Autun in Burgundy, the passion of the Patron, *S. SYMPHORIAN* martyr. He was a young man of a Christian family, and one who afforded the highest hopes. Autun was then specially devoted to the worship of Cybele, Apollo, and Diana. People had assembled for the solemnity of the Berecynthian Mother of the Gods. Her statue was borne in procession, mounted on a chariot; Symphorian refused to adore it, and was apprehended and brought before the *Consular* Heraclius. He was offered high military rank, if he would conform. His reply was, "Our God alone claims success as His own. Ages past knew not the beginning of His glory. Him alone I serve. But do you not mind the portentous superstition of worshipping this image, when the Corybant beats the drum, maddened with fanatic fury? As to Apollo here, who knows not he was a shepherd of king Admetus, and how he loves the garlands of bay-leaves, recalling his enticing pleasures? Diana, the industry of the saints has discovered to be the demon of the noon-day, which haunts the secret places in the forests." He was beheaded; and, bathed in the stream of his purple blood, was buried by religious men secretly by the well outside the public Field.¹

A.D.
180.

At Portus Romanus in Italy, that of *S. HIPPOLYTUS* bishop and martyr, a Father of the Church.

In South Wales, that of *S. TUDVIL* virgin and martyr, Patroness of Merthyr-Tudvil.

At Bedford in England, that of *S. ARNULPH* bishop."

AUGUST XXIII.

At Rome, the passion of *S. TIMOTHEUS* of Antioch and of *S. APOLLINARIS* martyrs."

At Aegae in Cilicia, that of *SS. CLAUDIUS, ASTERIUS,* and *NEON*, three lads, brothers, martyrs, who were crucified and exposed to birds of prey. With them also suffered two women. *Domnina* was stripped naked and flogged. "By your Sub-

285.

* 'The sickness that destroyeth in the noonday' (Ps. xci. 6,) is rendered in the Vulgate by 'ab incurso et daemonio meridiano.'

¹ Acts in Ruinart. Tintagel Castle in Cornwall was in the parish of *S. Symphorian*, there called *Simiferian*. (Leland, Itinerary, ij. 81.)

" *Ferrari*.

² *Missale Sarum*.

limity!" said the executioner to the President Lysias, "Dominina is dead already." Theonilla was flung on the ground and tormented. She ventured to remonstrate on the indignity of her exposure. The cruel wretch ordered them to shave her head "to make her blush even so," to tie thistles about her, and lash her all over, and then fling her into the sea. And it was done. Of these sufferings of the saints there is to God honour and glory.*

A.D. 482. At Clermont in Auvergne, that of *S. SIDONIUS** *APOLLINARIS* bishop.⁷

In Scotland, that of *S. NECTAN* bishop of Aberdeen.*

AUGUST XXIV.

The feast of *S. Bartholomew* apostle and martyr. It has been supposed from ancient times, that Bartholomew, which name signifies 'son of Tolmai' in Syriac, was in fact Nathanael of Cana in Galilee, the Israelite in whom there was no guile; because he is coupled with Philip in the Gospel of *S. John*, as Bartholomew is in the other Gospels. India was the province assigned to him; and Pantaenus of Alexandria in the second century found Christians there possessed of the Gospel of *S. Matthew* written in Hebrew, which had been left (they said) by Bartholomew one of the Twelve. A less trustworthy account reports, that, having converted Polymius king of Armenia and even twelve cities, he was flayed alive at Albanopolis by order of Astyages the king's brother.* The work 'On Mystic Theology,' which passes under the name of Dionysius the Areopagite, cites a saying of *S. Bartholomew*, that "the knowledge of Divine things is copious yet most brief, and the Gospel broad and large yet concise."

A Coptic fragment gives a Revelation of *S. Bartholomew*, wherein he sees the reconciliation of Adam and Eve with their

* Proconsular Acts, in Ruinart.

* Fleury.

⁷ He was more a man of literature than a saint. But he exercised a beneficent influence in disastrous times, and well deserved the gratitude of his people. Paradin (a rare author) curiously observes of him, "Estoit de la maison de Polignac." (*Annales de Bovrgogne*, I.) Is this flattery or tradition? ⁷ Camerarius.

* The tale does not explain how Astyages came by his power to order it. The cruel punishment, which seems to have affected the imagination of the middle ages, was not unknown in Persia and Armenia. It was the fate of the emperor Valerian. That some petty princes of the East embraced Judaism is certain from the story of Izates of Adiabene in Josephus. Why not Polymius a Christian? But a 'king of Armenia' is too large a postulate.

Divine Father. "I never in my life," he is made to say, "saw any man like Adam, except the Saviour. A tiara of pearls covered his head, his face darted luminous rays like those of the rising sun; and Eve, pure virgin spirits sang around her, calling her Zoë, Life, the Mother of all living. I Bartholomew spent many days without eating and drinking, the splendour of that sight was enough. When my fellow townsmen shall see me, they will cry, Is not this Bartholomew the farmer? Is it not he who farms Hierocates, and who goes to sell vegetables in the market? Whence to him this new importance? Formerly we only heard of his poverty, and now he performs miracles."^b It was formerly the custom in some places to taste wine on the feasts of S. Bartholomew and S. Sixtus.^c

At Utica in the ancient province of Africa Proper, that of the three hundred holy martyrs, called '*MASSA CANDIDA*' or the *White Heap*, because they were consumed to ashes in a limekiln. A.D. 258.

At Rouen in Normandy, that of S. *ALDWIN* (S. Ouen) bishop, the minister of king Dagobert and friend of S. Eligius.^d 683.

In Cornwall, the dedication of the conventual church of Bodmin.^e

AUGUST XXV.

In Northumberland, the feast of S. *EBBA* abbess of Cold- 683.
ingham in the marches of Scotland, sister of S. Oswald, Patroness of a church at Oxford.

At Whitby in Yorkshire, that of the Patroness, S. *HILDA* abbess.^f

In France, that of S. *LEWIS* king and confessor. This incomparable prince, having lost his father Louis the eighth of France, when a boy, remained under the guardianship of his mother Blanche of Castille, who taught him to believe in God and to love Him. He never forgot her counsels: in public and in private his life was conformed to the will of God. An unbeliever testifies concerning him, that "he knew how to match a deep policy with exact justice, and perhaps he is the only sovereign who deserves that praise."^g By forbearing to insist on 1270.

^b Euseb: Hist: Eccles: v. 10. Dion: De Myst: Theol: I. MS. in the Bibliothèque Impériale transl. by M. Edouard Dulaurier, *ap.* Migne, Dictionnaire des Apocryphes.

^c Guillaume De Rubruquis, *ap.* Bergeron. S. Bartholomew is the Patron of the lovely Königssee near Berchtesgaden in Bavaria.

^d Andoënus, Ouen, or Aldwin have nothing to do with Owen or Eugenius, with which they are vulgarly confounded even by scholars.

^e Kal: Bodm: *ap.* Will: de Wyrcestre.

^f Missale Eborac.

^g Voltaire.

his strict rights, he secured a lasting and honourable peace with the king of England, and even added to his own dignity by acquiring him as his vassal. At home he laboured to abate the abuses by which the commons were oppressed. He sought such as would execute justice under him, sparing the rich man no more than the poor; and succeeded so that no malefactor durst abide in Paris but he were hung or destroyed; neither parentage nor gold nor silver could save him. The king derived advantage even in this world from his love of justice; his domains, which had been thinly populated, began to improve; people came to settle there for the sake of the good order therein maintained. Matters so amended, that the king's commercial revenues were twice what they had been before. Often in summer he would after mass go and sit in the wood of Vincennes, and rest beside an oak, causing his nobles to sit around him; and all who had any business came to speak to him without let or hindrance. And there, with the help of two experienced lawyers, he would himself discharge their pleas. His love towards his people appeared by what he told his eldest son once, when he had a great sickness. "Fair son," said he, "I pray thee make thyself be loved by the people of thy realm; for verily I would rather that a Scot came from Scotland and governed the people well and loyally, than that thou shouldst govern unfittly." He did not neglect to enforce this lesson on his children generally. Before he retired to rest, he would make them come before him, and would relate to them the actions of good kings and emperors, and tell them they should take example by them; and he would also recount to them the deeds of evil men, who by lust and avarice had ruined their kingdoms. "And these things," said he, "I remind you of, for you to beware of them, lest God be displeased with you."

With respect to the Church, when benefices fell in his gift, he bestowed them loyally and according to God. He would give no benefice to any clerk, unless he renounced any other church benefice which he possessed. "Like the writer who illuminates his prayer-book with gold and azure, the said king illuminated his kingdom with fair abbeys which he built, with asylums, and houses of preaching and barefooted freres." So great an almsgiver was he, that wherever he went in his realm he gave to poor churches, lazar-houses, asylums, hospitals, and to decayed gentle folk. Every day he fed a great number of poor, without reckoning those who ate in his chamber; and often did the noble writer of his Life see him cut their bread and serve them with drink. In private life, he was saintly. Every day he heard his Hours chaunted, then a mass of *requiem* said, and then a mass of the day chaunted. After dinner he reposed on his bed, and having slept he would say the office of

the dead in his chamber, with one of his chaplains, before hearing vespers. In the evening he heard compline. During two and twenty years, that he was in his company, says the said truthful writer, he never heard the king swear by God or His Mother or His Saints; but when he would affirm anything, he would say, 'Truly it was so.' What an influence must this holy king's life have exercised, when a Papal Legate could thus express his regret on his leaving the Holy Land; "I am much troubled in heart, that I must leave your holy company and go to the court of Rome, amongst that disloyal folk that is there."^b The two crusades, undertaken by S. Louis cost him his liberty in Egypt, and (twenty years later) his life on the coast of Africa. The capture of Damietta, his only success, was followed by sickness and famine. "The oriental writers confess that he might have escaped, if he would have deserted his subjects: he was made prisoner, with the greatest part of his nobles; and his deliverance, with that of his soldiers, was obtained by the restitution of Damietta and the payment of four hundred thousand pieces of gold."ⁱ In his last expedition (the seventh crusade) the holy king sailed to Tunis on the shores of Africa with the hope of success; but died of fever in his tent, pouring his orisons on behalf of his beloved people, and adoring towards that holy temple of heaven, which he was so soon to enter. "In him," writes an eloquent modern, "the Middle Age had put forth its ideal, its blossom, and its fruit: it must needs perish. That purity, that sweetness of soul, that marvellous elevation, to which Christianity raised its hero, who shall restore to us?"^j "The voice of history renders testimony, that he united the virtues of a king, a hero, and a man; that his martial spirit was tempered by the love of private and public justice; and that Louis was the father of his people, the friend of his neighbours, and the terror of the infidels."^k

^b "Et moult sui à mésaise de cuer de ce que il me couvendra lessier vos saintes compaignies, et aler à la court de Rome, entre celle desloial gent qui y sont." (Joinville.)

ⁱ Gibbon, Decl. and Fall, c. lix. M. Michaud remarks, "The reverses attending the expeditions against the Saracens do not allow posterity to appreciate justly the political motives that urged them. Had they been successful, Egypt would have become a French and Christian colony; an easy communication would have been established between Europe and Asia; and the name of S. Louis been now blessed on the shores of Africa, as it is among all Christian peoples." I suspect the ingenious Frenchman has transferred his own 'philosophy of History' to S. Louis' account, whose frank simplicity seems foreign to such far-reaching designs. A careful perusal of Joinville supports Gibbon's conclusion, that S. Louis's "vow was the result of enthusiasm and sickness."

^j Michelet, Hist. de France.

^k Gibbon.

AUGUST XXVI.

- A. D.
217. At Rome, the feast of *S. ZEPHYRINUS* pope.¹
1330. At Faenza in Italy, the obit of the blessed *MARGARET* virgin, a nun of S. John's. Among her visions the following is told. She saw the Lord Jesus in spirit, and asked Him why He did not call her out of this world. "Because the time is not come," said He. "Lord," said she, "what sort of garment wilt Thou give me, when I come to Thy wedding?" He answered, "Thy garment shall be of roses." "And what garment shall I bring Thee, Lord?" said she. "Red leaves," was the reply. Again, she said another while in prayer; "I would fain know, Lord, which is the greatest virtue of those Thou hast given me." Jesus answered, "Holy unhesitating obedience."^m
1349. In England, that of the venerable *THOMAS BRADWARDINE* archbishop of Canterbury, called *the Profound Doctor*, who wrote 'Of the Cause of God' against the Pelagian heresy.

AUGUST XXVII.

451. In Egypt, the memorial of *S. POEMEN* abbat. Among his many recorded sayings are the following: "Do not dwell in a place, where you see any envious of you; otherwise you will make no progress." "Whatever trouble comes upon you, to overcome it you must be silent." "The beginning of evils is distraction." "Is it well to praise one's neighbour? Better be silent." "When Abraham entered the land of Promise, he bought himself a sepulchre, that is, a place of weeping and mourning, and thereby inherited the land." "Every thing that exceeds moderation is of the devil." "We only want a vigilant mind." "Instructing your neighbour is like reproving him." Once when a stranger from a far country came to see him, and began to discourse about heavenly things, Poemen gave him no answer. On the monks' asking the reason, he said, "He is one of those above, and speaks celestial things. Had he spoken to me of the passions of the soul, I would have answered him; but touching spiritual things, I know them not."

¹ The Roman Breviary, triumphing over history, proclaims that he "instituted, that no Patriarch, Primate, Metropolitan should pass sentence against a bishop, unless supported by Apostolical (Papal) authority." It is certain, that no one bore the style of Patriarch in Zephyrinus' day, unless it were the head of the Jewish community at Tiberias in Palestine.

^m Bolland.

The stranger said, "Verily this is the true way;" and returned home, thanking God that he had met with such a saint.^a

At Arles in Provence, that of *S. CAESARIUS* bishop. He A.D.
542. had been a monk at Lérins, and succeeded Aeonius as bishop of Arles. His first care was, that the clergy should daily sing the service of Terce, Sext, and None with hymns in the basilica of S. Stephen, that if perchance any secular person or penitent should desire to be present at the holy service, he might do so. He got the lay-people to chaunt *proses* and antiphons with uplifted and modulated voice, like the clergy, some in Greek and some in Latin. He provided for the sick a spacious house near the basilica, and furnished them with beds, medicines, attendants, and medical aid. The good bishop was banished to Bordeaux by Alaric king of the Visigoths on suspicion of his desiring to betray Arles to the Burgundians his fellow-countrymen. On his return to his see, Provence was invaded by Theodoric the Gothic king of Italy. At the instigation of the Jews and Arians Caesarius was confined in the castle of Ugern with threats of being drowned by night in the river Rhône. He was soon released; and finding the churches crowded with persons reduced to absolute want by the enemy, he sold the church treasures down to the very thuribles, patens, and chalices to relieve them; "lest," as he said, "a reasonable man redeemed with Christ's Blood should be rendered an Arian or Jew by reason of his bond of slavery." He taught from memory as long as he was able, and always preached in a church with a loud voice. He composed sermons suitable to festivals and places, and against drunkenness and lust, and other sins, against *aruspices* and *augurs* and the pagan rites of the Kalends, against worshippers of trees and fountains; and if any person asked for them, he would not only not refuse, but even offer them to him to carry away for perusal. He would never ordain a man a deacon before his thirtieth year; nor any one older, unless he had previously read four times in order the books of the Old and New Testaments. Whether he was present or absent, entertainment was always prepared in the church-house for the clergy or whoever came. No one in his time came to Arles but found with him a home. He was given to intercession for others. "Good Jesu!" exclaims the writer of his Life, "with what groans, with what sighs, with what weeping used he to supplicate for sinners, so that you might see the man of God as it were beholding the sinner presently doomed to the pains of hell!" Messianus his priest bursts into raptures, when he describes the saint's appearance as he went in procession to

^a Apophthegmata Patrum.

bless the wells.^o He relates several remarkable things of the saint; how, when he entered the baptistery once a year to bless the oil, and sat to sign the children with the cross, the little boys and girls sent by their parents ran emulously proffering vessels with water or oil for him to bless them, so that by reason of the throng the bottles clashed, yet the glass blessed by the servant of Christ was never broken. At the village of Luco^p the saint by the imposition of his hands healed the maidservant of the matron Eucheria, who was troubled of nights "by the demon, which the rustics call Diana." And in the parish of Citarista^q he cured with holy unction the daughter of one Novatus, who used to be attacked by a multitude of ravens, whenever she put her foot out of doors.

Before he died, he expressed a wish to depart about S. Augustine's day; "for," said he, "as I have loved his most Catholic sense,^r as ye know, so would I have my deathday close to his."^s He obtained his wish, dying on the eve of S. Augustine; and was buried in his own basilica, amidst the tears of all who went to the funeral, good and bad, Christians or Jews, crying "Wo, Wo, and every day the more Wo! for the world was not worthy to have such an intercessor."^t

AUGUST XXVIII.

A. D.
116.
430.

The memorial of the holy **Hezekiah** king of Judah.

At Rome, that of *S. HERMES* martyr.

The feast of *S. AUGUSTINE* bishop of Hippo in Africa and Doctor of the Church. This truly great man was born at Tagaste in Numidia of respectable parentage; his father Patricius was a pagan, while his mother Monnica was a devoted

^o This beautiful rite is still in use in the diocese of Vannes in Brittany. We see how the Church wisely weaned her converts from the pagan worship of fountains by substituting the solemn dedication of them to the Mother of God and His saints. Hence we so often meet with fair wells of our blessed Lady and of local Patron saints in quiet sequestered places, recalling in an unbelieving age the pure and holy thoughts of a vanished race.

^p Le Luc.

^q La Ciotat.

^r "Ejus catholicissimum sensum."

^s If then, in the judgement of S. Caesarius, the sense or teaching of S. Augustine was 'most Catholic,' how comes it to pass that his followers, the Divines of Port-Royal and the Jansenist Church of Holland to this day, have been the objects of the inveterate hostility of the Catholic Church of Rome?

^t Life by Cyprian bishop of Toulon and others, in Bolland. I have dwelt the longer on this notice of S. Caesarius, for the love I bear to his interesting country of Provence, the reliquary of the Roman empire, the land of the *Sainte Baulme*, so melancholy yet so strangely fair.

Christian. Her gifted son distinguished himself as a rhetorician, a professor of oratory, which he taught with success at Carthage and afterwards at Milan.* While at Carthage, his acute intellect was warped by the seductions of the Manichaean heresy; which was all the more powerful, because it was logically and radically a religion adverse to the Catholic Faith.† Nor were his aberrations confined to speculative belief: the fervid, youthful African sinned also against the law of Christian morals. His early life is depicted in his immortal Book of 'Confessions' with the pencil of a saint's self-condemnation. It were an ill office for a sinner to record it in detail. It was at Milan, that under the teaching of the noble bishop Ambrose the pestilential "heresy of Manes was gradually, by little and little, banished from his mind."‡ To the joy of his mother, who had been assured by S. Ambrose that the son of so many tears and prayers could not miscarry, he was baptized at Milan; and Tradition refers to that happy occasion the origin of the grand Canticle, '*Te Deum Laudamus*.' On his return to Africa, he settled at the city of Hippo, where with others he established a Society of religious men living in common after the pattern of the first disciples at Jerusalem. He was soon ordained priest by the bishop Valerius, and commissioned to preach in his presence; an unusual course then in Africa as also at Rome, though common in the East. For Valerius, a Greek, was but ill qualified to instruct his flock in their native Latin speech. This proved a prosperous step; for the Catholic Church in Africa, which had long languished by reason of the prevalence of heretics, now began to lift up her head. And Valerius, fearing to lose the successful Preacher of the Truth, with the consent of the Primates of Carthage and Numidia, procured Augustine's consecration as his co-adjutor with a right of succession to the See of Hippo. This plan was strictly uncanonical, though it was in later times sanctioned by the Decretals of the Apostolic See of Rome. The episcopate of Augustine was spent in conflict and public disputations with

* Not even the veneration which I entertain for the *Saint* can reconcile me to the obscure, wordy, and intricate style of the *Rhetorician*, which secured the applause of his contemporaries.

† Whatsoever in the aggregate of the Protestant sects is opposed to the doctrine and discipline of the historical and Catholic Church, comes remotely from Manichaeism or the still older Gnosticism. True, they are defecated relics of the old Circean draught. And so a turbulent stream, diverted into smaller channels, loses the momentum of its power and mischief.

‡ These are the very words of his disciple Possidius, "*sensim atque paulatim*." Surely, they do not support the theory of *sudden conversion*, for which Augustine's example is often cited.

the sectaries then rife in Africa, especially the savage Donatists, the dark wily Manichees, the 'worldly Arians, and the specious philosophical Pelagians. The most prevalent and immediately dangerous was the sect of the Donatists, who odiously insisted on re-baptizing all out of their own pale; a sect which retained the heritage of the Catholic Church, save only its sense, its charity, and its moderation. Some of the extreme partizans, the Circumcellions, did not hesitate to enforce their arguments by rapine and slaughter. Against such controversialists, Augustine scrupled not to invoke the protection of the Civil Power. He was permitted by God even in this life to rejoice in the success of his labours, the failure of the sectaries and large accessions to the Church. So numerous were his writings, that Possidius truly remarks, that "hardly one of the studious suffices to peruse and know them all." In his 'Confessions,' a book, which is at the same time an esoteric history, a prayer, and a whole teaching of philosophy and theology, the entire mind and thought of S. Augustine reveals itself in an admirable unity. No one has in the same degree united speculative intelligence, deep insight into religious truths, and all the power of sentiment and the practical genius peculiar to the Latins. With S. Athanasius, it is he, who above all has built up Christian orthodoxy. It is he, who has founded all that vast theology of predestination and grace, which became the aliment of the monastic life in the middle ages, and (in their exclusive aspect) gave rise to the system of Calvin.* As bishop, when appealed to by men of any sect, he heard their causes diligently, sometimes all day fasting, and would watch his opportunity to inculcate Divine Truth on the parties. In his days, as in ours, people were found to cavil at the possessions of the clergy. Augustine would tell them publicly he would prefer living on their contributions than suffer the care attending the management of the church property, and was prepared to yield, that all the ministers of the altar should partake of the altar, as in the Old Testament. But the laity would never take up the proposal. As a pastor, "in his visitations, he held the fashion prescribed by the Apostle, to visit only orphans and widows in their affliction. And if perchance he were sought for by sick persons to the end that he might presently intreat the Lord for them and lay his hands on them, he would go without delay. Nunneries he used not to visit save on urgent occasions."† For the saint's personal

* Lalande.

† These exact words of S. Augustine's friend Possidius imply an ideal of Clerical Duty very different from that which obtains in England. We consider an active house-to-house visitation a primary obligation of a

habits, they were nobly free from the affectation and excess, which in later times have wrought discredit to Christian Ethics. In his dress and furniture he held the just mean; they were neither too spruce nor too poor, after the manner of those who seek their own, not the things of Christ Jesus. His table was frugal, sometimes admitting flesh-meat along with vegetables, but always wine.^a Silver spoons excepted, the other vessels at table were of earthen ware or wood or marble. He ever used hospitality; and would warn his guests against idle tales and detraction, and he even inscribed words to that effect on his table. Some of his brother-bishops, who forgot the rule, he once so roughly reprehended, that he said in anger he must either erase the words or retire from the repast to his own chamber. The last days of this memorable man, 'this principal member of the Lord's Body,' were clouded over by the calamities of his country. Hippo was besieged by the cruel hordes of Vandals and Alans: and in the third month of the blockade, in answer to his earnest prayers, S. Augustine died, in the judgement of our greatest English divine, "without any equal in the Church of God from that day to this."^a

In England, the feast of S. *RUMON* an Irish bishop, Patron of the abbey of Tavistock.^b

Pastor, even though he may thereby "learn to be a busy-body" (i. Tim: v. 13.), and from lack of study "the priest's lips" cease to "keep knowledge," and no one dream of seeking "the law at his mouth." (Malachi ij. 7.) As to the sick, if of the humbler class, they too often become the recognized quarry for feeble efforts in homiletics.

^a How far then was this great saint from the modern Manichæan devices of some Total-Abstinence pledges, which imply a covert arraignment of the works of the Good Creator! (i. Tim: iv. 4.)

^a Fragments of an Answer to the Letter of certain English Protestants, ed. Keble. This verdict of our 'judicious' Hooker is smartly controverted (by anticipation) by one not less profoundly learned, Erasmus, who was annoyed by Augustine's calling the idol of scholars, M. Tullius Cicero, a *philosophaster*. (De Civ: Dei ij. 27.) He has the hardihood to tell Eckius that a single page of Origen taught him more of Christian philosophy than ten pages of Augustine! (Epp. ij. Ep. 26.) He humorously complains; "That endless writer Augustine crushes me, so that I seem to myself to sustain Aetna and Athos." (xx. Ep. 67.) More successfully does he urge in favour of Jerome, that, while *he* had spent thirty-five years in the study of Holy Scripture, Augustine began barely thirty years old to read Paul's Epistles without a preceptor. I own to some distrust of Augustine's voluminous writings, when I read the awkward statement of Possidius, that in the three years following his baptism Augustine "taught the absent by books, the things which God revealed to his thoughts and prayers." Could he not have waited a little? Certainly he appears as poor a Greek scholar as his bishop Valerius was a Latin. Yet on a general review, I trust most Christians will subscribe to Hooker's judgement rather than to the witty Dutch divine's. The facts of the above notice of S. Augustine are taken from his Life by Possidius bishop of Calama.

^b Will: de Wyrcestre.

A.D.
1006.

At Canterbury, that of *S. AELFRIC* archbishop.^c

AUGUST XXIX.

The feast of the Decollation of *S. John Baptist*.^d

The memorial of the venerable *HOSIUS* bishop of Cordova, confessor, one of the chief Fathers of the First General Council of Nicaea.^e

At Dorchester in Dorsetshire, the feast of the Translation of *S. EDWOLD* confessor and hermit.^f

AUGUST XXX.

670. At Paris, the feast of *S. FIACRE* an Irish prince, confessor.^g

706. In Gloucestershire, that of *S. DECUMAN* confessor and hermit.^h

At Tavistock in Devonshire, that of *S. RINNOB* bishop.ⁱ

AUGUST XXXI.

The memorial of *S. ARISTIDES* of Athens, an early Apologist for the Christian Religion.

303. At Venusium in Apulia, the passion of *S. FELIX* bishop of Tibiura in Africa and martyr. Having resolutely refused to give up the holy Scriptures to be burnt according to the Edict of Dioclesian, this holy martyr was put on board ship for Italy, trampled under the horses' feet in the hold of the vessel. He was beheaded at Venusium, giving God thanks that he had preserved the Gospels and preached the truth.^j

651. In England, the feast of *S. AIDAN* bishop of Lindisfarne and confessor. When Oswald king of Northumbria demanded a bishop from Scotland to instruct his people in the faith, an austere man was sent, who preached without success to the

^c His Paschal Homily in Saxon was published by the ingenious M^r. Eliz. Elstob.

^d This is said to signify really the gathering up of his bones or relics; but the Breviary services treat it in its natural sense of the Beheading of S. John.

^e Menolog: Græcum.

^f Wilson's Martyrology.

^g Missal: Paris. He is regarded in France as the Patron of gardeners.

^h MS. Cotton: Vespas. A. 14.

ⁱ Kal: Tavistoke, ap. Itin: Will: de Wyrcestre.

^j Ruinart.

Angles. On his return he related in a meeting of elders, that he was unable to profit the nation to which he had been sent, for that they were men of a rude and barbarous mind. There was great debate as to what was to be done. Then said Aidan to the priest in question, "It seems to me, brother, that you were harder than is meet to untaught hearers, and did not, according to the Apostle's teaching, offer them first the milk of gentle doctrine; until nourished by degrees by the Word of God they be able to take in what is more perfect and do the sublimer commandments of God." All judged the speaker worthy of the episcopate, who was proved to be endowed with discretion, the mother of all virtues. And so they ordained him to preach to the Saxons. King Oswald fixed his see in the isle of Lindisfarne; where he led a strict monastic life, for he had been a monk of Iona under Segenus the fourth successor of S. Columba. All about him, whether tonsured or lay folk, were bound to meditate, that is, to study to read the Scriptures or learn psalms. This was their daily business, wherever they went. The shepherd-boy Cuthbert averred that he saw bishop Aidan's soul conveyed to heaven by angels in the dead of night, as he watched his flock on the mountains.^k

At Wimborne Minster in Dorsetshire, that of the Patroness, S. CUTHBURGA virgin and abbess.^l

At Long-champ near Paris, that of blessed *ISABEL* virgin, Princess of France. This excellent woman, the sister of S. Louis the king, was in her youth very beautiful and considered the noblest lady in the world; but she well knew that the only true nobility is that which the soul derives from holiness of life. She was accustomed to prolong her prayers in her chapel till full mid-day; then she was occupied in her chamber till nones in the study of the Bible and Lives of the Saints. For she knew Latin excellently; so well indeed, that, when her chaplains had written out her letters (which she ordered to be written in Latin), she would correct any faulty expression. She heard the Word of God gladly, and would often have it preached in her presence. When she confessed, she did it in her chapel; and it was her custom to have a lady and a damsel present at such a distance, that they could see both the confessor and herself in the act of confessing. Frequently after fasting all day, her food was a little pea-soup; while she would send the delicate messes provided for her to the poor and the sick-rooms of the Religious. She used to visit the sick in person, sit long by their side, feel their pulse,^m minister to them

A.D.
1270.

^k Bede, Eccles: Hist.

^l Sarum Missal.

^m "Pulsum arteriæ explorabat."

with her own hands, and admonish them of their soul's salvation.^a Her father had left her a large sum of money, where-with she equipped ten knights for the Crusade, and founded a house at Long-champ for Franciscan nuns, which will cost her thirty thousand Parisian livres. Her blessed heart must needs select for it that title by which our Lord Jesus Christ chose our Lady to be His Mother, that is, 'the Lowliness of blessed Mary.'^o She was proposed as a bride for Conrad son of the emperor Frederic the second; but she refused any earthly spouse. At the hour of her departing, Sisters Clémence D'Argas and Aveline De Hennaut heard the sweetest and most prolonged strain of music possible. The good nuns firmly believed it was the harmony of holy angels attending her soul to glory. At her burial they opened the cloister-window and raised the coffin, and shewed to the people the holy Lady, like an infant in the cradle.^p

A.D. 1240. In Spain, the feast of *S. RAYMOND NONNATUS* confessor, a Cardinal of the Roman Church, who suffered much in Africa in his labours to redeem captives among the Moors.

^a How refreshing is this glimpse of quiet unobtrusive benevolence in an age of 'wars and rumours of wars!' Far worthier truly of our holy Religion is this sweet example of the royal Isabel than a volume of apocryphal prodigies and disgusting penances (inspired by Will-worship.) She seems, indeed, "a violet by a mossy stone, half-hidden from the eye; Fair as a star, when only one Is shining in the sky."

^o "For He hath regarded the lowliness of His handmaiden."

^p Life by the Prioress Agnes De Harcourt, in Bolland.

SEPTEMBER I.

In Palestine, the memorial of Joshua and Gideon, who in type of Christ were special captains of God's chosen people Israel to establish them in the Promised Land.

Also that of Anna the prophetess, the daughter of Phanuel, who honoured the infant Saviour in his temple.⁹

At Soleure in Switzerland, that of the Patroness, *S. VERENA* virgin. She is said to have come from Upper Egypt to Milan; where, hearing that the Thebaean Legion and he whom she dearly loved, Victor, were martyred at Agaunum (Martigny), she passed the Alps to ascertain the report. Then she lived in a narrow cave at Solodorum (Soleure) in fastings and prayers, supporting herself by working what things she could, which an old woman, a Christian neighbour, sold for her.^r

At Sens in France, that of *S. LUPUS* archbishop. It is told in his legend, how king Clothair heard say that the bells of S. Stephen's of Sens had a marvellous sweetness in their sound, which caused him to send for them to Paris, to the great displeasure of S. Lupus. And as soon as they were out of Sens, they lost all their sweetness, and at the king's commandment

A.D.
623.

⁹ Adonis Viennens: Martyrolog.

^r Notker and Usuard. Harl: MS. 2800. f. 215. Whatever critics may opine about the Thebaean Legion, the main lines of S. Verena's story are true to Nature, and appeal to every feeling heart. Notker a monk of S. Gall, whose Sequence, inserted in the Burial Service ("Man that is born of a woman, &c.") Englishmen accept as something sacred from its association with the most thrilling occasions of their lives, was no fool. He must have known the early local tradition of Switzerland. The story, stripped of its tinsel of miracles, is beautiful and probable. It was the practice of the Roman emperors to employ in any district soldiers from the most distant provinces. Thus, for example, we find a body of Moors stationed at Aballaba in Westmoreland, of Thracians at Maglona in North Wales, and of Britons at Petra in Idumaea. Why should not a troop levied at Thebes in Egypt have served in Switzerland? Why should it startle our faith to be told of a large body of Christian soldiers under Dioclesian? The fervour of Egypt is well known. It was the cradle of Monachism. And none, save S. Francis, in any country ever equalled the Egyptian monks in carrying out the sublimest precepts of Christianity. In the next reign the world became nominally Christian. Nor is there any intrinsic improbability in the touching incident of Verena's following her betrothed beyond the sea. Surely, Christians do wrong in surrendering the beautiful legends of the Church at the dictation of imperious critics, who, having robbed them of the Poetry of Religion, proceed unabashed to assail the very Gospel of Christ as a cunningly-devised Fable.

were restored to their place, when they recovered their sound and were received by the bishop with great joy and honour.

A.D. 700. In the province of Narbonne in France, that of *S. GILE* abbat and confessor. He was a native of Athens, his real Greek name being Aegidius. He came to Gaul; and with the permission of *S. Caesarius* bishop of Arles established himself in a solitude near the Rhone. There he was discovered by *Wamba* king of the Visigoths in A.D. 673; for a fair hind, who fed him with her milk, being pursued by hounds, fled to his feet for refuge, more chafed than she was ever wont to be at which he was much abashed and prayed. The king gave him an immense territory of marsh and waste lands, afterwards by the labour of the monks converted into a smiling country. The memorial of the venerable *DRITHELM* confessor.

SEPTEMBER II.

1038. In Hungary, the feast of *S. STEPHEN* the first Christian king, Patron and Apostle of that nation.

SEPTEMBER III.

The memorial of *S. Phoebe* deaconess of the church of *Cenchreae*.

* Golden Legend. "With what pleasure," remarks Chateaubriand, "would not Pythagoras, who lent his ear to a smith's hammer, have listened to the stirring sound of our bells on the eve of a Church solemnity" (*Discours sur les Cloches*.) *S. Lupus* was of old the Patron of epileptic persons. (*Chron: Autissiodorensis*.) Millin saw in 1804 in the treasury of the cathedral of Sens the Ring of *S. Loup* of occidental sapphire, set in an enormous comb called 'Pecten S^{ti}. Lupi,' with which he used to comb his head before mass. (*Voyage dans le Midi*.) From his name comes the English surname 'Lowe.'

* The Roman Breviary adds, "of royal origin." Alas! of what dynasty?

* Golden Legend. By a happy accident this *Athenian* saint is the Patron of that fair city, which patriotic Scotsmen delight to term the modern Athens; albeit he seems to have been long ago deposed in favour of Master Calvin and the Spirit of Progress.

* Bede.

* The Pope granted him the singular privilege of having a cross borne before him, and his successor the Austrian Emperor-King of Hungary bears the style of 'Apostolic Majesty'. He protected the noble Saint exile Edward father of Edgar Atheling. The Breviary, not content with his great and real merits, lifts him in the air at his prayers, and before his corpse "with celestial liquor." We never read of the like in genuine records of primitive saints. Could not Rome lop off this luxuriant and noxious ivy!

At Connor in Ireland, that of the Patron and first bishop, *S. MACNISIVS* (Enos Mac Nessa).^z A.D.
506.

SEPTEMBER IV.

The memorial of the holy Law-giver and prophet ~~Moses~~. Of the many Rabbinical traditions concerning Moses, there is one at least remarkable for poetical force and beauty; namely, that when God took him to Himself, Joshua saw him in two forms; in one along with angels, in the other among the mountains and the ravines receiving sepulchral honours. This sight Joshua beheld from above, being lifted up in the Spirit, together with Caleb. Clement of Alexandria turns this into an allegory. "Some," he says, "behold only the body of the Scriptures, the words and sentences, as it were the body of Moses: others penetrate the meaning of the words, making that Moses, who is with the angels, the object of their search."^y Two traditions, not recorded in the old, are found endorsed by the New Testament, to wit, one, "that Moses was learned in all the wisdom of the Egyptians," and whilst yet with them "mighty in words and in deeds;"^z which, we learn from Josephus, refers to his expedition against Meroë, when he married Tharbis the daughter of the Ethiopian king. The other refers to Michael the archangel's contending with the devil and disputing about the body of Moses.^a S. Paul also supplies the names of his two chief opponents among the magicians of Pharaoh, Jannes and Jambres.^b

At Tongres in Germany, the feast of *S. MARCELLUS* a ij. cent. Briton, bishop and martyr.^c

In England, that of the translation of *S. CUTHBERT*.^d

At Palermo in Sicily, that of the Patroness, *S. ROSALIA* 1160. virgin, daughter of Sinibald, Lord of Quisquina and the Roses, descended from the illustrious stock of Charlemagne; whose life was spent "in dens and caves of the earth."^e

^z *Annales Inisfalenses*.

^y Strom: vj. quoted by Keble in Tracts for the Times No. 89.

^z Acts vij. 22.

^a Jude, v. 9.

^b ij Tim. iij. 8. If then we are to reject all legends and traditions concerning the Bible Saints, because they are not certified by Canonical Scripture, we must by implication condemn SS. Stephen, Paul, and Jude; unless we fondly ascribe such unimportant items of information to a direct Revelation—quod absit!

^c Miræus. Serenus Cressy.

^d Sarum.

^e Bolland.

SEPTEMBER V.

The memorial of *S. Onesiphorus*, the friend of *S. Paul*, said to have been torn in pieces by wild horses on the Hellespont.

In North Wales, the feast of *S. MARCELLA* virgin, Patroness of the abbey of *Strata Marcella* by *Welshpool*.

A.D. 1465. At Venice in Italy, that of *S. LAURENCE JUSTINIAN* the first Patriarch of Venice, confessor. He was the son of a Venetian noble, and of unusual gravity when a child. As he grew up, "feeling himself called by the Divine Wisdom to the chaste bridal of the Word and the soul," he retired among the Canons of *S. George-in-the-seaweed*. There he would never go to rest after matins till sun-rising like other monks, nor approach the fire in winter, though his hands were stiff and cold; nor go to the garden for recreation, the monk's sole resource. He never lolled on the sedilia in chaunting psalms, a slight matter, to be sure, to such as have not tried it. When he was urged by a physician to eat flesh-meat in Lent, instancing the example of one of the more modern saints, who in a slight illness ate of pheasant on Passion-Sunday, Lorenzo asked, could he abstain without danger to his life? The physician admitted he might, "Let every man," rejoined he, "abound in his own sense; but in truth I confess the examples of the old saints please me. For I see the Confessors strove for their heavenly home by bringing the body into subjection, and the Martyrs by shedding of their blood." He ever spoke of the humility of the Lord Jesus and of the blessed Virgin. When he was fifty years old, he was appointed against his will bishop of Venice; but his manner of living continued unchanged. His table was not sordid, but extremely clean, at which they read in monastic fashion. He admitted no silver whatever, only glass and earthenware. In finding out people's wants he employed respectable widows, because that sex is more fervent towards works of mercy of this sort, and more apt to discover secret poverty, specially of those who had seen better days; a class of people he most commiserated. He preferred giving numerous rather than large sums, that his beneficence might be the more diffused in so large a population. In cases of jurisdiction, his decisions stood without appeal. Specially agreeable was the brevity of his answers. He used to say that men were deceived in nothing more than in discovering true humility. In his last illness he would not have a featherbed. "My Lord," said he, "lay not on feathers,

but on the hard wood." Before death he said, "I have ever had this day before my eyes. Thou knowest, Lord, when I consider my life, it is rather a confusion than life. Yet I know Thy voice, not that of others. Bring me back, Lord, to Thy fold. I ask but for crumbs from Thy most sweet Table. Enough for me, and ah! more than enough, if Thou deny me not a place under the feet of the lowest of Thine Elect." His body was exposed for over two months in the Patriarchal church; and his cheeks were fresh-coloured, though he died of a putrid fever.^c

SEPTEMBER VI.

The memorial of the holy prophet Zechariah.^a

At Paris, the feast of *S. CHLODOALD* (*S. Cloud*) priest and confessor, a prince and Patron of the Royal House of France. A.D. 560.

In North Wales, that of *S. IDLOES*, Patron of Llanidloes on the Severn side.

In Cumberland, that of *S. BEGA* virgin, Patroness of the goodly church and monastery of *S. Bees*, which was a famous pilgrimage for the people of the North of England.

SEPTEMBER VII.

At Orleans in France, the feast of *S. EVORTIUS* bishop and confessor.¹ 340.

At Aosta in Piedmont, that of the Patron, *S. GRATUS* of Lacedaemon bishop.¹

At Bangor-iscoed in North Wales, that of *S. DINOTHUS* abbat.^k

^a Life by Bernardo Giustiniani, in Bolland.

^b We are told by Sozomen, that his body was found at Eleutheropolis clad in a sacerdotal white robe.

¹ Following the Sarum Rite, the Anglican Church Kalendar still retains the name of this obscure saint, ludicrously corrupted by printers into 'Euurechus' through the medium of 'Euurecius.' Perhaps it awaits the correction of such an Authority as converted the anthem 'O Sapientia' into a Saint! Ughelli.

^k His real name was Dunawd or Donatus. He was the religious, who unfortunately advised the British bishops to reject Augustine of Canterbury's proposals at the Synod of the Oak, in the event of his not rising at their approach. Dunawd is invariably blamed by Anglican writers, who themselves chafe at the unbending attitude of Rome, and would loudly resent any discourtesy offered to *Englishmen*. Yet Augustine required submission, as definitely as a modern Pope (though in a very limited area); and failed to imitate his master *S. Gregory*, who, if he would have acted *fortiter in re*, would assuredly not have forgotten the *suaviter in modo*.

At Raphoe in Ireland, that of the Patron and first bishop, *S. EUNAN*.

At Canterbury in England, that of the translation of *S. DUNSTAN* archbishop.

SEPTEMBER VIII.

The feast of the Nativity of the blessed Virgin Mary, the Star of the Sea, whose sweet light guides those, who following the example of her faith and obedience seek the haven of salvation from out of the stormy sea of life.¹

A.D.
730.

At Frisingen in Germany, that of *S. CORBINIAN* bishop.

SEPTEMBER IX.

303. At Nicomedia in Bithynia, the feast of *S. GORGONIUS* martyr, chamberlain to the emperor Dioclesian.

In England, at Burton upon Trent, that of the Patroness, *SAINT MODWENNA* an Irish virgin and recluse.^m

At Stafford, that of the Patron, *S. BERTHELM* hermit.

SEPTEMBER X.

453. At Constantinople, the feast of *S. PULCHERIA AUGUSTA* virgin and empress, "who, alone among all the descendants of the great Theodosius, appears to have inherited any share of his manly spirit and abilities." She and her two sisters dedicated their virginity to God; "and the obligation of their solemn vow was inscribed on a tablet of gold and gems, which they publicly offered in the great church of Constantinople."ⁿ She governed the eastern empire near forty years, in the long minority of her brother, and after his death in her own name and in that of her nominal husband Marcian, with mildness and

¹ The Mahometans term her 'Miriam Al Seïdat,' *the lady Mary*, an example of reverence which some Christians might do well to follow. (D'Herbelot, *Biblioth: Orient.*) The Duomo of Cassano in the kingdom of Naples is dedicated to the Nativity of Mary. (Ughelli.)

^m MS. Cotton. Vitellius E. 18. Henry VIII.'s commissioners sent up to Austin Friars, London, "the image of saint Moodwyn, with her red kowe and hir staff, which wymen laboryng of child in those parties were very desirous to have with them to lean upon." (Ellis's Letters.)

ⁿ Gibbon, *Decl. and Fall*. chap. xxxij.

prosperity. She was a true nursing-mother to the Catholic Church, not in the modern sense of an imperious Patroness, but in its true meaning of a loyal and intelligent Handmaiden; yet she never allowed the pretence of devotion or the love of retirement to divert her attention from her duty in regard to temporal affairs.

At Ruremund and Gröningen in Friesland, that of the Patron, *S. OTGER* deacon.^o viith
cent.

In England, the translation of *S. AETHELWOLD* bishop.

SEPTEMBER XI.

At Rome, the feast of *SS. PROTUS* and *HYACINTHUS* A.D.
304.
martyrs.

In Egypt, that of *S. PAPHNUTIUS* bishop and confessor, 335.
one of the Fathers of the Council of Nicaea.

At Rennes in Brittany, that of *S. MARBOD* bishop.^p

At Reggio on the Straits of Sicily, that of *S. ELIAS* 'of the 960.
cavern' abbat. He was the son of Greek parents, and after living as a hermit in the Peloponnese gathered disciples in the monastic state. They constructed in a spacious cavern a salt-pit, a mill of moderate size, and a large church, which he dedicated to *SS. Peter and Paul*. The picture given of him is that of a veritable Greek monk. He stood morning and evening at the singing of psalms with his feet motionless as if rooted to the ground, neither resting on his staff nor leaning on a rail. Many miracles were wrought at his prayers; yet he warned his followers not to be surprized at such things, for miracles did not pertain to the doer but to God that worked them. "And oftentimes," he would say, "the faith of the person who comes to be helped operates; but the miracles truly praiseworthy with God and His angels are, to bear insult and contempt, to flee from the lusts that war against the soul, and to cut off one's own will without repining." He died at the age of ninety-six, his blue eyes and white teeth quite unimpaired; he had never known bodily disease, as mental perturbations were foreign to his soul.^q

^o Britannia Sancta.

^p Ferrari. He was "surnamed *Euanx*? a Cambro-Briton by birth."
(Pits.)

^q Life by a disciple, in Bolland.

SEPTEMBER XII.

- A.D. At Emly in Ireland, the feast of the first bishop, *S. AILBE*,
 527. consecrated by S. Patrick, apostle of Munster.
 640. At Folkestone in Kent, that of the Patroness, *S. EANSWITH*
 virgin and abbess.^r
 1199. In England, the dedication of the cathedral church of
 Chichester.

SEPTEMBER XIII.

625. At Douai in Flanders, the feast of the Patron, *S. AMATUS*
 abbat of Rémiremont. This holy man, the son of Heliodorus,
 a nobleman of Roman extraction at Grenoble in the time of
 king Dagobert, appears to have been a prodigy of austerity.^r
 He found a castle amidst the deep wastes of the Vosges, and
 there appointed seven companies of virgins to keep up psalmody
 day and night, each company consisting of twelve. He him-
 self lived in a cave under a huge beetling crag, whence every
 Lord's day he would come out and read and expound the
 Scriptures to the brethren and sisters. While he wore a cheer-
 ful look, "you might see tear-drops on his cheeks, like the
 moist beads on a bunch of grapes." As his end approached,
 he caused the epistle of S. Leo to Flavian to be read to him,
 in which is contained the fullest account of the Catholic Faith;
 and he interrupted every sentence by fervent ejaculations of
 pious hearty assent to the Faith in the Trinity and the In-
 carnation. He got his grave made outside the church-door;
 and wrote his own epitaph, beseeching the prayers of the
 worshippers on behalf of the soul of Amatus the penitent.^t

SEPTEMBER XIV.

The memorial of the righteous Tobit and Anna, Tobias
 and Sara.

258. At Carthage in Africa, the passion of *S. CYPRIAN* bishop
 and martyr. This great prelate had been a teacher of rhetoric
 at Carthage; but on his conversion by the priest Caecilius
 whose name he adopted, he bestowed his substance on the poor,

^r She is represented on the Corporation seal of the town of Folkestone
 carrying two fishes on a half hoop.

^t In Lent, we are told, his diet was simply five nut-kernels with a cup
 of water after vespers! ^t Bolland.

and was chosen bishop. After a vigorous episcopate spent in a stern but necessary maintenance of the discipline of the Church, the storm of persecution burst over him, which he at first avoided by retirement to another place according to our Lord's commandment. When he was at last presented to the proconsul of Africa Galerius Maximus, he was asked, "Hast thou allowed thyself to be *Pope* or father to the men of sacrilegious mind?" He replied, "I have." The governor said, "The most sacred emperors have ordered thee to perform the ceremonies." Cyprian said, "I do it not." Thereupon sentence was passed upon him as "an enemy to the Roman gods and to the sacred laws" and "the author and ringleader of a nefarious conspiracy;" 'Discipline' should 'be sanctioned' by his blood. And with Roman brevity the decree was read, "It is our pleasure that Thascius Cyprianus be punished with the sword." The bishop said "Thank God." When he had stripped himself of his dalmatic and given it to the deacons, he stood in his linen, and bade his people give the executioner twenty-five pieces of gold. Linen cloths were flung before him by the brethren, so that in the very stroke of his passion he enjoyed the honour of a bishop. His body was removed by night with waxlights and torches, with prayer and triumph to the premises of the proconsul Macrobius Candidianus, "which are on the Via Mappalia near the fishponds." And a few days after the proconsul Galerius Maximus died.*

A.D.

258.

629.

903.

At Rome, the passion of *S. CORNELIUS* pope and martyr.

The Exaltation of the Holy Cross, commonly called the Holy Rood-Day, when the emperor Heraclius brought it back from Persia to Jerusalem, stripping himself of the diadem and purple before he presumed to tread the consecrated ground.*

In Ireland, the feast of *S. CORMAC* bishop of Cashel and king of Munster, Author of the 'Psalter of Cashel.'*

* An odious Persecution veils itself under the mask of Legality. But we improve! Here the Law, the Imperial Edict, was plain enough; but later times have learnt to extend the name of Law to the forced glosses of prejudiced judges. And we add *meanness*. Cyprian's neck would now be safe, but his pocket severely mulcted.

* From Proconsular Acts, in Ruinart. Mark the absence, in these authentic documents, of that base metal which disgraces the later Legends and Breviaries. In mediaeval accounts an earthquake at least would have swallowed up the proconsul, and thousands been healed or converted by the merits of the blessed martyr.

* The Sarum Martyrology adds; "A porcyon of the whiche crosse, founde in y^e sextry at Rome by pope Sergius, is brought forth as on this daye yerely and honoured of the people."

* His fame was current in Wales, for the 'Brut y Tywysogion' notices his obit as that of "Coruaú king and bishop of all Ireland, a man great in respect of his religion and charity."

SEPTEMBER XV.

The Octave of the Nativity of the blessed Virgin Mary.

In Scotland, the feast of *S. MIRINE* abbat of Paisley and confessor.[†]

A.D. 1510. At Genoa in Italy, that of *S. CATHARINE FIESCHI ADORNO* widow. Her father was Viceroy of Naples under the good king René of Anjou. She was given in marriage to the count Julian Adorno with the hope of healing a long-standing feud between two families. Her attempt to accommodate herself to her husband's worldly ways proved unsuccessful; and she gave herself up to severe self-discipline. This elect soul knew no teacher in God's service save Himself for five and twenty years; He enjoined her to take as the foundation of a devoted life the words out of the Lord's Prayer 'Thy Will be done;' and out of the entire Scriptures she was to select the single word 'Love' as their summary. In the Lazaretto of Genoa she found an occasion of exercising the most heroic acts of self-affliction, which a soul overflowing with the love of God could undergo. At first she felt a very hard struggle between the flesh and the spirit, beholding the poor creatures' miseries, covered from head to foot with the foulest diseases, striking horror by the bare sight; but her ardent love spurred her on to sacrifice sentiment to charity. Eventually she was made Directress of the Great Hospital of Genoa. Her love of God was a passion. She once said, "I can only tell you, that if a single spark of that, which my heart feels, were to drop into hell, it would all become life eternal; for there would be such love there, that the devils would become angels, and pains consolations; for pain cannot stand with the love of God." At her death being asked whether she would be refreshed with the Eucharist, she pointed to heaven with her finger, signifying that she had to go to the Heavenly Feast prepared for her.^{*}

[†] Adam King.

^{*} Life in Bolland. This extatic saint must have been hysterical sometimes, like S. Mary Magdalen De'Pazzi. For instance, she would wallow on the floor, exclaiming amidst sobs and tears, "Love, I can no more!" ("Amor! non possum amplius.") Her two books, 'Of Purgatory,' and 'The Dialogue between the Soul and the Body,' obtained the applause of Francis De Sales and Aloysius Gonzaga.

SEPTEMBER XVI.

At Chalcedon in Bithynia, the passion of *S. EUPHEMIA* virgin and martyr, "called commonly *S. Effam*." ^{A.D. 307.} The Fathers of the General Council of Chalcedon, assembled in her church, ascribe their success to her intercessions, saying, "For it was God that wrought, and the gloriously-victorious Euphemia that crowned the assembly in her bridal-chamber; who, having received the definition of the Faith from us as if it were her own confession, presented it to her Bridegroom" through the emperor and empress Marcian and Pulcheria.^b

In Scotland, the feast of *S. NINIAN* bishop of Candida Casa 432. or Whithern, apostle of Galloway.^c

In England, that of *S. EDITH* virgin, daughter of Edgar 950. king of England, and Patroness of Wilton abbey. "It is said, that while she was a nun at Wilton, she used oft gayer clothes than her profession asked, and she was therefore blamed of Saint Ethelwold. She answered neither unsuitably nor full courteously: 'God's doom,' said she, 'that may not fail, is pleased only with conscience. Therefore I trow that as clean a soul may be under those clothes that are arrayed with gold, as under thy slight fur-skins.'"^d

In London, the obit of *JOHN COLET* priest, Dean of S. 1519. Paul's, who in the communion of Rome presented the features of the later Anglican divine. We are told of him that he studied the Fathers, especially *S. Augustine*; and preferred Scotus to Aquinas, whom he accused of profaning the Gospel with philosophy. He highly valued the Apostolical Epistles, but thought them poor in comparison with the wonderful majesty of the Gospels. He read carefully heretical books, and said he often got more profit from them than from such as are employed in endless definitions and servile adulation of certain doctors. He always wore black, while his compeers

^a *Sarum Martyrology*. After she had endured the scourge, the wheel, the rack, fire, all in vain, the Roman Breviary discreetly allows her to die by the bite of a single wild beast, the others in courtly wise licking her feet! I need not say that no authentic record of her passion has yet appeared.

^b *Labbei Concilia*, T. iv. 835. Owen's 'Dogmatic Theology,' chap. xxx. § 3.

^c He was vulgarly called 'S. Tronion' or 'S. Rinian,' a corruption of *S. Ninian*. 'S. Tronion's Fast' was much in vogue. (Bp. Pilkington's Works, pp. 80, 551. Parker Society's edit.) He is the 'Saint Treignan' of Rabelais. (Livre I. Ch. 38, 36.)

^d *Polychronicon* fol. 237. At a small village in Kent near to Otford, called Kemsing, *S. Edith* was greatly honoured for preserving corn from blasting, mildew, and other harms. (Lambarde's Kent.)

wore purple. Unlike his contemporaries, he said mass only on Sundays and holydays. He approved of secret confession, but not the over-anxious repetition of it. He had a great dislike to bishops, and was rather inclined to favour those who hated the adoration of saints and images in churches.* Had such as he prevailed, the Reformation of the Church of England would have deserved fewer tears, and have more faithfully adhered to its professed standard of Gospel Truth as taught by the Catholic Fathers and ancient Bishops.^f

SEPTEMBER XVII.

- A.D. In South Wales (in Monmouthshire), the passion of SS.
304. *STEPHEN* and *SOCRATES* martyrs.^g
710. At Liege, that of the Patron *S. LAMBERT* bishop of Utrecht, "an innocent man of profound meekness, put to martyrdom by treason of wicked persons."^h
1140. At Bingen in Germany, that of *S. HILDEGARD* abbess, said to have possessed the spirit of prophecy. "And although she were unlearned (for more she could not but her psalter and service), yet was she oftentimes rapt in spirit, and so informed and taught of our Lord, that she caused many books of high divinity to be written, as she spake them; which books and works were all approved by the Pope Eugenius in a general council."ⁱ
1252. In England, the dedication of the cathedral of SS. Peter and Etheldreda of Ely.

SEPTEMBER XVIII.

1223. In England, the memorial of *WILLIAM VIGOR*, called the good abbat of Glastonbury.

* That dislike would not have abated, had Colet lived in later times, when bishops, by their own avowal owing their preferment to Luck, are eager to surrender a Creed at discretion, while they visit with heavy penalties ceremonial practices which themselves profess to regard as things indifferent.

^f This is 'the holy Rule of our Reformation' mentioned in the Collect used at the meeting of Convocation. Beware of the glib new-fangled phrase, 'Evangelical Truth, Apostolical Order.' By the one people mean a diluted Puritanism; by the other, the additional two-pence of an undisputed title.

^g Wilson's Martyrology.

^h Sarum Mart.

ⁱ Sar: Mart.

SEPTEMBER XIX.

At Naples in Italy, the passion of the Patron, *S. JANUARIUS* A.D. 305.
 bishop of Beneventum and martyr.¹

At Canterbury in England, the feast of *S. THEODORE* of 690.
 Tarsus archbishop.

SEPTEMBER XX.

At Rome, the passion of *S. EUSTACE* martyr. In the legend 120.
 of this saint, the startling character of its incidents doubtless
 contributed of old to its wide popularity. We are told that his
 name was Placidus, and that he was a great military com-
 mander under the emperor Trajan. And as upon a day he
 hunted the wild hart, our Saviour appeared to him between its
 horns; and so he was converted, and baptized with his wife
 Theopista and his sons Agapitus and Theopistus. Soon after
 he lost his servants by pestilence, and all his goods were plun-
 dered, and his wife was taken from him by force, and both
 his sons in his sight borne away by wild beasts, and he (as
 Job) left alone, and fain to keep cattle in great poverty a long
 time; yet afterwards God restored to him again his wife, chil-
 dren, goods, and honours. And at last they were together
 martyred.²

SEPTEMBER XXI.

The memorial of the holy prophet *Jonah*.

The feast of *S. Matthew* the apostle and evangelist.
 Tradition assigns Ethiopia as his province in preaching the

¹ The Roman Breviary endorses as miracles the liquefaction of his blood
 in a glass vial and the consequent cessation of the eruption of Mount
 Vesuvius. *Expertis credas.*

² *Sarum Martyrology.* The Roman Breviary ventures to say that they
 were put in a brazen bull heated red-hot by order of the emperor Trajan.
ῥῆς ἀναιδείας! We know something of Trajan. He was a persecutor for
 reasons of state policy, not from innate cruelty as Nero, or from supersti-
 tion as Aurelian, or from timid precaution as Dioclesian. Had he done as
 we are invited to believe, his name would have been consigned to the
 infamy of Phalaris. But as it happens, in after-times the Roman Senate
 could frame no higher aspiration than that their sovereign should be
 "more fortunate than Augustus, more excellent than Trajan." The very
 goodness of Trajan made S. Gregory the great pray for his soul's salva-
 tion. Trajan, indeed! They should have said Torquemada.

Gospel, where he ordained his disciple Plato bishop of Myrmene.¹ Clement of Alexandria relates that he "partook of seeds, berries, and herbs, without flesh-meat;" and that Matthew, Philip, and Thomas were not martyrs.^m

A.D. 568. At Coutances and S. Lo in Normandy, that of *S. LAUDUS* (S. Lo) bishop and confessor.ⁿ

viii. cent. At Troyes in Champagne, the memorial of *S. MAURA* virgin. She was the daughter of Marianus and Sedulia, and was the means of bringing her father in his old age to feel inward contrition for his sins and to make full confession. Her only brother had in his conversion to the religious life reserved nothing of his father's property, leaving it to his only sister, that she might thereby make a nobler match. She in fact made a nobler match, even with Him Who is Fair above the children of men; and devoted herself and her property to the service of the church of Troyes. It was she who supplied the altar-cloths and the oil for the lamps. Her friend and pastor, the bishop Prudentius, even ascribes his own conversion to her influence. "I hold," he says, "more precious than gold and the topaz the linen vestment,"^o which she span, made up, and bleached with her own hands, and humbly requested that I would wear it in the sacred solemnities of the mass. I was a dry fig-tree; my soul was like a barren and unfruitful land. Seldom did I handle the Sacrament of the Lord's Body with unction; I used to eat the Lamb without bitter herbs, and approach the Bread of Angels without tears. But on receiving that vestment, it had the effect of the Rod of Moses, and drew copious tears from me that was harder than the rock." Alluding to three pictures in the church of Troyes, she exclaimed on her death-bed, "Happy church of the Apostles! where I have frequently heard the Child cry in His Mother's lap, and the Man groaning on the cross, and the King terribly thundering on His throne, but favourably extending to me His golden sceptre!" Uttering 'Thy Will be done,' she happily departed to the Lord.^p

¹ But what Ethiopia? If Abyssinia, Frumentius found no traces of him, nor do the Abyssinians claim him as their Apostle. If India, Pantænus lit not on his track. If South Arabia, no record supports it. Yet there was a Jewish community there from early times.

^m Stromat. iv. Paedagogus ij. What then shall we say of S. Iphigenia the king's daughter, by S. Matthew's persuasion veiled a nun, whose suitor king Hirtacus in revenge caused the apostle to be slain, as he said mass at the altar? Is it too much to call it a dull Byzantine romance, devoid of freshness and originality? Yet the Breviary sanctions it; and the Spaniards, on the credit of it, call S. Matthew 'protector de la virginidad.'

ⁿ Hence the surname of 'Laud.'

^o "Lineum indumentum."

^p Life by Prudentius bishop of Troyes, in Bolland.

SEPTEMBER XXII.

At Agaunum (now called S. Maurice) in Switzerland, the A.D. 288.
 passion of the Thebaean martyrs, *SS. MAURICE, EXUPERIUS, CANDIDUS, VICTOR*, and their fellows, six thousand six hundred men in arms. They had come from the East, and were encamped at Agaunum, fourteen miles from the head of Lake Leman. They halted in those difficult defiles, declining to massacre the Christians.¹ When the emperor Maximian, who was not far off at Octodurum (Martigny), heard this, he was furious, and ordered every tenth man of them to be slain, with a view to terrify the rest into obedience. Their chief was Mauricius the *Primicerius*, who with Exuperius the *Campiductor* and Candidus the *Senator* of the soldiers encouraged them one and all to die, if need be, for the *sacrament* (or solemn engagement they had taken to Christ) and for the Divine laws. They suffered themselves to be butchered, not relying on their numbers or strong position ; but confessed Him Who was led dumb to the slaughter.²

In England, the obit of the venerable *THOMAS MORTON* 1659.
 bishop of Durham, a confessor in the Great Rebellion. He was forty years a bishop ; and during that long period there was not his superior in the Church for temperance, industry, and piety. He constantly rose at four of the clock in the morning to his studies, when he was eighty years of age ; usually lay upon a straw bed ; and through the whole course of his life seldom exceeded one meal a day. When he had passed the usual age of man, he had all the plumpness and freshness of youth ; thus, like Ananias, Azarias, and Misael, reaping the reward of a holy frugality.

¹ The account, followed by the Roman Breviary, states that they refused to sacrifice.

² From a letter of Eucherius bishop of Lyons to bishop Salvius, resting on oral accounts derived from Isaac bishop of Geneva ; who again (as Eucherius believed) received the story from Theodore bishop of Octodurum ; in Ruinart, *Acta Martyr. Sincera*. Gibbon, (*Decl. and Fall*, ch. xvj.), seems to think that a chance expression of Eusebius about the extreme paucity of *military* martyrs, coupled with the silence of Ambrose &c., is enough to dissipate this Swiss Legend. But how scanty appears to have been Eusebius's knowledge of *Western* events ! Nor do Ambrose &c. notice the many authentic martyrs of Africa and Numidia. See above, Sept. 1, under *S. Verena*. S. Maurice is still the Patron of the Royal House of Savoy, and of a distinguished order of knighthood. Amadeus V. Count of Savoy died in 1342, "*tenant l'anneau de S. Maurice*." (Paradin, *Savoie*.) The ancient Dauphins of Vienne used to sit in the cathedral as Canons on the eve of S. Maurice, and offer a taper of yellow wax of 12 pounds' weight. (Piganiol De la Force.)

SEPTEMBER XXIII.

At Rome, the feast of S. Linus bishop and martyr. This Apostolic man, being saluted by S. Paul along with Pudens and Claudia, has been supposed to be their son. He is commonly said to have ruled the Church the first after S. Peter; but Marianus Scottus expressly calls him a *chor-episcopus* under the Apostle, that is, a suffragan bishop.* The Apostolic Constitutions attribute his ordination to S. Paul, and that of S. Clement to S. Peter.†

The feast of S. THECLA virgin and martyr, whom the Eastern Church dignifies with the title of 'Apostle' and 'the Proto-martyr' among Christian women. She was of Iconium, the daughter of a rich and noble lady by name Theocleia. She was espoused to a wealthy man called Thamyras; and when S. Paul came to Iconium, she heard him teaching the Word of God in the house of Onesiphorus, and believed. Disregarding mother, husband, wealth, she followed the Apostle to Antioch in Pisidia, and was exposed to wild beasts, when only eighteen years old. But by the grace of God escaping uninjured, she converted many to the Lord, with the help of one Tryphaena, her hostess, that feared God. Returning to her own country, she dwelt a solitary on a mountain near Seleucia, working miracles; and died at the age of ninety.‡

* Chron: ad ann. 87.

† An apocryphal tradition avers that he ordained that women should not enter church, unless veiled. It is adopted, of course, in the Breviary. As if S. Paul had written in vain! (1 Cor. xi. 5-10.) Such traditions seem stupid or irreverent.

‡ Menolog. Græcum. It is an interesting fact, mentioned by Tertullian, that a presbyter of Asia Minor, a disciple of S. Paul, was deposed from the ministry by the apostle S. John, because for the blind love he bore his master he had forged certain fabulous 'Acts' or 'Journeys of Paul and Thecla.' Whether the above account proceeded from those Acts, we have now no means of determining. Certain it is, that the main facts of Thecla's connexion with S. Paul, her virginity and trials, are avouched by the most eminent Fathers of the Church. Her deliverance from "three most atrocious torments," namely, a blazing pile, wild beasts, and a pit full of serpents, is inserted into a petition in the magnificent Roman 'Ordo commendationis Animæ,' which must at least be older than the time of Gregory the great. She is ranked with the saints of the Old and New Testaments. Bishop Jeremy Taylor in a sermon couples her with the Iphigenia of S. Matthew; but he was not writing critically. They stand on very different ground. In Wales a church near Wrexham (Llandegla) still retains her name. It is strange that no modern church is dedicated to so famous a saint of apostolic times. The fabulous George, ministering to the pomp of a Court, is duly retained: while Thecla, the glory of her sex and the choice associate of S. Paul, is clean forgotten.

SEPTEMBER XXIV.

At Rome, the passion of *S. PTOLOMAEUS* priest and martyr, A.D.
166. who suffered for advising a Christian wife in confession to withdraw from partnership in the wickedness of an unbelieving husband.*

In Hungary, that of *S. GERARD* bishop of Chonad and 1046. martyr, the apostle of Hungary. He was a monk of Venetian parentage, and was passing through that country on a pilgrimage to the East, when the holy king Stephen perceiving his worth detained him, and at length established him as bishop on the banks of the river Maros. Gerard appears to have laboured to promote the *cultus* or relative Honour of the blessed Virgin as well as the Faith in her Divine Son. For it is owing to his influence that she is simply called by the Hungarians *the Lady*, as Hungary was also styled by the king *S. Stephen the Family of S. Mary*; that, by watching this star of the sea, and following her guidance, they might reach the haven of salvation.† He was very careful about the ministrations of the sanctuary. It is noted, how in summer-time vessels full of ice were placed in church, wherein they kept the best wine that could be gotten in a flagon for the consecration of the Lord's Blood. For he would say, "This, *which is received inwardly by faith*,‡ should be found outwardly sweet as well." Though *S. Gerard* sustained the episcopal dignity with prudence, he still clung to the solitary life; and had woodland cells constructed for him near the cities, where he came to preach. He was at last massacred by a crowd of heathens near the Danube by Pesth, who overturned his wagon and stoned him together with two bishops and many religious.‡

SEPTEMBER XXV.

The memorial of *S. Cleophas* the disciple of Christ.

* Eusebius, Hist. Eccl. iv. 17. Ado, Martyrology.

† For a singular instance of Gerard's devotion to our Lady, see a Note below on Sept. 25, under *Bp. Andrewes*.

‡ "Hoc, quod per fidem intus accipitur." Observe, how this language exactly co-incides with that of the Church of England in her Communion Office and in Article xxij. This subjective language, coupled with the preceding phrase of a boldly objective character, "*ad Dominici Sanguinis confectioem*," properly expresses the Mysteries. The two statements baffle logic, because they deal with matters that transcend it, soaring above the human into the divine.

‡ Life by a contemporary, in Bolland.

In Abyssinia, that of *ENKUA-MARIAM* ('the Pearl of Mary.')

In England, that of *S. MAUCANNUS* bishop of Silchester in Hampshire; he was of Bréton origin, the chief teacher of philosophy at Caerlëon-on-Usk, a great astrologer, and physician to king Vortigern, to whom he expounded the strange birth of Merlin.*

At Cork in Ireland, the feast of the Patron and first bishop, *S. FINBARR*, Patron also of Fawey in Cornwall.^b

A.D. 716. In England, that of *S. CEOLFRID* abbat of the monastery of S. Paul by the river Tyne; who in his decrepid age went toward Rome, and died by the way at Langres.

1074. In Scotland, that of *S. BARRE* the first bishop of Caithness and confessor.^c

1626. In England, the obit of the venerable *LANCELOT ANDREWES* bishop of Winchester, to whom mainly (under God) the church of England owes her glorious Translation of the Holy Scriptures into the mother-tongue of English undefiled, which has proved the stay and nutriment of millions of English-speaking men and women. He was one, who in point of sanctity of life, zeal for the Faith, innocency of manners, and deep learning, recalls the lineaments of the ancient Fathers of the Church. He maintained the position of his Anglican Communion as against the claims of Rome by an appeal to Catholic Antiquity, without being a partaker with the heresies which cluster under the common designation of Protestantism. He was careful to maintain ancient customs and rites, which had been well nigh swept away by the innovators of the sixteenth century.^d He used to pray that "the things that were

* Synaxarion.

^a Pennant's Journey in Snowdonia. According to Pits, he wrote a book 'on natural Magic,' and one of 'Expositions on Apuleius.' He was hence termed 'Genethliacus.' In Welsh he is called Meugant ab Gwyndav Hên ab Emyr Llydaw. He is the Patron of Llanruth the mother-church of Ruthin in the Vale of Clwyd, of S. Maughan's in Monmouthshire, and of Mawgan in Cornwall. His episcopal city, the Roman *Segontium* or *Vindonum*, the British *Caer-Segent*, where the British emperors Constantine and Vortimer were invested with the purple, the city inaugurated with weird rites by imperial hands, still exhibits its massive walls in a green solitude, eloquently proclaiming the *sic transit gloria mundi*. S. Maucannus is invoked between S. Winwaloe and S. Gildas in the ancient Litany of the church of Exeter, preserved in MS. Harl. 863.

^b Leland, Itinerary, iij. 22.

^c Adam King.

^d In proof of this I need only refer to the solemn ordering of his episcopal chapel, which served as the type and model of the Laudian Restoration. It included the burning of incense in a fixed vessel at or before Divine Service, in a manner which some (on insufficient grounds) would call 'a fancy Ritual.' For we read that S. Gerard the apostle of Hungary erected an altar in honour of our Lady, "before which he fixed a silver

wanting " to the Reformed Church of England " might be supplied ; " a prayer which is surely being answered at this hour. His very manual of devotions, worn by use and blotted with his holy tears, was framed on the pattern of the ancient Liturgies ; for (notwithstanding the chilling influence of the late changes) he at least recognized no fundamental breach of unity between the Anglican Church and that of Apostolic times. Living in a saintly celibate, he kept up a noble and bounteous hospitality. In the judgement of his contemporaries he was " the great light of the Christian world." * Truly, he was one, to whom it is owing, that there is that in the Church of England, which " will keep for her a place and a name in the final record of God's dealings with mankind for their salvation." †

SEPTEMBER XXVI.

The deposition or obit of S. John the Divine.*

At Nicomedia in Bithynia, the passion of SS. CYPRIAN and JUSTINA virgin, martyrs. Cyprian was famous as a magician at Antioch in Syria, and made his fantastic lore subservient to the evil passions of such as consulted him. It came to pass that Aglaïdes, an elegant youth, sought his aid to compass his designs on a Christian maiden named Justina ; but the very mention of her name put the demons to flight. Seeing that nothing prevailed against the seal of Christ, Cyprian threatened revolt, and endured the menaces of the spiritual Enemy. We owe some very curious details concerning the pagan religion to the Confession or *Exomologēsis*, which Cyprian openly made in the assembly of the Christians. He told how he had been as an infant consecrated to Apollo ; and at ten was made an Athenian citizen, and was torch bearer to Demeter, and wore the white mourning for the Maiden (Persephone), and served the dragon of Pallas at the Acropolis. He was on mount Olympus, and saw there fantastic trees that seemed to stir by the visitations of the gods. There he dwelt forty days feeding only on

A.D.
304.

censer, (" ante quam thuribulum argenteum fixit.") and appointed two old men to keep constant watch, that the odour of incense should not be absent for a single hour." And in the beginning of the last century, at the church of S. Martin at Tours, they kindled fire in nine pots at the four corners of the sanctuary and round S. Martin's tomb, and threw incense on them at the beginning of the mass and of the preface. (Moléon, *Voyages Liturgiques*.) This was done on Michaelmas day in allusion to Rev. ch. 8.

* Laud's Diary.

† These eloquent words are borrowed from a recent utterance of the Right Hon. W. E. Gladstone.

* Menol. Græc.

berries after sunset, and was instructed in the hidden virtues of Nature by the seven Hierophants. He learnt from the Phrygians the art of soothsaying and of inspecting livers, and among barbarians that of judging by the flight of birds, the motions of quadrupeds, and the like. At the age of twenty he came to Memphis in Egypt, and there learnt the science of the demons, in what stars and covenants they delight, or by what averted ; how they produce memory, oblivion, secret impulses, and the like. He perceived a semblance of earthquakes and showers, and a studied movement by land and sea, as it were in opposition to the over-ruling impulse of God. At the age of thirty he went among the Chaldaeans to learn the motion of the pure ether, and the serried ranks of the stars, their *houses* and communications ; and he wondered how even among the airy spirits of darkness life is cut up into minute fragments. He professed to have seen the Devil himself, who addressed him as a noble youth, a new Jambres, meet for his service and worthy of his fellowship. His appearance was like a flower of gold set off by precious stones, and his head was crowned with a net of gems, whose splendour lit up the place.^b And around his throne was a vast array of demons, submitting to his control their ideas and operations. For throughout God's creation has he wrested certain semblances to his own purposes, being at war with God and His angels. But all is unsubstantial which he appears to put forth as in a shadowy picture. Albeit Cyprian acknowledged that he was stung by the many foul, cruel, and unjust deeds, which the Devil made him perform, yet because by force or by fraud he succeeded in all things, he hushed his conscience and served him.

When he had made his confession, Eusebius the presbyter encouraged him by setting forth the notable examples of penitence in Holy Scripture, and took him home along with his own son, who had been Cyprian's schoolfellow. Next day they went to church. "And the Apostles spake no less than if they had been present, not needing interpretation; for their words are most simple, agreeing with their meaning."¹ Cyprian gave up his property to the poor and was sealed in Christ, as was also Aglaïdes ; and the holy Justina tonsured her hair, and gave away her dowry to the needy. He remained with Father

^b Here again we have the noble Eastern conception of Eblis, not "less than Archangel ruin'd ;" so unlike the grotesque imaginings of the West.

¹ Simple indeed and pellucid are the fountains of Divine Truth, welling out in the holy Scriptures ; whereas Apollo, the oracle of the Greeks, merited the name of *Loxias* from the crooked ambiguity of his replies. Surely, they are guilty of a libel on "the lively Oracles of Truth," who pretend that they need elucidation at every turn from some obscure monk or bold re-constructor of texts !

Eusebius, endeavouring to turn all to the Lord; till in the persecution of Dioclesian he and Justina were beheaded for the Faith.^j

At Rome, the passion of *S. EUSEBIUS* pope and martyr.

A.D.
310.
1003.

At Tusculum near Rome, the feast of *S. NILUS* of Calabria abbat. He had been devoted by his parents to the service of a church at Rossano in Calabria, and was noted even in his youth for research in the Scriptures and his fondness for the Lives of the Fathers of the Desert. He married a beautiful maiden of mean birth, by whom he had a daughter. A violent fever, which brought him nigh unto death, stirred up in him the desire of imitating the recluse and meditative life of those early Fathers; so that, forgetting the sacred engagements he was already bound by, he forsook wife and child, and bent his steps clandestinely to the monastery of Mercurius.^k There he fed his enthusiasm by free converse with "John the great, and the famous Fantinus, and Zacharias equal-to-the-angels, and the rest." But when the governor of the country sent letters to the monastery, threatening to cut off the hand of any one who durst ordain such an one, Nilus withdrew to that of *S. Nazarius*. On his way he fell among some Saracens in ambush, "swarthy, wild-eyed, ill-visaged Moors;" who however did him no injury, but even relieved his wants.^l After a while, he returned to his old monastery, where his fellowship with the

^j Bolland.

^k It is impossible for any Anglican, I would fain say, any decently instructed Catholic, to avoid reprobating Nilus's conduct in thus deserting 'his own' in order to follow the promptings of a feverish imagination. Not only did he relinquish obvious duties, but even got some money from his debtors on a feigned pretence, and cancelled the balance of the debt, without a thought about the interest of his wife and child left to shift for themselves. We must not allow the specious *aurcole* of Sanctity (imposed by mere men, not of necessity the wisest,) to blind us to such perversions of Right. Holy Scripture, which none may gainsay, is very clear on both the points here raised. "Alligatus es uxori? noli quaerere solutionem." (i. Cor. vij. 27.) Again: "Si quis autem suorum, et maxime domesticorum curam non habet, fidem negavit, et est infideli deterior." (I Tim. v. 8.) It is a pity that Nilus had so little studied the Christian aspect of the married life, its dignity and purity. Bishop Taylor's Sermon on the Marriage Ring, by its wealth of language and imagery, would have told on an admirer of *S. Chrysostom*.

^l Not a word of generous praise of the "infidel Agarene" escapes the pen of the abject Greek or Italian, who wrote the Life of *S. Nilus*. But another adventure befell Nilus on that same journey. A horseman (of course it was the Enemy!) met him, and abused the monks of *S. Nazarius*, calling them fond of money, vainglorious, gluttons: "Why," said he, "one caldron in their kitchen would admit of my standing with my horse in the midst of it!" As Nilus was about to question him, he departed. "The saint crossed himself, and prayed God earnestly to defend him from condemning any monk whatsoever." Oh, admirable!

honoured Father Fantinus recalled that of Peter and John or that of Basil and Gregory. He again withdrew to a cave above a precipice, most suitable for a solitary. We have an interesting account of how he spent his time there. "From the dawn of day to the third hour he wrote fairly and with expedition."^m Receiving the grace of the Spirit with the Apostles, he stood at the Lord's cross with Mary and John till the sixth hour, repeating the psalter and making a thousand genuflections. From the sixth to the ninth hour, he sat reading and searching the Law of the Lord and the works of the ancient Fathers and Doctors.ⁿ At the ninth hour having sent up the Evening Hymn as incense to God, he went out walking and enjoying himself after the long day, with the Apostle's words on his lips, 'The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made.' (Rom. i. 20.) At sunset he went to table. It was a huge stone, and his platter was a potsherd. His diet was bread and water, sometimes boiled pulse. He often tried to satisfy himself with acorns, myrtle-pods, strawberries, and the like; but Nature, the master of the house, did not permit it, for he became in truth like a bottle in the smoke, and he returned again to the use of bread. During the holy Forty Days he tasted only the Blessed Bread at mass. One hour supplied the need of sleep: the rest of the night was spent in psalmody." His dress was a coarse goat-skin, and his girdle a rope untied once a year. He had no bed, no seat, no chest, nor purse, nor scrip.^o He was admirable in repelling those who posed him with idle Scripture questions. To one who said he should like to know if Solomon were saved or not, Nilus, perceiving spiritually that the man was given to impurity, replied, "What good does it do us to know if Solomon be saved or not? For us it is written, 'Whoso destroyeth the temple of God him will God destroy.'" To another who asked the silly question, 'What was the tree which Adam ate of in Paradise?' he answered drily, "A wild apple." And he wisely added, "What Scripture has concealed, how should we reveal?" Though invited, he would not go to the East, fearing the glory attending his reputation there even with the emperors Basil the second and Constantine the eighth; but chose to stay among the Latins, as being with them unknown. Yet Pandulph prince

^m 'Οξέως ἐκαλλιγράφει.

ⁿ What a huge 'cave' to admit of such a library!

^o All this asceticism failed to deliver him from carnal temptations. The Nemesis of his deserted wife pursued him in solitude. The image of a tall German lady (γυναῖκα Ἀλεμάναν), whom he had seen at S. Peter's church at Rome, haunted him, do what he would, singing, reading, writing. It was only the acknowledgment of his own infirmity before God, and not his many fastings and watchings, that delivered him from temptation.

of Capua received him with the greatest honour, and ordered Haligern abbat of Monte Cassino to assign him any cell he liked. He was met by all the convent in sacred robes with lights and incense, and was invited to do service in Greek in their church. The cell of S. Michael in the *Valley of Light* was given up to him and his sons. So strict was his discipline, that when his nephew on a journey drank water out of a silver chalice, Nilus declined his company; and the young monk died of grief.^p After fifteen years, when discipline became relaxed, the saint retired to Gaëta. He was there visited by the emperor Otto the third, who compared the monks' huts to the tents of Israel in the wilderness. The emperor offered to grant Nilus any request. The old man said, "I only ask your Majesty to save your soul, for you must die like other men." This plain-speaking greatly affected one accustomed to flattery, who was styled 'The Admiration of the World.' Otto shed tears, asked his blessing, and departed.

In his ninety-fifth year, Nilus retired to Tusculum near Rome. There in the Greek monastery of S. Agatha he distributed his few rags, (he had not the least coin in the world); and, after communicating, said to the community, "Lay not my body in the Lord's House, nor make a vault over me. And if ye will put some monument to mark the spot where I am buried, let it be flat so that strangers may rest there; for I too have been a stranger all the days of my life." Remembering how he used to say that a monk should die in his oratory, they carried him to church; and when the evening hymn was over, the sun knew his setting, and he gave up the ghost.^q

SEPTEMBER XXVII.

The feast of SS. *COSMAS* and *DAMIANUS* brothers from A.D. Arabia, martyrs; called by the Greek church 'the Holy 303. *Anarguroi*,' because being physicians they exercised their art without fee or reward.^r

In the isle of Barry in South Wales, that of S. *BARRUC* hermit and confessor, a disciple of S. Cadoc.^s

^p Nilus never went near him during his illness!

^q Life by Brother Bartholomew, in Bolland.

^r Again, the corrupt and uncritical accounts, followed by the Roman Breviary, expose them in vain to fire and water, and at last despatch them by the simple stroke of an axe. This perpetual straining after prodigies has contributed to banish the legends of the saints to the moles and to the bats. These brothers are the Patrons of the medical profession, and as tutelars of the De'Medici family formerly figured on the coins of Florence.

^s MS. Cotton. Vespasian. A. 14.

A.D. 1323. In Provence, that of *S. ELZEAR DE SABRAN*, Count of Ariano, confessor. This wonderful example of holiness in the married state was the son of the powerful baron of Ansouis near Apt. His mother in the hour he was born prayed that God would pour His grace upon him, or take him out of the world while yet unsullied. Her prayer was heard, for the infant when not fully three years old would weep in his nurse's arms, unless they gave bread to the poor. At the age of ten this boy of dove-like innocence was, by command of Charles king of Jerusalem and Sicily and in his presence espoused to a noble maiden, not unlike himself but two years older, Dalphina De Puy-Michel. Three years later the marriage was celebrated openly 'in the face of the Church,' as is the custom. When they came together, the bride told her betrothed, that she had been forced into the married state by her parents against her will; and they both remained pure virgins. At the age of fifteen, when Elzear had devoutly received the Eucharist on the feast of the Assumption, the Spirit of Grace came suddenly upon him, and made his whole soul melt, transforming it entirely into God. And he then conceived such a contempt for things temporal, that if all the jewels and castles and precious things of the world were given him, he would have despised them as clay. From that time forth he felt no appetite for worldly honours, but his will was dead and buried; nor feared he death, but was ready to welcome it, wherever and whenever God willed to bring it to pass. And he was so aided by Divine grace against fleshly temptation, that not a sign of any such thing was ever detected in him, as his virgin spouse Dalphina testified.¹ When he was twenty years old, he went to reside at the castle of Puy-Michel, his wife's property, and there they remained three years. The pious pair made the following regulations for their household, 1. that all, men and women, should hear at least one mass daily; 2. that all should live purely on pain of expulsion; 3. that all should confess once a week, and prepare themselves to receive the Eucharist devoutly once a month; 4. that none should blaspheme or swear falsely or lightly or utter dishonest language; 5. that none should play at dice; 6. that every day in the evening all should hold a conference concerning the Lord's words for the information of their souls; and, while one spoke, the rest should pray in their hearts that God would minister words that might profit them all.²

¹ Here we have a case of real conversion. It is the renunciation of the World and of Self. Do modern revivalists discern their own lineaments in this mirror?

² Here we have true experimental Religion, the record of personal trials and searchings of heart, not yet unhappily divorced from the Sacramental

Donna Alasia a nun, Dalphina's sister, used often to say, that she lived more religiously and honestly in their company than in her own convent.* Every Sunday in Lent and Advent, and on all the great festivals, Elzear most devoutly received the Eucharist.† His noble spirit was never absent from God; even when he was dancing or hearing songs or music, his mind used to be rapt to God-wards. He was never so free in his acts of devotion as in the company of his spouse. They used to say Matins together devoutly, and hold divine colloquies in their chamber, so that it was to them an oratory, and either soul a real temple of God. But he made a point of concealing his Divine visitations and illuminations from carnal and worldly persons.‡ He had the singular grace of never being impatient or angry with any friend or domestic on any provocation. His remedy was to think of the injuries offered to Christ. On his father's death he became Count of Ariano in Calabria. The city stood out in rebellion against him three years, and did him many wrongs; but Elzear would never allow his suzerain to punish them, saying, that God and justice would subdue them. And his patience was rewarded by their return to their duty. Finding the county burthened with debts, he appointed persons to receive the rents till all were fully satisfied. And as piety without justice is void, especially in a prince, he used manfully to pursue brigands and other malefactors, and punished them when captured. When he was knighted at Naples by king Robert, he watched the night before (as the custom was) in church; and as a crowd of knights entered with lights and passed him with trumpets and joyous music, he was mentally transported among the angels and blessed spirits.¶ He was then made governor to the Duke of Calabria the king's eldest son and heir, a dissolute youth, who soon became through his

discipline of the Catholic Church. What more could William Law or John Wesley have desired?

* Strange and note-worthy confession! Mark how a young Baron's well-ordered household proved a better school of Piety than even a monastery, that is, a perpetual Retreat from the world.

† He once quaintly told his holy spouse, that when he took the Body of Christ, it seemed to him that he swallowed the best sugar. ("Quòd optimam zuccuram deglutiret.")

‡ The Doctrine of Reserve in communicating Religious Knowledge, the subject of perhaps the profoundest of the Tracts for the Times, so ignorantly decried on its first publication by those who should have known better, is now laid aside by too many in favour of sensational Religion. Elzear De Sabran and Isaac Williams both lived, the latter wrote also, in the spirit of those wonderful lines: "Se sub serenis vultibus Austera virtus occulit, Timens videri, ne suum Dum prodit amittat decus."

¶ See Mr. Keble's beautiful lines on 'Christian Chivalry' in the *Lyra Apostolica*.

influence an altered man. He was proof against bribery, and steadily refused presents from the great men. Donna Alasia, by chance entering his chamber, heard him utter these strange words, as if speaking with God; "O Lord God, Thou owest me in paradise a hundred ounces of gold and two pieces of scarlet." She asked wondering, what this meant? He replied, "I might have got these presents to-day, but I would not accept them for the love of God." Observing how the suits of the poor went asleep at Court, he asked the duke's leave to become their advocate; and when he went along the streets of Naples, the poor flocked around him. So strong was his faith, that he once told his wife, were Master Maron one of the greatest clerks living, or Frere Julian their confessor, or Donna Garsenda their preceptress, the best persons he knew, to come and tell him that their faith was false, and that they had hitherto lived in error, and that the Pope and Cardinals wished to change the Faith, for all that he would not deviate in a point from the true Catholic Faith which God had shown to him.^a This young saint died early, in his twenty-eighth year: "yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul."^a

In Germany, the dedication of the glorious cathedral of Köln.^b

SEPTEMBER XXVIII.

A. D.
416.

The memorial of the holy prophet Baruch.^c

In France, the feast of S. EXUPERIUS bishop of Toulouse

^a What would Elzear have said, had he lived two centuries later and been invited to accept a new edition of the Faith re-formed according to the fitful visions of a magician, one Master Cranmer, whose successive illuminations are gravely chronicled by bishop Burnett as so many *Surats* of the Korân? What hardihood did it not require, for a man to stand up, and, on the strength of his own assurance, to tell the people of England that they had been capitally deceived for centuries? Again, would Elzear have acquiesced at a much later period in the new dogma of Papal Infallibility, which transmutes Official Station into the shadowy gold of the alchemist, and sets the decisions of Alexander Borgia on a dead level of authority with those of the sainted Leos and Gregories? Would S. Paul have exhorted Timothy to 'study to shew' himself "a workman that needeth not to be ashamed, rightly dividing the word of truth," (ij. Tim. ij. 15.) if the Apostolical office carried with it a gift of universal Infallibility?

^a Wisdom iv. 11.

^b Ferrari.

^c Does not the third chapter of his book amply justify Dr. Newman's never-to-be-forgotten testimony to the musical rhythm and matchless dignity of the Authorized English Version of the Bible? In days of sensational religionism, is it opportune or seemly to curtail the grand ethical lessons of the Apocrypha?

and confessor, who expended his own property and the sacred vessels to maintain the poor in a time of famine.

At Prague in Bohemia, that of *S. WENCESLAUS* Duke and Patron of Bohemia and martyr.^d He was the son of Duke Wratislaus by his pagan consort Dragomir. At his father's death he was entrusted to the care of his grandmother *S. Ludmilla*, but on her cruel murder by the contrivance of Dragomir he was reduced to receive Christian instruction by stealth at night. When he grew old enough, he banished his mother from his dominion, and honourably translated his grandmother's remains. It was his custom in the cold Lenten season to visit the churches barefoot along the rugged icy path, so that his steps might be traced by blood. Once as he was going at night to church in the winter-snow, his secretary followed him, and though shod could not bear up against the cold. "Plant thy feet in my footsteps," said blessed Wenceslaus. He did so, and felt the cold no more.^e The virtues of Wenceslaus derived a tinge from his barbaric surroundings. It is allowed that he sometimes drank too much, "as a Prince might, who lived among wild beasts;" when he would at daybreak hurry to church, and on his knees beg any priest he found to intreat Christ to forgive him his last night's offence. His mode of dealing with drunkards and other wrong-doers was original. "If he could catch them no other way, he would invite them to his table and whip them lustily." Another strange observance is recorded of him. In harvest-time he would go in the still night to his own field, reap wheat, bring it home on his own shoulders, himself grind it in a handmill, mix the meal, and make the Oblation-cake in the Name of the Blessed Trinity. In like manner he with his own hand crushed grapes for the use of the Holy Sacrifice.^f Wenceslaus was murdered after a banquet by his pagan brother Boleslaus.^g

In England, the dedication of the cathedral church of *S. Peter of Salisbury*.^h 1258.

^d He is called in old English 'S. Wyncesse Duke of Beame.'

^e Most of us are familiar with the story in Dr. Neale's charming Christmas Carol, "Good King Wenceslas looked out On the feast of Stephen." But it has been embellished at the expense of truth. No regal diadem bound the brows of Wenceslaus. His night-errand was not the picturesque embassy of charity, contrasting with the festive merriment of Christmas. And the young tender page was alas! a mature knight, by name Podywoy.

^f Some may admire all this. To my mind it approaches the type of Abyssinian Christianity. Commend me to our glorious, though uncanonized, English Alfred with his solid virtues before this Czech saint of fantastic merit!

^g Life by Christan (the Saint's nephew) in Bolland.

^h Sarum Martyr.

SEPTEMBER XXIX.

The feast of *S. Michael the archangel and of All Angels*. As *S. Michael* was 'the prince' or protector of the ancient chosen people of God, so is he now regarded as the special Patron of the Catholic Church. He is represented by *S. Jude* and in the *Apocalypse* as the direct antagonist of the Evil One in that might of God, whereby he overcometh, even as his name signifies, "Who is as God?" The Early Church, following the teaching of *S. John the Divine*, held that he was "the Angel, to whom the prayers and supplications of mortals are committed."¹

A.D. 1349. In England, the obit of the venerable *RICHARD ROLLE*, the holy hermit of *Hampole*, a spiritual writer of great unction.

SEPTEMBER XXX.

324. In Armenia, the feast of *S. GREGORY the Illuminator* bishop, the apostle of the Armenians.

420. At Bethlehem in Judaea, that of *S. JEROME* priest and Doctor of the Church. Born in Dalmatia he was baptized at Rome, and became the pupil of *S. Gregory Nazianzen* at Constantinople, and was ordained priest by *Paulinus* the irregular but orthodox bishop at Antioch; he was the friend of *S. Epiphanius* of Cyprus, the correspondent of *S. Augustine* in Africa, and for a time the ecclesiastical secretary of pope *Damasus*; finally, he lived to extreme old age in monastic seclusion at Bethlehem in Palestine: so that he was truly in close relations with all parts of the Catholic Church. Such was his reputation as a divine, that he was on all sides consulted as an oracle on questions of the holy Scriptures. Indeed, his life was spent in reading and composition; and he may well be regarded as the most learned of the Fathers of the Church. By his great work the *Vulgate Translation* of the Bible, undertaken at the request of pope *Damasus*, Jerome in a manner laid the foundation-stone of Western Theology; and his practical genius has influenced Latin Christendom on its objective side, as the sublime speculations of *Augustine* have moulded its habits of thought.

¹ Origen. *Peri Archon* i. 8. He was the tutelar saint of Normandy; (*Carte's History of England*, v. 8.) as also of all high and mountainous places. His name was used in the Byzantine House of Palaeologus, and thence in the Imperial House of Romanoff in Russia,

OCTOBER I.

The memorial of the holy patriarch Enos son of Seth. He was the first high-priest of mankind, according to the Arabs, for in his days "men began to call upon the Name of the Lord" in public worship.^j They also say, that he first appointed public alms for the poor and the order of administration of justice, and planted the palm-tree in Arabia the Happy.^k

Also, the memorial of the holy priest *MATTATHIAS* the Maccabee, and of his valiant and godly sons, *JUDAS*, *ELEAZAR*, *JONATHAN*, and *SIMON*.^l

At Amesbury in Wiltshire, the feast of the Patron, *S. MELORUS* or *MELIOR* martyr, son to Melianus duke of Cornwall; honoured also in Pembrokeshire as 'S. Meileri.'^m A.D. 411.

At Rheims in France, that of *S. REMIGIUS* bishop, the Apostle and Patron of the Franks, who baptized Clovis or Hlodwig the first orthodox Christian-king of France, with such solemn pomp, as made his convert ask in astonishment, "*Patron*, is this the kingdom of God?"ⁿ The popular legend in France in after-ages was, that when S. Rémi had no chrism ready for completing the baptism by confirmation, a dove from heaven brought the chrism in a vial or *ampulla*, of which the king was anointed.^o 533.

At Parma in Italy, that of the Patron, *S. ROGER* bishop of London and confessor.^p 1240.

At London, the dedication of S. Paul's Cathedral. 1240.

OCTOBER II.

The feast of the holy Guardian Angels.

The rest of the holy prophetess Hannah mother of Samuel.

^j Gen. iv. 26.

^k D'Herbélot. Eutychius.

^l Sarum Mart.

^m Capgrave. Browne Willis.

ⁿ Vita S. Remigii.

^o "This appull," (so old Caxton corrupts the word 'ampulla'), "is kepte in y^e chirche of sainte Remyge at Raynes, of which y^e kinges of Fraunce ben enoynted whan they ben crowned." (Golden Legend.) Remigius's real Roman name appears to have been *Remedius*. (Notker. Martyrol.)

^p Sarum Mart.

- A.D. At Hereford in England, the feast of *S. THOMAS DE CAN-*
 1282. *TILUPE* bishop and confessor.⁹
 1049. In France, the dedication of the metropolitan church of *S.*
Remigius of Rheims.

OCTOBER III.

606. In Scotland, the memorial of *S. EOGLODIUS* abbat of Iona.
 700. Among the old Saxons in Germany, that of the two Saints,
EWALD the dark and *EWALD* the fair, both brethren, mis-
 sionaries from England, priests and martyrs, the apostles of
 Westphalia. In a village of that province called *Lair*,⁹ by
 their prayers they drew a fountain from a rock, and consecrated
 to the use of the poor *the holy meadow* so called to this day.
 Where oft-times wonderful things have befallen such as would
 do contrary to the testament of the saints. And they are there
 commonly called 'our lords of the holy meadow.'¹

OCTOBER IV.

- The feast of *S. Crispus*, the disciple of *S. Paul*, bishop
 of the isle of Aegina.²
 350. In Egypt, that of *S. AMOUN* abbat. At the age of two and
 twenty he was compelled by his uncle to marry; but persuad-
 ing his bride to live in continence he abode with her eighteen
 years, working all day in his garden and balsam plantation,
 which last is planted like a vine and requires much attention
 and labour. At evening he went home, prayed, and also ate with
 her. At last she herself proposed to live separately, that his
 example might profit others. She remained in their house,
 while he built two cells in Nitria, seeing his blessed consort
 twice a year. *S. Athanasius* relates, that *S. Antony* sent for
 Amoun to visit him. When he was about to cross the river
 Lycus, Amoun being afraid to strip was found on the other
 side, as one that had crossed in a trance, without a boat. But

⁹ He is the Patron of Monte-fiascone in Italy: "At faire Mount-fiascon
 still the memory shall be Of holy Thomas there most reverently interr'd."
 (Drayton, Poly-Olbion, Song xxiv.) "All the bishops of Hereford since
 his time, in honour of him, doo beare his coate of armes as the coate of
 their See, viz. G. 8 leopards heads ieasant, 8 Flowerdeluces O." (Godwin,
De Praesulibus Angliae.) ¹ Ferrari.

² It was the birthplace of *Werner Rolewinck*, the author of '*Fasciculus*
Temporum.'

¹ Fascicul: Temporum.

² Apostolical Constitutions.

the attendant monks swam. "I once passed this river Lycus on a pontoon with dread," says Palladius, "for it is a canal of the great Nile." ^v

At Bologna in Italy, that of the Patron, *S. PETRONIUS* A.D. 440.
bishop and confessor. ^w

In the isle of Bute in Scotland, that of *S. MACHILL* bishop, 494.
said to have veiled *S. Bridget*. ^x

The feast of *S. FRANCIS* of Assisi confessor, the founder of 1226.
the Order of Freres Minors, commonly called Grey Freres; that next unto the Apostles was the most precise and strait follower of the life of the Gospel. He was the son of a merchant, and intended for business pursuits. Although the spark of Divine love was ever alive in his heart, the youth involved in worldly cares was yet ignorant of the 'closer walk with God,' until, chastised by a long illness, he became inwardly enlightened by the unction of the Holy Ghost. On his recovery he met a poor knight of noble birth; when, recollecting Christ, Who was a King yet a poor man, he was so moved to compassion, that stripping himself he clothed the stranger with his own new clothes. From that day withdrawing to solitary places favourable to the indulgence of sorrow, he incessantly waited through long urgent prayer, that the way of perfection might be shewn him of the Lord. His wish was heard. As he was praying in a lonely country church, which was falling into ruins from extreme age, he thought he heard a voice proceeding somehow from the cross, which bade him go and repair the House of God which was all in ruins. He wondering presently rose and addressed himself to fulfil the command touching the repairs of the material church; although it chiefly referred to that Church, which Christ hath purchased with His Precious Blood. He now felt he had found the hidden treasure and the precious pearl, even the love of Christ Jesus; drawn by the desire whereof, he sold all he had, and offered the money to the poor priest of the said church for its repairs. On hearing this his father was filled with wrath, and insisted on his renouncing before the bishop of Assisi all claim to his father's possessions. Francis in presence of the bishop spoke not, but as if inebriate in spirit cast from him his very clothes for the love of Him, Who hung naked on the cross for us.^y He after that devoted himself to the service of lepers, that he might per-

^v Pallad: Hist: Lausiac: c. 8.

^w See the 'Secchia Rapita' of Tassoni.

^x Ferrari.

^y This spirit of abnegation is so foreign to the genius of Protestantism, that in a once popular work (Zimmermann on Solitude) this act of Francis is marked with reprobation; and instead of the Catholic Saint we are invited to admire Fothergill the Quaker.

fectly learn disregard of himself and of the world before he taught others, and masterfully subject the pride of the flesh to the law of the Spirit. One day on hearing the Gospel at mass, saying, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves,"* he at once put off his shoes, abjured scrip and money, and content with one tunic took a rope for a girdle, setting his heart earnestly on conforming throughout to the rule of the Apostles. At length kindled with flaming power by the Spirit of Christ, he began like another Elias to draw some on to perfection, and to invite others to penitence. His words were not empty, but full of the power of the Holy Ghost; so that some men animated by his example joined him in life and habit, whom of very meekness he would call 'Freres Minors.' While with bitterness of heart he deplored his youthful days spent not without blame, and sought grace for the progeny which he had begotten in the Lord, he was certified by an excessive joy that came over him touching the full remission of his offences, even to the last farthing. Rapt above himself into a sort of quickening light, he clearly saw the increase and spread of his Order; and determined to seek the confirmation of his Rule by authority of the Holy See Apostolic. Meanwhile the pope, Innocent the third, saw in a dream the church of the Lateran nearly falling to ruin, and a poor man, ordinary and mean, supporting it on his shoulders. When he saw Francis, he recognised the man he had seen in his dream, and gladly approved of his Rule. Francis thereupon settled in a forsaken hut near Assisi, living with his brethren according to the rule of holy poverty in all strictness of religion. He crucified the flesh so that he would scarcely take what was necessary to support nature. The bare ground was his bed, a stone or block his pillow; his dress was simple and coarse. Having fully mastered his flesh by austere exercises,* he made a covenant with his eyes to avoid curious beholding of any vanity whatsoever. He would rather endanger his sight than repress the tears, whereby the *inward eye* is purified so as to see God. He would confess himself the greatest sinner; whereas, in truth, he was a chosen vessel of sanctification. Amid his tears there was an heavenly cheer in his countenance; yea, by reason of the brightness of a holy conscience he was bathed with such an unction of joy as to be ever transported to God-wards, and to rejoice continually in all

* S. Matt. x. 9, 10.

* As S. Benedict took a roll in the briars to subdue the *phronema sarkos* (Article ix.); so "about the beginning of his conversion" S. Francis adopted the expedient of a dip in the snow.

the works of His hands.^b Considering the first beginning of all things, he would call creatures, however mean, by the names of *brother* or *sister*, as proceeding from the same origin as himself; though he would more tenderly embrace those, which by a natural resemblance or by signification of Scripture shew forth the meekness of Christ. Wherefore by virtue of a supernatural influence the brute creatures moved to him in a sort of dutiful manner, as if the holy man were moulded afresh into the state of innocence. Birds suffered him to touch them, and without leave would not depart from him. Once when he preached, the swallows ceased their twittering, and at his word were still. A bird on a fig-tree beside his cell, which carolled oft full sweetly, came upon his hand at his call and sang at his bidding.^c He gathered the small worms out of the way, that they should not be trodden on. He commanded in winter to give honey unto bees, that they should not perish for hunger. He called on the sun, moon, and stars to love and praise their Maker.^d The mercy of Christ shed abroad on him doubled his native kindness of disposition. His soul melted to the sick and poor. Whatever penury or defect he saw in any one he sweetly referred to Christ. He liberally gave away whatever was given to him, desiring to spend even himself into the bargain. If he saw souls redeemed by Jesus stained with sin, he daily travailed with them in Christ like a mother. He did not think himself Christ's friend, unless he cherished the souls which He hath purchased. He went about the cities and villages, preaching the kingdom of God, not in words of human wisdom, but in the demonstration of the Spirit. Desiring an occasion of martyrdom, he sought to convert the Soldan of Babylon (Cairo in Egypt), who heard him kindly, and sent him back to his own country.^e A circumstance that bred the highest venera-

^b In Dean Milman's beautiful language, "Francis was emphatically the Saint of the people—of a poetic people like the Italians. No wonder that in this almost perpetual extatic state, unearthly music played around him, unearthly light shone round his path." (*Latin Christianity*, vj. 86.)

^c The mutual sympathy between S. Francis and the brute creation has been touched by the poet Wordsworth in his 'Lines to the Cuckoo at Laverna,' when alas! Age had impaired his poetic vigour, and he had visited historic Italy "too late," as he feelingly confessed. It was then that "he made inquiries for S. Francis's biography, as if he would dub him his *Leib-heiliger*" or Patron-saint. (*Memoirs of Wordsworth*, ij. 329-331.) The antithetical hypothesis, of the antipathy of brutes to such as have violated the sanctity of Life, has been powerfully drawn by Mr. Nathaniel Hawthorne, in his novel of 'Transformation or the Faun.'

^d Refer to the Lives of SS. Paul of Leon and Symeon Sabaita, and admire the common humanity of the Syrian, the Kelt, and the Italian; and adore the Fountain Whence it sprung.

^e The Soldan probably regarded him as a Nazarene Dervish, mad, and

tion of him in his countrymen occurred two years before his death; when, as he was fasting at Laverna, a seraph bearing the image of the Crucified between his wings appeared to Francis, and impressed the marks of the nails on his hands and feet and his side. When he was going to die, he desired to be conveyed to the church of S. Mary of the Angels; that, where he received the Spirit of grace, there also he might render up his last breath. Laid naked on the bare ground, he exhorted his sons to love God, and bequeathed to them the inheritance of poverty and peace. At length amidst prayers and psalms his sacred soul was drawn up into the depth of the Eternal Light, as he murmured "Welcome, sister Death!" ("Ben venga, la sorella Morte.")^f

A.D. In England, the dedication of the conventual church of
1043. S. Mary of Coventry.

OCTOBER V.

546. At Messina in Sicily, the feast of *S. PLACIDUS* monk and martyr, the disciple of S. Benedict.
560. In Scotland, that of *S. CONWALLAN* abbat of Iona.
Also, in Argyle, that of *S. MURDACH* the bard, *culdee* and hermit.^g

OCTOBER VI.

175. At Laodicea in Phrygia, the feast of *S. SAGARIS* bishop and martyr.^h
290. At Agen in Gascony, that of the Patroness, *S. FAITH* virgin and martyr.
600. In Brittany, that of *S. BUDOC* archbishop of Dol and confessor.ⁱ
1101. The feast of *S. BRUNO* confessor, Founder of the Order of Carthusian monks, commonly known in England as 'the Charterhouse monks,' being a corruption of 'Chartreuse' in Dauphiny, where the Order was first established: it was the most austere in discipline, and never relaxed in purity; the

therefore favoured of Heaven. Had a Musulman envoy appeared in the West on a like errand, I fear Latin Christians would have doomed *him* to the stake.

^f Brev. de Camera. ^g Ferrari. ^h Euseb: Hist: Eccl: iv. 26.

ⁱ His parents were king Judual and Azenor; the story of the latter is a theme of popular romance. Budoc was the Patron of Bréton mariners, and of the priory of Pille in Pembrokeshire.

Prior of the Charterhouse in London, John Houghton, and his brethren suffered martyrdom gloriously under Henry the eighth.

OCTOBER VII.

At Rome, the feast of *SS. APULEIUS*, sometime a follower of Simon Magus, and *MARCELLUS*, disciples of S. Peter, martyrs.

In the East, that of *SS. SERGIUS* and *BACCHUS*, military officers under the emperor Maximian, martyrs.

At Rome, that of *S. MARCUS* the second, pope; "that ordained the Creed to be sung every Sunday."¹ A.D. 336.

In Essex, that of *S. OSITH* virgin and martyr, who was beheaded by the tyranny of Ingvar and Ubba at the well near Chich, where she was wont to wash with the maidens.² 870.

OCTOBER VIII.

The memorial of blessed Simeon, the Lord's Bearer.¹

In Egypt, that of *S. THAIS* the penitent, who was put to a frightful penance by abbat Paphnutius, and released at the end of three years, when he had been divinely assured of the remission of her sins. "It is not for thy penance that God hath forgiven thee," said he, "but because thou hast always thought of thy sins." She survived only fifteen days.² 15th. cent.

At Heliopolis in Syria, that of *S. PELAGIA* the penitent, who on her conversion and baptism lived and died on Mount Olivet under the name of 'Brother Pelagius' a monk and eunuch.³ 457.

¹ Sar : Martyr.

² Leland.

³ His shrine at Zara in Dalmatia, of which he is the Patron, is venerated by the whole country. (Ferrari.)

⁴ Then, why did he cause her to dree an inhuman penance, "in cellulâ ad instar Cloacinae latitans?" Compare our Saviour's action, S. Luke vij. 47. S. John viij. 11.

⁵ Pelagia appears to have been the original of the legendary S. Eudocia commemorated on the 1st of March. Both hail from Syria, and the bishop Nonnus of the one account is replaced in the other by the monk Germanus. It is instructive to note the discipline of various ancient churches, or at least their genius and tendency, in the disposal of property gotten by sin, as it is told of the four penitents, Thais, Afra, Pelagia, and Eudocia. In Egypt, Thais set fire to her wealth in the middle of the town. Penitence and monastic virtue must needs assume a fantastic and extravagant form in that land of marvels. In the upright and honest Bavaria, Afra had to beg hard of her poor Christian brethren, that they would deign to accept her ill-gotten wealth and pray for her sins. In the soft effeminate Syria, Pelagia and Eudocia distributed their

A.D. 490. At Keynsham in Somerset, that of the Patroness, *S. KEYNA* virgin, the daughter of the Irish Brychan prince of Brecknock, the head of one of the Three Holy Families of Keltic Britain.^o

At Ramsey in Huntingdonshire, that of the translation of *S. OSWALD*.^p

1373. In Sweden, that of *S. BRIDGET* widow, daughter of Birger and Ingeborg of the royal family of Sweden. At the age of ten she had a vivid dream of Christ as if presently crucified; which so affected her, that rarely might she afterwards recall the mysteries of the Passion without tears.^q When she was only thirteen she was married to Ulf Gudmarson chief of Nericia, and most honourably did they keep their marriage-vow by purity of heart and a loyal affection.^r Not to eat idle bread, she and her handmaids worked for the service of Divine worship and for the poor. She used constantly to peruse the Acts of the Saints, and *the Bible, which she had caused to be written for her in her mother tongue.*^s On her husband's death (they had gone together on pilgrimage to Compostella), she remained all her life a widow; "and as a man at the bottom of a well sees a star at noon, which is invisible to one who stands on the earth's surface, so she hid herself in the depth of the cloister, that she might the more keenly gaze on heaven." For thirty years she wore no linen save in her wimples. She slept on a mattress with a mere mantle over her. Every Friday she would drop some burning wax on her naked flesh. This she did because of Christ's Passion, bearing in mind that our affection is never perfectly kindled towards eternal things, unless the

wealth among the unresisting widows and orphans; yet Nonnus would allow of no donation to the bishop or church from such a source. But he had been a monk in Egypt.

^o Her real British (Welsh) name was *Cain-wyryu* ('Fair Maiden'); her sisters were SS. Almedha, Nonna, Gladusa, Gwendolena, &c. Capgrave prettily says of her: "When her moder was with childe with her, she sawe in vision her bosome full of myrre and balme; and she thought that instede of a childe she was delyuered of a fayre wyghte." (New Legende of England.) See Camden's *Britannia*, under *Cainsham*.

^p MS. Cotton: Galba E. x.

^q She has left us a noble monument of her godly sorrow in the wonderful Prayers on the Passion, commonly called *The Fifteen O.es*; which put to shame the feeble compositions of later ages.

^r S. Bridget, then, was not 'queen of Sweden,' as the Roman Martyrology has it, but only 'chieftainess of Nericia.'

^s Compare this with what is said below under S. Theresa, and note the difference between the noble freedom of the Northern princess, true kinswoman of the illustrious Ulphilas, and the suspicious distrust of the Southern devotee, clouded by the fierce antagonism of races and religions in the Peninsula. There was no Inquisition in Sweden, nor had the excesses of the ultra-Reform driven the Church into a paroxysm of fear.

care of the flesh be frequently and stoutly repelled even in things lawful.¹ Every Friday too, in memory of Christ's bitter potion, she used to keep *gentian* in her mouth; and on other days, when she uttered any inconsiderate word.

She had been two years in the nunnery, when Christ (as she believed) bade her go to Rome, "where the streets are paved with gold and reddened with the blood of the Saints;" and to abide there till she saw a Pope and an Emperor in the city."

This took place in the year 1367; and she communicated to them both revelations on the Reformation of the state of the Church. She also visited Jerusalem, but died at last at Rome. She was canonized by the Council of Basle at the request of the clergy and nobles of Sweden.²

OCTOBER IX.

The memorial of the holy patriarch Abraham, the Father of all believers, and the Friend of God.

At Paris, the feast of *S. DIONYSIUS* bishop, commonly known as *S. Dennis*, Patron of France, together with his associates, *S. RUSTICUS* priest, and *S. ELEUTHERIUS* deacon, martyrs.^{272.}

¹ The eccentric philosopher Jerome Cardan used to drop burning wax on his arm from a very different motive. He sought excitement even in bodily pain.

² I suspect that *S. Bridget's* call proceeded rather from the restless adventurous spirit of her Scandinavian race. She had not learnt the monk's lore, "*Requiem quaesivi, et numquam inveni nisi in angello cum libello!*"

³ Life by Birger archbishop of Upsal, in Bolland. Explain, O Infallibilists, how it is that ye accept a Saint at the hands of a schismatical Council, guilty of setting up an Anti-Pope in the person of Felix the fifth (Amadeus of Savoy) and of exalting the pretensions of a General Council above the Pope's! Is it on the line of "*Fas est et ab hoste doceri?*"

⁴ Notwithstanding the testimony of Gregory of Tours (one not given to an over-critical humour, surely!), fixing the later date of *S. Dennis's* mission to Gaul, the *Reformed* or present Roman Breviary retains the old fable of his identity with Dionysius the Areopagite; relating how whilst a gentile he exclaimed on seeing the sun darkened at the Crucifixion, "Either the God of Nature suffers or the frame-work of the world is being undone!" as if forsooth! the countryman of Thucydides and Nicias were a low barbarian, frightened out of his wits at seeing an eclipse! Then on his conversion we are told he was made bishop of Athens by *S. Paul*, (not an unlikely event); but visiting Rome was sent by *S. Clement* on a mission to Paris, where he was martyred on Montmartre, and carried his head in his hands two miles off to *S. Denis*! And all Christians are required on peril of their salvation to accept the propounders of such stupid fictions as the sole and Infallible Oracles of Truth!

- At S. Savin in the Val d'Argeliez among the Pyrenees, that of the Patron, *S. SAVINUS* martyr.
- A.D. 492. In South Wales, that of *S. KANAUCUS* (Cynog) martyr.*
1232. In Scotland, that of *S. OSBERT* bishop of Dumblane, philosopher, and poet.†
1253. In England, the obit of the holy and fearless *ROBERT GROSSETESTE* bishop of Lincoln and confessor; who, while he swerved not from the true faith of the Church of Rome, did not scruple to withstand the tyranny and encroachments of the Roman Court, suffering excommunication at the hands of pope Innocent the fourth, because he would not admit his Italian nephew, a mere stripling, to the cure of souls in England. Wherefore also he appealed from Innocent's court to Christ's own throne.‡

OCTOBER X.

The memorial of the righteous patriarch Lot.

160. In the island of Crete, the feast of blessed *PINYTUS* bishop of Gnossus; who, when besought by Dionysius bishop of Corinth not to impose too severe a discipline on the brethren, but to regard their weakness, replied by requesting a more solid diet for his flock, lest they should unawares grow old in the use of the milky nourishment of babes; in which answer of Pinytus was shown his orthodoxy and subtle sense in regard to the things of God.*
644. In England, that of *S. PAULINUS* bishop of York. When Eadwin king of Northumbria sent for his bride Aethelburga daughter of king Aethelbert from Kent, Paulinus, a monk of S. Andrew's monastery at Rome, was sent with her in quality of bishop, to preach the Gospel. The king summoned his *witan* or counsellors to advise concerning the new religion. One of them said, "To me, O King, our present life on earth seems in comparison with that which is uncertain, like as when you are sitting at supper in winter with your chiefs and servants, and there is a fire lit up in the midst, and the room is warm, while the winter storm of rain or snow is raging outside, and a sparrow flies rapidly through the house, in at one door and out at another. As long as it is within, the tempest touches it not; but after a brief moment of calm, presently returning

* A place in Brecknockshire is still called Merthyr Cynog. His golden torques was in Giraldus' time kept at Dinevor. It was in four pieces, constructed of rings. No one durst swear falsely by it. (*Itinerarium Cambriae*, 1. 2.)

† Ferrari.

‡ Fabyan's Chronicle, ij. f. 55.

* Eusebius Hist: Eccl: iv. c. 23.

from storm to storm, it vanishes out of sight. So the life of man appears for a while; but what follows or what went before, we utterly know not.^b Whence, if this new teaching has brought any greater certainty, it seems that it deserves to be followed." Coifi, the heathen chief-priest, who was dissatisfied with the barren service of his gods, was deputed to hear Paulinus preach.^c He was converted, and at once proposed to set fire to the idol-temples and altars. To set the example, he mounted a horse, and girt with a sword rode lance in hand and hurled it at the temple. The people thought he was mad, as it was unlawful for priests to ride or bear arms. The baptism of the king followed on Easter-Day, (A.D. 627,) in a wooden church hastily constructed at York.^d He fixed Paulinus' see there, who received the pall from pope Honorius. Such was the ardour of the Northumbrians, that for thirty six days Paulinus did nothing but instruct and baptize in the rivers Glen and Swale the crowds that resorted to him. For churches and baptisteries could not be built in the very beginning of the infant Church. He converted Blecca the governor of Lincoln, and consecrated Honorius as the first bishop. On Eadwin's death, Paulinus retired to Kent, where he was induced to become bishop of the vacant see of Rochester.^e

Also the feast of *S. JOHN*, prior of Bridlyngton or Burlyngton.^f

A.D.
1379.
1054.

The dedication of Evesham minster.^g

^b The untutored Anglo-Saxon has expressed the same wistful questioning, "blank misgivings of a Creature, moving about in worlds not realised," as did the emperor Hadrian in his dying Address to his Soul, "Animula, vagula, blandula, Quae nunc abibis in loca?" But with how much greater force and feeling! Is it not strange that this remarkable scene in our annals has not engaged the pencil of an historical painter? Surely, the sweet light of Christian Faith dawning on those noble hearts amongst the rude surroundings of their northern home is a worthy subject.

^c Coifi, in truth, was a shrewd practical Englishman, who estimated Religion by its nett results.

^d Nennius (c. 66,) and the *Annales Cambriae* say, that Rhun son of Urbgen baptized him. It would be interesting to ascertain, whether that person was one of the ancient Britons, who at that period still occupied the whole of the western coast of South Britain, and even an isolated territory near Leeds called *Elmet*, under a Keltic prince, Certic, whom Edwin expelled; or whether he was a Roman of Paulinus' company. His name is the Welsh form of 'Romanus son of Uranius.'

^e Bedae Eccl: Hist.

^f He was the Patron-saint of king Henry V. Capgrave reports of him, that "though he was of coleryke complexcion, by grace he subdued nature to reason." (*Kalendre of the newe Legende of Englande.* 1516. Pynson.)

^g Saxon Chron.

OCTOBER XI.

At Tarsus in Cilicia, the feast of *SS. ZENAIS* and *PHILONILLA* sisters, who were kinswomen and disciples of S. Paul the Apostle.

A.D.
304.

At the same place, the passion of *SS. TARACHUS, PROBUS,* and *ANDRONICUS*, martyrs. Tarachus was a Roman by origin, born in Isauria, who had long served as a soldier under the name of Victor, but because he was a Christian had procured his discharge. Probus was a civilian from Side in Pamphylia, and Andronicus the son of one of the first citizens of Ephesus. They were exhorted by the President Maximus to reverence their ancestral gods, but they one and all refused, suffering the most atrocious torments. The spirit, which enabled the martyrs to overcome their inhuman tormentors, may be conceived from their replies. Probus exclaimed, "To me your tortures are anointings of perfumed oils!" The judge bade pour mustard mixed with vinegar down Tarachus' nostrils. "Your servants deceive you, Maximus," said the veteran soldier. "They poured honey on me instead of mustard." We are told by a competent authority, that "all the learned are agreed that there is hardly any of the ancient monuments so precious and genuine as this," namely, the Acts of these holy martyrs. They are no made-up accounts, suppressing the genuine voice of Nature in view of the super-natural grace which overshadowed them. When Probus is smitten on the belly, he shrieks "Lord, help thy servant!" When Andronicus cried, "May it not be well with thee, most wicked tyrant, nor with those that have given thee this power," and was charged with insulting the emperors, he said, "I both have insulted and will insult them, being pestilential blood-drinkers, who have turned the world upside down; whom God, having no patience with, will with His Immortal Hand requite this game!" After enduring horrible mutilations the martyrs were exposed to wild beasts in the amphitheatre. A savage bear licked the wounds of Andronicus, and a Syrian lioness crouched at the feet of the blessed Tarachus, suffering him to lay hold of her mane and ears and to drag her along like a sheep; thus fulfilling the word of Scripture, "And the beasts of the field shall be at peace with thee."^b So the martyrs had to be despatched by the gladiators. Their sacred relics were buried in a cave by Christian brethren; three of whom decided they would

^b Job. v. 28.

spend their days there, in hope of being laid with the remains of the martyrs.¹

In England, at Barking in Essex, the feast of *S. ETHELBURGA* abbess, commonly called *S. Alborowe*.¹

A.D.
664.

At Bologna in Italy, that of blessed *JAMES OF ULM* confessor, of the Order of *S. Dominic*. His special virtue was that of obedience. He was an excellent artist in staining glass windows. Once when he had painted a certain figure, and had put the glass panes in a furnace, that by the application of fire the glass might the better retain the colours, and there is need of great caution lest the colours be consumed by too much heat; a frere came saying, 'Man of God, the Father Prior orders us to go together to beg bread.' 'Blessed be God in His gifts!' said James, and at once retired leaving the glass. On his return he not only found the glass preserved by the merit of obedience, but even perfectly baked as he had never seen it before.²

1491.

OCTOBER XII.

At Lorch in Austria, the feast of *S. MAXIMILIAN* bishop.¹

283.

In Africa, that of *SS. CYPRIAN* and *FELIX* bishops, and others, confessors. Hunneric the Arian king of the Vandals banished into the desert four thousand nine hundred and seventy six bishops, priests, deacons, and Catholic lay-folk, among whom were many afflicted with gout and blind from age. In that number was *Felix* bishop of *Abbirita*, already forty four years a bishop, struck with palsy, who felt nothing nor spoke. It was in vain that they petitioned the king to allow the old man to remain at *Carthage* to die. He was carried the

482.

¹ The abuse of relics, which alone can justify the very strong language of the Anglican Article *xxij.*, has been already commented on in these Notes. But how natural and early was the commencement of the "worshipping and adoration of Reliques" may be seen from the remark of *Maximus* to the martyr *Tarachus*; "I will not simply destroy thee, so that silly women may wrap thy relics in linen cloths and embalm and adore them; but I will order thee to be utterly consumed by fire." (*Ruinart.*)

² Nuns will be interested in the following notice. "The cellaress was to purvey for a pece of whete, and iij. gallons melke for frimete (furmenty) on seynt Alburghs daye. Also for fest butter of seynt Alburgh. And at eche principall fest, that my lady (abbess) sytteth in the fraytour (refectory), y^e under-celceress schall aske the clerke of the kychyn soper eggs for the couent, and that is, Estir, Wytson tyd, y^e Assumption of our Lady, seynt Alburgh, and Cristynmasse, at eche tyme to every lady two eggs." (*MS. Cotton. Julius D viij.*)

¹ Bolland.

Hence this name in the Imperial House of *Habsburg*.

whole journey, strapped across a mule like a log of wood. They halted at Sicca to wait for the Moors, who were to conduct them to the desert; and two Counts began to try to induce them to comply with the king's wishes. But the confessors exclaimed, "We are Christians, we are Catholics, we inviolably confess One God in Trinity."^m They were cast into a narrow prison, and not allowed egress to obey the calls of Nature, that the horror of their condition might surpass all kinds of punishments. They were joined on their march by Cyprian bishop of Unizibir, a noble comforter, who spent all that he had on their necessities.ⁿ

A.D.

633. In England, that of *S. EDWIN* king of Northumbria.709. Also, that of *S. WILFRID* archbishop and confessor, Patron of the arch-diocese of York.^o773. At Mortara in Lombardy, that of *SS. AMELIUS* and *AMICUS* martyrs. In the beautiful legend given by Mombricius, they were the sons, the first, of the Count of Auvergne, the second, of a knight. They met as boys at Lucca, and contracted a warm affection for each other. They were taken to Rome and baptized by pope Constantine at the Lateran, who gave them two christening-cups of wood, adorned with gold and gems. They were together at the court of Charlemagne; where Amicus nobly fought a duel in vindication of his friend's honour. In course of time Amicus became a leper; and Amelius repaid his devoted friendship by killing his own two children to sprinkle him with their blood in pursuance of a vision. It is touchingly told how the innocent babes looked up in their father's face and smiled, when he was going to kill them. They were miraculously restored to life; but marks as of a red thread appeared round their necks to the end of their days.

The two friends fell in battle against Desiderius king of the Lombards at a place, now called Mortarium from the number of men slain there, but formerly Pulchra-sylva on account of its pleasant situation.^p

^m A positive Creed gave them heart and courage. Imagine them saying, 'We are Protestants,' (as against the error of Arius)! Who would suffer, as these men did, for the mere pleasure of saying 'No?'

ⁿ Victor Vitensis.

^o He is the only English bishop who had the honour of subscribing an indubitable Oecumenical Council; the Sixth.

^p Mombricius (a most rare author.) Ferrari. These saints figure in old English romance as 'Sir Amyas and Sir Amylion.' (Hence Sir Amyas Paulet, Mary queen of Scots' gaoler, got his name.) There is an old Welsh version of the tale, known as 'Ystori Amlyn ac Amyg.' The fidelity of Amicus to Amelius with respect to his spouse occurs in the British tale of Pwyll Prince of Demetia and Arawn the king of Annwn or 'the World Unknown.' (Cambrian Register I.)

In Normandy, the obit of blessed *EUSTACE* abbat of Flaye.¹ xij.
cent.

In England, that of *ISAAC BASIRE* priest, Archdeacon of Northumberland, a confessor in the Great Rebellion; who is chiefly remarkable for this, namely, that when travelling in Greece and the East he seemed to open an intercourse between the Anglican Communion and the Eastern Church, receiving from the Patriarch of Jerusalem letters expressive of a desire for inter-Communion, and being asked to preach before the Metropolitan of Achaia and his clergy. This, at the period of the Church of England's deepest temporal depression, and when the Easterns had been repelled by the innovations of the patriarch Cyril Lucar, should afford us hope for the future. Basire, a priest of the province of York, follows meetly in the steps of S. Wilfrid; the only English prelate, whose signature is found *in Greek* to a Roman Council under pope Agatho in support of the sixth General Council.² A.D.
1676.

OCTOBER XIII.

The memorial of S. Carpus of Troas, the disciple of S. Paul.

The feast of S. *THEOPHILUS* bishop of Antioch, a Father of the Church; in whose writings we first find the sacred word 'Trinity.' 190.

At San-Remo in the Riviera of Genoa, that of the Patron, S. *ROMULUS* bishop of Genoa, confessor.

At Tours in France, that of S. *VENANTIUS FORTUNATUS* abbat, the author of the 'Vexilla Regis.' 570.

In Auvergne, that of the Patron, S. *GERALD*, Count of Aurillac, confessor. Modesty and religion were in a manner the hereditary endowments of his parents; who were of the same stock as S. Caesarius bishop of Arles and the abbat Aredius. Sweetness of temper and bashfulness, so graceful in youth, distinguished Gerald's childish years. Owing to a

¹ "This Eustace by his prechyng" (in England) "made many men leue usury and chepyng and fayres on the Sondaye. He made that lyght sholde brenne before Goddis Body, and the Lordes at-borde" (the *ore-dence*) "shoulde haue almes dysshes. At laste some prelates had enuy to Eustace, and sayde, 'Thou hast no leue to sette thyn hooke on other mennes rypes.' 'There is moche corne,' sayd he, 'and few werkemen;' and so he wente in to Normandye." (Caxton's Polycricon.) The policy of the Georgian bishops towards Wesley was thus forestalled!

² Evelyn, in his Diary, mentions his meeting "the great French Apostle, Dr. Basire."

* The Sarum Martyrology Englishes his name as 'Wynance.'

bodily infirmity, he was educated for the service of the Church. But surmounting it as he grew up, he became eminent in military duties; yet his delight was the study of Scripture, so that he surpassed many clerks in the knowledge thereof. His gentle ruddy complexion was a frontispiece of his heart. There were always seats for the poor at his table. He used to abstain from flesh-meat three days in the week. As to dress, he wore woollen or linen, always in the old fashion, avoiding affected pomp as well as plebeian rusticity.¹ His villagers, who loved him affectionately as a father, would present him with twists of wax; yet he would not burn them for his own use, but as lights before the altar and relics. But when wax failed, his chamberlains prepared for his service birch-rinds or torches of pine-wood.² When all his harvest-produce had been most exactly tithed, he would also order the *ninth* to be set aside for the poor. He never bought land, save only a single field which was hemmed in by his own property; whereas rich men are wont to be all on fire for that sort of thing, forgetful of the Prophet's warning, "Wo to you that join house to house and couple field to field." If he heard a priest of bad character say mass, he did not therefore despise the sacred office; for he knew that the Mystery could not be impaired by the man's being a sinner.³ Every two years he used to visit the tombs of the Apostles at Rome; and the Alpine mountaineers considered nothing so profitable as to carry Count Gerald's baggage across the pass of Mont-Joux (Mont St. Bernard).⁴ Indeed, he would fain have retired to Rome and bequeathed his property to S. Peter, but was dissuaded by Gausbert bishop of Rhodéz for the common benefit of his countrymen. Gerald continued ever in the celibate, practicing secretly all the austerities of a monk; and died after compline, with the 'Subvenite, Sancti Dei,' on his lips.⁵

A.D. 1163. In England, the translation of S. EDWARD king and confessor.

In England, the dedication of the church of Bath.⁶

¹ The good monk, who wrote his Life, writes in a sarcastic humour: "Unlike some professors of religion, who are anxious about their personal adornment; affecting to borrow from the beholders, by dint of their fine clothing, that respect which they take away by their manners."

² "Betulinas cortices vel abiegnas taedas."

³ Compare Article of Religion xxvj.

⁴ Monks, pilgrims, and beggars, used to reap a fine harvest on those golden occasions!

⁵ Life by Odo abbat of Clugny.

⁶ MS. Addit. 10628 Mus : Bri.

OCTOBER XIV.

At Rome, the feast of *S. CALLISTUS* pope and martyr.*

A.D.
222.

At Arpino in Italy, that of the Patron, *S. BERNARD* confessor, an Englishman.*

At Clairvaux in Burgundy, the obit of *HENRY MURDAC* 1153.
archbishop of York, the friend of *S. Bernard* abbat.

OCTOBER XV.

At Abbeville in Picardy, the feast of the Patron, *S. WULFRAM* bishop of Sens.^b 720.

At Avila in Spain, that of *S. THERESA* virgin and abbess. 1582.
Her father, Alfonso Sanchez de Cepeda, was a man of strict truthfulness, whom no one ever heard detract or swear; her mother, a beautiful creature of the highest purity, died early, leaving nine sons and three daughters. Her favourite brother was Rodriguez, who was afterwards drowned in the Rio De La Plata in the New World as a missionary, and whom she therefore always regarded as a martyr.^c With him she used to read the Lives of the Martyrs, and thought they had bought heaven at a cheap rate; and amazed that the glory was to last for ever, they took pleasure in repeating over and over again *For ever!* So they resolved that they would go amongst the Moors to lose their lives for the Lord, and had started from home for the purpose, when they were met and brought back by their uncle. On her mother's death, when Theresa was twelve, she experienced a decline in piety through the reading of Spanish romances written in verse; which led to a waste of time and the nursing of personal vanity. A giddy young relative, who must needs make Theresa privy to her love affairs, also proved dangerous; and her father removed her to a convent where she was gradually weaned from vanities by the discourse of a pious nun. Her resolution was confirmed by reading *S. Jerome's Epistles*;

* He is commonly called 'Calixtus,' and in old English 'S. Calston the Pope.' A questionable character attaches to him in the recently published work of *S. Hippolytus*.

^a Drayton, *Poly-olbion*, Song xxiv.

^b Missal. Sarum. His name will recall that of *Wolfram von Eschenbach* the old German *minnesinger*.

^c With how much juster reason than such as *Amelius* and *Amicus!* Many Anglican missionaries, who have sacrificed their lives at their posts, may on this ground be entitled Martyrs; notably bishops *Patteson* and *McKenzie*.

and she withdrew to the Carmelite nunnery at Avila. She found much profit in S. Augustine's book of Confessions, in which she thought she contemplated her own life as in a clear mirror. Her spiritual advancement was retarded by conversations with secular persons who visited the convent; and as she was of a noble spirit, and there was no secret offence in those friendships, she told her confessor she thought she could not escape the mark of ingratitude, if she broke them off. He advised her to refer the subject to God in prayer, and on singing the hymn 'Veni Creator' she would learn His pleasure by the *inner light* of the Holy Spirit. She did so; and after long continuance in prayer, as she began that hymn, she heard a voice in her inmost soul, saying, "Converse no more with men but with angels." From that time forth she could never be familiar with any save those she knew to be God's friends; yea, it was grievous to her to have to do with those who were not given to prayer. She was now visited by many heavenly visions, and often saw the Lord Jesus before her, generally as risen and glorified. Her confessor Balthasar Alvarez, conversing with a priest about various spiritual books, said, "All these I have myself consulted, that I might understand the spirit of Teresa à Jesu." Another confessor bade her treat her supernatural visitations as illusions of the Evil One. But (as she herself writes), "when I saw Him present before my eyes, it was impossible for me to believe it was the devil, though they should have torn me into a thousand pieces to make me do it."^d Like S. Frances of Rome, she had a vision of a little angel of great beauty. He had a long dart of gold in his hand barbed with flame; and she thought he thrust it several times through her very heart, and caused her intense pain, yet attended with such sweetness that she had no desire to get rid of it; nor could her soul then receive any contentment save in Almighty God Himself. After twenty years' sojourn at Avila, she resolved with the Pope's approval to restore the original severity of the Carmelite Institute, especially in the points of abstinence from flesh-meat and silence. She enjoined such manual labour (as spinning), as would allow her nuns to meditate. At first she would have

^d Who, in effect, shall decide between the opposing Doctors, and resolve for us, why Theresa's visions should be treated as sublime realities, but those of Jeanne D'Arc be counted for illusions? It is clear, that the stake would have been her correction, had her reveries run counter to the interests of the ruling Powers. People used to tell her the times were dangerous; and threw out dark hints about the Inquisition. She replied she had no fears on that score, knowing she would undergo a thousand deaths for the least ceremony of holy Church or any truth of holy Scripture rather than be found a delinquent in such matters. For so ardent a daughter of the Church the Inquisition had no terrors.

the Sisters do their kitchen and other work, but afterwards changed the rule; for she said, the spirit was quenched by so much bodily labour. Her aversion to controversy and a curious spirit in religion is shown by the following incident. A female, who was very fond of hearing sermons, proposed to join Theresa's Order of Bare-footed Carmelites. It was all arranged about her reception, when on parting the evening before the woman said, "My Mother, I will also bring a Bible that I have." As soon as she heard those words, Theresa said with great resolution, "A Bible, my daughter? Do not come here, for we have no need of you or your Bible; we are only ignorant women, and know but how to spin and do as we are bid."^d The sight of fields, flowers, or water, gave her great contentment; for there she was reminded of her Maker. Her couch was a straw mattress, her dress of woollen, her diet farinaceous food and an egg, with peas or some vegetables. She was taken ill at Alba in Leon; and lay fourteen hours on her side in the posture, which painters depict S. Mary Magdalene in, grasping in her hands a crucifix. So calm was her death, that the bystanders thought she was even then engaged in more earnest prayer.*

OCTOBER XVI.

At S. Gall in Switzerland, the feast of *S. GALLUS* abbat. A.D. 627.
He was an Irish Kelt, who followed S. Columban in his mission to Gaul. They settled in the desert wilds of the Vosges mountains, where they found an old castle in ruins called Luxovium (Luxeuil), possessing the advantage of warm springs. There they built an oratory and cells for a community of monks. But the dissolute king Theodoric the second, at the instigation of the wicked queen-mother Brunnhilda, soon drove them away. They followed the river Lindimacus (*Limmat*) to the castle of Turegum (*Zurich*) and the village of Tucconia (*Tuggen near Rapperschwyl*.) The natives were still gentiles; and Gallus began to burn the temples and to fling the oblations into the lake. This proceeding stirred up the people; and the missionaries had to retire to Pergentia (*Bregenz on the Lake of Constance*), where the countrymen adored three brazen statues. Gallus by his master's order discoursed to them on a stated

^d See above, p. 402, note on S. Bridget. It is a perilous thing to seem to blame such a Saint of God as Theresa. "Ut quid enim libertas mea judicatur ab alienâ conscientiâ?" (i Cor. x. 29.)

* Life by Pedro Ribera, in Bolland.

festival, for he excelled the rest in elegant Latinity, and knew the idiom of the people. And in the sight of all he shattered the images with stones, and cast them into the depths of the lake. S. Columban hallowed water, and restored the church of S. Aurelia to its original destination. Later on, Gallus was letting his net into the lake in the still night, when he heard a demon from the top of the mountain hailing his compeer in the depths of the lake. On his reply, "Come to my aid," quoth he of the mountain; "lo! strangers are come, who have cast me out of my temple. Come, help us to drive them out of the country." The Spirit of the lake answered, saying, "Lo, one of them is in the waters, whom I never can injure. I wanted to spoil his net, but he is always protected by the seal of prayer." Gallus hearing this crossed himself on all sides, and in the Name of Jesus Christ commanded the demon to retire.^f He returned ashore, told his abbat, and Columban touching the bell summoned the monks to church; when a fantastic voice and wailings were heard above on the mountains.^g In revenge for the destruction of their images, the idolators soon harried them out of the country; for they told the Duke Kunzo that these strangers had ruined the public chace. They also stole their cow and murdered two of the monks. Columban said to his brethren, "We have found here a golden shell, but full of serpents. But be not cast down; God will bring us to the king of Italy, who will give us a peaceable spot to dwell in." As they were departing, Gallus was taken with fever and left behind; and Columban said playfully, "If you will not share my labours, you shall not celebrate mass in my days." The deserted Gallus found hospitality from the priest Willimar of Arbon. But he desired a solitary place, where he might abide in the wilderness waiting for his salvation. The deacon Hiltibod offered to conduct him to a rough place, buried among the mountains; "But it has many bears," he remarked, "and packs of wolves and boars. I fear, Father, they will attack you." "If God be with us, who is against us?" was the cheerful Kelt's reply. They went to the brook Steinach; and on his return the deacon related how he had seen a bear heap fuel on the fire in obedience to the saint, receiving a loaf for his guerdon. He had also, while trying to catch hawks on the Himmeln-berg, heard demons ask aloud, "If Gallus was still in the wild, or had he left?"^h Gallus

^f Cf. Milman, *Latin Christianity*, ij. 298.

^g Cf. Milton's lines in the *Ode on the Morning of the Nativity*: "The lonely mountains o'er, And the resounding shore, A voice of weeping heard and loud lament." The poet had probably only read Plutarch, but how exactly he has caught the spirit of this beautiful legend!

^h He saw moreover what would distress sober-minded Anglicans,

had not celebrated since his parting from Columban ; when one Sunday after matins he at daybreak called the deacon Maginald, bidding him rise quickly and prepare for mass, for he would offer sacrifice for the repose of the soul of Columban, whose death had been revealed to him. Mass was said ; and the deacon was sent to Italy, where he found all true, and returned with the *cambutta* or staff of Columban, which he had charged his monks to give to Gallus in token of absolution.¹

In Normandy, the dedication of the noble abbey of S. Michael A.D. 709.
in-Peril-of-the-Sea. (Mont S. Michel.)¹

OCTOBER XVII.

In Scotland, the feast of *S. REGULUS* abbat. (S. Rewle.)^k 368.

At Orange in France, that of the Patron, *S. FLORENTIUS* bishop.¹ 524.

At Ely, the translation of *S. ETHELDREDA* queen and virgin.

In Poland, the feast of *S. HEDWIGE* widow, Duchess of Silesia, Patroness of the kingdom of Poland. This holy lady, daughter of Berchthold, Count of that most religious province of the Tirol, was the aunt of S. Elizabeth of Hungary and sister of the unhappy Agnes of Meran known in French history. At the age of twelve, she became the wife of Henry, Duke of Silesia. After the birth of their sixth child they made a vow of continence; and on her husband's death Hedwige retired to her own Cistercian foundation at Trebnitz near Breslau. Besides nuns, the institution afforded a home to poor widows and to the orphan daughters of nobles. The Duchess never bound herself by monastic vows, yet wore the habit, and 1243.

namely, the saint "exercising himself in prayer before a case, wherein were relics of the holy Virgin of virgins, of S. Desiderius, and of the good Duke ('almi Ducis') Maurice."

¹ Life by Walafrid Strabo monk of S. Gall.

^k It was anciently called 'Ad duas Tumbas.' (Vita S. Frodoberti, *ap.* Bolland.) The day is termed in the Polychronicon 'Mychelmasse day in monte Tumba.' William of Wyrcestre marks, under date of 710, "the Apparition of S. Michael in Monte Tumba, antea vocata *Le Hore-rok in the wodd.*" (Itinerary.) But he refers to S. Michael's Mount in Cornwall. The two traditions could scarcely be independent of each other. The Newe Legende of England makes S. Cadoc go on pilgrimage to the Mount in Cornwall.

¹ He is said to have brought relics of S. Andrew from Patras in the Morea to S. Andrews in Scotland.

¹ Ado. Hence the name 'Florent' became usual in the Princely House of Orange and Holland. The saint is also Patron of Firenzuola, in the Aemilia.

yielded to none of the Sisters in the observance of their austere discipline. She died, bearing with perfect resignation the loss of her beloved and dutiful eldest son Duke Henry, who fell in battle against the Tartars.^m

OCTOBER XVIII.

The feast of *S. Luke the Evangelist*, "the beloved physician" (Col. iv. 14.), and "the brother whose praise is in the Gospel throughout all the churches." (ii. Cor. viii. 18.) He was of Antioch in Syria, and Tradition makes him a painter as well as physician; insomuch that his festival comes happily in that golden summer which borrows his name, as if in sympathy with Nature's present display of the most gorgeous colouring in field and forest.ⁿ Some have supposed *S. Luke* to be the same person as *Silas*, from his prominence in the

^m An unpleasant air of eccentricity may be noticed in *S. Hedwige*. She was much given to disciplining her person, in a way unheard-of in earlier and purer times. Her intimate friend, the lady *Demundis*, wept, because she was compelled to flog a person, 'who was mere skin and bones.' Sister *Victoria* of *Trebnitz* frequently flogged her. She would not sit at table, till the mass-priest had first sat down. She was so much afraid of thunder, that she would tremble all over, till she had sent for a priest to lay his consecrated hands on her head. If she saw straws on the ground lying cross-wise, she would pick them up, kiss them, and reverently lay them aside. She could not bear to hear of business, unless it related to the soul's concerns, (as if *S. Paul* had not written as he has done, *Romans* xij. 11. *I. Thess.* iv. 11; say nothing of *Solomon*, *Eccles.* ix. 13.) "It was her wont to wash and kiss the feet of lepers." (*Brev: Roman.*) When she still kept up her state, no priest who came could get off but he must read *Mass* before her. ("coram eâ *Missam* legere.") What was the result? "Her chaplains and attendants were as weary of the multitude of her masses as she was annoyed if they were few." Whence one of her chaplains wrote these lines, "In solâ *Missâ* non est contenta *Ducissa*; Quot sunt presbyteri, *Missas* tot oportet haberi." "The *Duchess* is not content with a single mass; she must have as many masses as there are priests." Is all this a pure Christianity, or a Buddhist cult, elaborated under the terrible azure of a Himalayan sky? Seems it not to savour of the "spirit of bondage," not of that "of power, and of love, and of a sound mind?" (*Rom.* viij. 15. *ij. Tim.* i. 7.)

ⁿ The fair warm weather occurring about this time is called, in many parts of England, '*S. Luke's Little Summer*,' (*Forster*, *Perennial Calendar*, p. 566.) Many churches have been proud of possessing some *Byzantine icon* attributed to *S. Luke*, generally of the *Madonna*; but, as *Robert Nelson* slyly remarks, "I believe it will be somewhat difficult to prove them true originals of our Evangelist." (*Festivals and Fasts*.) In *Newman's Sermon* 'On the Danger of Accomplishments,' (*Parochial Sermons*, vol. ii.) *Genius* has offered an unfading garland at the feet of the Evangelist.

history of S. Paul; but no certain conclusion can be established. We only know that from the Apostle's entrance into Europe S. Luke was his faithful companion in the most critical passages of his life of perils; alone with him at Rome, when others forsook him. He wrote his Gospel almost at the dictation of the great Apostle, as the Ancients believed. His is the Gospel of the scholar and the historian, being elegant, lucid, and exact. His life and labours after the martyrdom of S. Paul are alike unknown;° but, and if the story be true, that he was hanged on an olive tree in Greece, surely it were an end, symbolical of the unction of that Hellenic eloquence, wherewith S. Luke honoured both God and man.† He died at the age of eighty-four years.

At Talgarth in South Wales, that of *S. GWENDOLINA* abbess, daughter of Brychan prince of Brecknock.

In Lombardy, the dedication of the metropolitan church of Milan.‡

In England, that of the minster of S. Edmund's-bury.

Also, that of the minster of Dunstaple.

A.D.
1032.
1213.

OCTOBER XIX.

At Oxford in England, the feast of the Patroness, *S. FRIDES- 740.*
WIDE virgin and abbess.

At Alcantara in Spain, that of *S. PETER* priest and con- 1562.
fessor, the spiritual director and counsellor of S. Theresa.†

OCTOBER XX.

The memorial of *S. Mary Salome*, sister of the blessed Virgin, wife of Zebedee, and mother of SS. James and John the apostles.‡

° I dismiss with a smile the vain dreamer, who would fain appoint him bishop of Thebes in Egypt; as if the mitre must gild the very gold of an Evangelist.

† Judges ix. 9.

‡ Ferrari.

§ Enough, I trow, for his commendation; without our being invited to admire the purity which declines a brother's contact in severe illness, the charity which requires cold air to mitigate its fervour, the merits which elevate him in mid-air, convert the snow-drift into a pendulous canopy, and quicken his staff into a verdant fig-tree. May England long continue to cherish "the words of truth and soberness!"

¶ Among the *relics* at the abbey of Reading was "a bone off Marye Salomes arme." (MS. Cotton: Cleop. E. iv. 284.)

- A.D. In Egypt, that of *S. ARTEMIS*, Duke of Egypt, martyr
 382. under Julian.
 980. In England, the dedication of the cathedral church of SS.
 Peter and Swithun of Winchester by S. Aethelwold.¹

OCTOBER XXI.

371. In Palestine, the feast of *S. HILARION* abbat. He was born of gentile parents at the village of Tabatha near Gaza, by whom he was sent to Alexandria to learn grammar. He became S. Antony's disciple for three months, and then returned to Palestine. His parents were dead; and Hilarion, dividing his share of their property among his brothers and the poor, went at the age of fifteen to live as a solitary below Maiuma the port of Gaza, as you go along the shore to Egypt. There he enjoyed the vast and terrible solitude between the sea and the marsh, wearing only a tunic of sack-cloth and a cloke of skins given him by S. Antony and a rustic *sagum*, and eating only fifteen walnuts after sunset; and, as the district was notorious for robbers, he never tarried in the same place. As he grew older, he ate only after three days' interval, doubled his labour by digging the ground with a rake, and emulating the Egyptian monks wove baskets. He was assailed by many fantastic impressions in that 'waste howling wilderness.' One night he heard as it seemed the tramp of an army. He thought it was the sport made by the demons; and crossing himself looked around him. It was moonlight, and he saw a chariot with fervent steeds rushing on him; but on his calling on Jesus the show was swallowed up by a sudden opening in the earth. And he said, "The horse and his rider hath He cast into the sea."

Another while a howling wolf and a snarling fox crossed him while at prayer; and as he sang there was a sight of gladiators, and one as if being slain seemed to fall at his feet, demanding burial. By his prayers Hilarion recovered from a violent fever the three sons of Elpidius afterwards Praetorian Praefect. The fame of this drew hosts from Syria and Egypt to him; and he became the author of the monastic institute in Syria. Before the vintage it was his habit to visit the monasteries, attended by sometimes two thousand monks, carrying with them their own provisions. Once he went into the wilderness of Cades to visit a single disciple, for he would pass by none, however humble or poor. It was at a town of the Saracens, and they came

¹ Bolland.

in crowds, though pagans, bowing to him and saying in Syriac *Barech*, that is, 'Bless us!' He did not leave them, till the foundation of a new church was marked, and their priest baptized. A notable person once came to be delivered from demoniacal possession. It was a red-haired fair Saxon, one of the imperial guards; he found Hilarion walking on the soft sand and murmuring his psalms; on being adjured, he answered in Syriac, a language he was ignorant of; and when he was cured, he with rustic simplicity offered Hilarion ten pounds of gold, who gave him a barley loaf, observing that they who fed on such food as that esteemed gold as clay." When he was sixty-four years old, he went to Egypt to visit the home of S. Antony. "Here," said Antony's disciples, "he used to sing, here he worked, here he sate down when weary! These are the vines he planted! This pond he made with much toil to water his garden! He had this rake for many years!" The emperor Julian ordered Hilarion to be executed; and fleeing his tyranny the saint went westwards to Libya, and passed over to Sicily. There (twenty miles inland from Pachynus) he supported himself and a single disciple by making up faggots. Thence he went to Epidaurus, where after Julian's death a great tide happened, as though God threatened a deluge.* The people, fearing lest their town should be swept away, set Hilarion on the beach. He made three signs of the cross on the sand, and raised his hands against the waves, when the sea gradually fell back." "Mothers at Epidaurus," says S. Jerome, "still teach this to their children to be handed down to posterity." The last five years of Hilarion's life were spent in a wild spot in Cyprus among rough mountains, which one could hardly reach by creeping on hands and knees. It was well-watered and fenced in by trees, and there was a pleasant garden and an old ruined temple hard by. No one would venture there, because of the difficult approach, and the number of ghosts that haunted it. As Hilarion was dying, he said, "Go forth, why art thou afraid? Depart, my soul, why dost thou hesitate? Nearly seventy years hast thou served Christ, and dost thou fear death?" So saying, he expired; and was buried, as he had requested, in the garden. Ten months later, his disciple Hesychius at his great peril conveyed the body to Maiuma in Palestine. The news caused the death of Constantia,

* The 'fair Saxon' already expressed the blunt, business-like character of his modern representatives in England and Germany.

* This was on July 21. A.D. 865.

* Gibbon colours the transaction in one of his most pungent notes: "the mountain-wave stopped, bowed, and returned." (Chap. xxvj.) But listen to S. Jerome.

a pious lady of Paphos, who was wont to spend nightwakes at his sepulchre, and *to discourse with him as if with one present to help her prayers.*² "You may still," adds Jerome, "see a wonderful contention between the Palestinians and Cypriots, the former contending they possess his body, the latter his spirit. And great signs are performed daily in either place, but more so in the garden of Cyprus, because he loved that place the more."³

A. D. At Köln in Germany, the feast of SS. *URSULA* and her
453. fellows, virgins and martyrs.⁴

OCTOBER XXII.

167. At Hierapolis in Phrygia, the feast of *S. ABERCIUS* bishop, a disciple of the Apostles.⁵
304. At Adrianople in Thrace, the passion of *S. PHILIP* bishop of Heraclea and martyr. When the commissioner of the emperor Dioclesian had commenced the persecution by shutting up the church of the Christians, who were forbidden to hold religious assemblies, the President Bassus required Philip the bishop to produce whatever he had of gold or silver or works of art, as also the Scriptures. Philip refused not to surrender the plate, "for we worship not God with the precious metals," he said, "but with fear. The Scriptures however, it becomes not either you to receive, or me to surrender." Then walks in Mucapor

² Invocation of saints may be 'a wholesome thing,' as the Council of Trent defines, or 'a fond thing,' 'res futilis,' as the Anglican Church (somewhat scornfully) asserts; but its antiquity is indubitable, and its motive a natural emotion, while yet there is no clear evidence alleged from Scripture to render it essentially binding on Christians. It must remain a puzzle, how the Anglicans came to modify the Canon of Scripture in accordance with the judgement of Jerome, who so warmly defends the *cultus Sanctorum* against Vigilantius. They are consistent Protestants, who, admitting (as Coleridge did) that "many of the Romish errors began in the Apostolic age itself," still venture to call them 'errors.' (See S. T. C.'s Table-Talk, p. 286.)

³ Life by S. Jerome. Gibbon says of this and two other Lives, "The only defect of these pleasing compositions is the want of truth and common sense." (Ch. xxxvij. Note.) Most Protestants will revel in the polished sarcasm; all Catholics must shudder, knowing the further aim of the subtle shaft.

⁴ According to the legend, Ursula was a British maiden, betrothed to Conan Meriadec, who had followed the fortunes of the emperor Maximus and been assigned lands in Brittany. On her way with her train (of eleven thousand virgins!) she was driven by stress of weather up the Rhine to Köln, and there cut off by the barbarous Huns. Drayton sings of "Saint Agnes, Cordula, Odillia, Florence, which With wondrous sumptuous shrines those ages did enrich At Cullen." (Polyolbion, xxiv.) ⁵ Menol: Græc.

the executioner, a man devoid of humanity. While they were punishing Philip, holy Hermes the deacon standing by uttered these remarkable words ; " Though you were to get all our Scriptures, dire inquisitor, so that no traces at all of this true Tradition appeared in the world, still our posterity, consulting for their fathers' memory and for their own souls, would compose greater volumes, and teach more earnestly the fear that is due to Christ." ^b Publius, the president's assessor, a fellow greedy of plunder, followed Hermes to where the church-plate was hid ; and when the crafty thief was carrying off some vessels omitted from the inventory, and Hermes remonstrated, he cut his face till the blood flowed. The very roof of the Lord's House was robbed of its tiles. The Holy Scriptures were burnt amidst a ring of citizens and strangers standing by. But such a flame suddenly shot up to the sky as terrified the beholders. Philip held forth the presage of divine judgement by fire as marked by several historical and famous conflagrations ; instancing Sodom, mount Aetna, the burning of the temples at Athens, Ephesus, Delphi. ^c The punishment of the saints variously affected the vulgar ; some it made sad ; others it kindled to a greater frenzy ; the Jews especially were foremost. Bassus urged Philip to sacrifice to ' our lords ' the emperors. " We are taught," was the answer, " to yield them obedience, not worship." " At least," said Bassus, " sacrifice to the Fortune of the City. See how fair, how gay she is, how blithely she admits all the people to pay their respects to her ! " " Me the art of man cannot withdraw from the honour due to Heaven," said Philip. Hermes, being threatened with the stake, replied, " You know not the violence of that perpetual burning, which ever rages without intermission." ^d After seven months' imprisonment, the two martyrs were burnt at Adrianople ; and while speech endured, they gave thanks, and in

^b It is clear that he thought the Deposit of the Faith something originally independent of the Canon of Scripture, and which therefore might conceivably survive it. For the Scriptures of the New Testament were written to fix and confirm truths previously enunciated in other ways. (Cf. S. Luke i. 4 ; ij. Peter i. 12, 15.) " So little did the early bishops and preachers think their Christian faith wrapped up in, and solely to be learned from, the New Testament." Who says so ? Not a Catholic dogmatist, but a Protestant man of genius. (Coleridge, *Table-Talk*, p. 156.)

^c He sarcastically observed, " Even the armed Athena went on fire. That Gorgonean breast, that blazoned splendour of arms was no defence to her ; better, poor thing, had she minded her task ! "

^d ' Perennis incendii.' These primitive Christians knew nothing of the merciful indulgences hinted at in the middle ages, (c. g. in the legend of S. Brandan) ; nor yet of the modern theories concerning eternal punishments. Hermes represents the current conception of believers ; Origen, the esoteric refinements of the intellectual few.

their last accents the *Amen* sweetly resounded. Their bodies were flung into the river Hebrus, but were recovered with nets by the Christians, and concealed in a beautiful woody spot twelve miles from the city.*

- A. D.
314. At Rouen in Normandy the feast of *S. MELANIUS* or *MEL-LON* the first bishop, who was a native of Cardiff in South Wales.^f
892. At Fiesole in Tuscany, that of the Patron, *S. DONATUS* bishop, a native of Ireland.
1730. In Portugal, the dedication of the royal basilica of Mafra.^g

OCTOBER XXIII.

490. At Rouen in Normandy, the feast of the Patron, *S. ROMANUS* archbishop.^h
- At Romsey abbey in Hampshire, that of the Patroness, *S. AETHELFLEDA* virgin.ⁱ

OCTOBER XXIV.

523. At Negrin (Nedjran) in Arabia Felix, the passion of *SS. ARETHAS* and his companions martyrs. The cruel Dunaan (Dhu-Nawas) the Jewish king of the Homerites (Hamyar) had been rendered tributary to Elesbas (Ela-Atzbeha) king of Abyssinia, and was forced to flee for refuge in inaccessible mountains. On the retirement of Elesbas, Dunaan moved his troops against Negrin a most populous city in Hamyar, and called on the citizens to blaspheme the Crucified and abjure the cross. On their refusal he craftily swore he would not harm them, if they surrendered to him and paid him his tribute. On their compliance, he bade his troops construct a huge pile, and fling into it all the priests and other ministers of God, and all the monks, and "the so-called Canonesses and ever-virgins, and besides the chauntresses that sing day and night in the house of God;" and he burnt them all without trial, to terrify and dispirit the other Christians. The sufferers were four hundred and twenty-seven. Then the king called on

* Authentic Acts in Ruinart.

^f He is the Patron of Pontoise and of S. Mellon's, Monmouthshire. In Wales he was known as 'Sant Eirwg,' i. e. 'golden,' an appellation, which he derived from his swarthy complexion. (Coxe, Monmouthshire.) In French, he is 'S. Milan l'évêque.'

^g Calendar: Hispanic: Clave.

^h The name of this great pontiff still figured in the 'Confiteor' in the diocese of Rouen in 1707.

ⁱ MS. Cotton: Vitell: E. xvijj.

Arethas and other chief citizens to abjure the Crucified; citing the example of the Nestorians, who (he alleged) admitted that they held Him to be, not God, but a prophet of God. It would content him, if they would only say that the Crucified was a man, and not God.^j But the martyrs proclaimed, that Jesus was God the Word, Incarnate in the last days for our salvation by the Holy Ghost of the Virgin Mary. Arethas boldly reproached Dunaan with his treachery. "I have seen great kings your superiors," said he, "in India, Persia, and Ethiopia; and they never did such a thing, but their word held true. I am happy indeed that, now I have already past my ninety-fifth year, the Lord Christ hath deemed me worthy to die for Him. Now know I that He loves me. I have seen my grandchildren to the fourth generation, and have done nobly in many wars. I am confident my memory will not perish from this city; and am persuaded that God will multiply His people here and in the land of Hamyar, even as a vine pruned in season yields more fruit." He signed his fellow-martyrs with the sign of the cross; and they all cried, "May our souls be accepted as the ointment that is poured on the head of God's priests!" The king ordered them to be conducted to the *Wady* or torrent, where the trench was dug for the former martyrs, and there they were beheaded. Then, collecting all the children under fifteen, male and female, high and low, to the number of a thousand, two hundred and ninety seven, he made them over as slaves to his great men.^k

In Brittany, the feast of *S. MAGLORIUS* bishop, called in English *S. Majour*.^l A.D.
575.

In England, the dedication of the minster-church of *S. Mary* 1121.
of *Tewkesbury*.ⁿ

^j This is precisely the contention of Mahomet in the Korân. He asserts that our Lord (Blessed for evermore!) was perverted in His mission by His disciples, and induced to put forth unauthorized pretensions; especially by *S. Peter*, "the hypocrite Bouthrou" (as he is maliciously termed), who ordained Confession, (the object of Mahomet's especial hatred), and a class entitled to receive it, whom he interdicted the use of wives and good cheer, and so created hypocrites by ordaining impossibilities! (*Surat ij. at Medinah.*) The language too often held by extreme Protestants is thus traced to the Arabian Impostor, and must have filtered downwards through mediæval sectaries, more or less consciously Manichees.

^k From a Greek MS. Colbert. derived from Syriac and Arabic originals, in Bolland.

^l Rom: and Sar: Mart. He was a Welsh-Briton of Caernarvonshire, *Maelawr*.

ⁿ Contin: Flor: Wigorn.

OCTOBER XXV.

- A.D. At Soissons in France, the feast of the Patrons, *SS. CRISPINUS* and *CRISPINIANUS*, noble Romans, brothers, martyrs.^p
 287.
 383. At Rome, that of *SS. CHRYSANTHUS* and *DARIA* martyrs.
 At Kilmarnock, in Scotland, that of the Patron, *S. MEIRNOX* bishop at Cunninghame and a Culdee.^p
 In Spain, the dedication of the metropolitan church of Toledo.^q

OCTOBER XXVI.

112. At Rome the feast of *S. EVARISTUS*, a Greek Jew, pope and martyr. An uncertain tradition makes him first ordain the nuptial blessing by a priest.^r
 196. At Ephesus in Asia Minor, that of *S. POLYCRATES* bishop, who maintained the tradition of S. John and S. Philip the apostles touching the time of keeping Easter in opposition to Victor bishop or Pope of Rome, who followed the practice of S. Peter and S. Paul; and was defended by the holy Father S. Irenaeus, when he was unjustly refused communion by the said Victor.
 307. At Thessalonica, that of *S. DEMETRIUS*, one of those called 'great martyrs' by the Eastern Church.
 1010. In Scotland, that of *S. BEAN* the first bishop of Aberdeen.^r
 1230. At Pavia in Lombardy, that of *S. FULKE* bishop, a Scotsman.^t

OCTOBER XXVII.

340. In Abyssinia, the feast of *S. FRUMENTIUS* ordained by S. Athanasius the first bishop and apostle of that country.^u

^p From their exercise of the trade of shoemakers, they are regarded as the Patrons of that craft. ^r Ferrari. Arbuthnot Missal.

^q "The Archbishopricke [was] the richest spirituall dignity of Christendome, the Papacy onely excepted." (George Abbot, Archbp. of Canterbury's 'Briefe Description of the whole World.' Lond. 1636.)

^r Chron. Martini Poloni. ^s Or Murthlie-kirk. (Adam King.)

^t Patron of Sancto Padre. (Drayton, Poly-olbion, xxiv.)

^u The Sarum Martyrology sends him into "the mooste desolate desert of Ynde." Did he find any traces of the original mission of S. Matthew the Apostle or of the nunnery of S. Iphigenia? The *Abuna* or sole bishop of Abyssinia is still dependent on the See of S. Athanasius. He is a solitary bishop, perhaps in imitation of the Jewish High-priest: for the Abyssinians affect to trace their civil polity to Solomon, and cling to Hebrew institutions, such as circumcision and the sabbath.

Also, that of *S. ELESBAAN* (or *ELA-ATZBEHA*), the first A.D.
523.
Christian king of Ethiopia.

In England, at Abingdon in Berkshire, that of *S. ABBEN* hermit. He is said to have been the son of one of the British nobles slaughtered by Hengist at Stanhengest, and to have retired to the forest south of Oxford (Bagley Wood.) The people, learning of his sanctity, flocked to him, and built him a cell and chapel in honour of *S. Mary*. But, not enduring the frequent recourse of men, the holy man privately withdrew to Ireland, where he rested in the Lord.*

OCTOBER XXVIII.

The memorial of the holy prophet *Obadiah*.*

The feast of the holy Apostles, *SS. Simon and Jude*. *S. Simon*, surnamed 'the Canaanite' by the two first Gospels, and 'Zelotes' by the third, is considered to have been the brother of *S. James the less*, *Joses*, and *Jude*, (*S. Mark* vj. 3), and consequently the Lord's brother or near kinsman. His surname implies that he had belonged to the enthusiastic Jewish sect of *Zealots*, as his brother *James*, called 'Tsiddik,' probably had been a Sadducee. No authentic record of his apostolic labours or of his end exists, unless he be the same as the venerable *Symeon*, who succeeded *S. James* as bishop of Jerusalem and who was crucified in extreme old age. What humility should it not teach Christian pastors, when the record of an Apostle's life is thus left in the shade!† Concerning *S. Jude*, we have fuller details. He was called *Lebbaeus* and

* *Sarum Martyrology*. *Dugdale, Monasticon*. *Hearne's Diary*. The saint's cell was at Chilswell near Oxford.

† He is called 'Abdy' in old English; (*Sarum Mart* :) hence the English surname of 'Abdy.'

* The Roman Breviary sanctions the account of his having preached in Egypt. But not a trace of it do we find in the voluminous writings of *Origen*, *Clement*, *Athanasius*, and *Cyril*, all of them Alexandrian Fathers, who would have been proud to claim connexion with an Apostle! The Greek Menology sends him through *Marmarica*, *Libya*, and *Mauritania* into Britain, where he suffered martyrdom by crucifixion. It is enough for the condemnation of the idle tale, that native British legends point to *Rome and Rome only*, as the source of our Christianity; with the sole exception of *Glastonbury*, which claimed *Joseph of Arimathea* as its Founder. *S. Paul's* visit to Britain rests on a vague expression of *S. Clement* of Rome, which better suits Spain than our island. The writers, who have so zealously sought to fill up the blank in the lives of the Apostles, forgot that they after all dishonoured them by their fictions, seeing no apostolic fruit remained in the shape of flourishing churches claiming Apostles for their first founders.

Thaddaeus (names implying 'prudence' and 'zeal'); and the question, which he addressed to our Lord at the last supper, shows that he cherished strong hopes of the temporal glory of the Messiah.⁷ He appears to have preached in Mesopotamia, particularly at Edessa, the city of Akbar or Abgarus, a prince whom he was sent to heal of a disease after the Lord's Ascension. A less credible tradition reports him to have joined S. Simon Zelotes in a mission to Babylonia, where they ordained their disciple Abdias (Obadiah) the first bishop of Babylon: certès, there was a flourishing Jewish community in Chaldaea, which might naturally attract apostolic missionaries; and, finally, they are said to have preached the Gospel in Persia, where they suffered martyrdom. History is silent concerning the existence of an Apostolic Church in Persia. The powerful Magian hierarchy may have quenched it in blood in its very infancy. Another tradition says that S. Jude suffered death at Berytus in Phoenicia in the year of Christ 80. He certainly must have survived to a late period, for his Catholic or General Epistle was written in his own *zealous* strain against Gnostic heretics, unknown in the early days of the Gospel, warning the Church to "contend earnestly for the faith once for all delivered to the saints." He styles himself 'the brother of James,' who (as we may gather from Josephus) was the best known among the Jews of all the Apostles, and who takes precedence of S. Peter and S. John, even in S. Paul's mention of them.⁸ His reference to certain mysterious facts, not recorded in Canonical Scripture, shows that in combating heretics he made a legitimate use of that *gnosis*, or science, which they abused to the perversion of the Faith.⁹ We also learn from the Apostolic Constitutions, that the Apostle had been a husbandman. Hegesippus, an ancient Jewish Christian writer, says that two of his grandsons were brought before the emperor Domitian as being of the race of David. He asked them, what property they had and of how much money they were possessed? They said they had only nine thousand *denars* between them, and that not in money, but in value of land of only thirty-nine *plethra*, whence they paid taxes and maintained themselves by their labour. Then in testimony of their personal labour, they showed their hands hardened by continual work. They witnessed that Christ's kingdom was not mundane nor of earth, but heavenly and angelical, that was to be at the end of the

⁷ Cf. S. John xvj. 22. Acts i. 6.

⁸ Gal. ij. 9.

⁹ S. Jude vv. 6, 9, 14. The reserved employment of *gnosis* in the Epistle to the Hebrews, and the redundancy of it in that of S. Barnabas, probably operated to the reception of the former, and to the rejection of the latter, as Canonical Scripture.

Dispensation. Domitian, despising them as simple persons, set them at liberty. They became rulers of churches, as being martyrs and of the Lord's family (who were called *Desposunoi*), and were alive until the time of Trajan.^b

In the Eastern Church, the memorial of *S. ABDIAS* first bishop of Babylon, said to have been ordained by the Apostles SS. Simon and Jude.^c

At Caesarea in Cappadocia, the feast of *S. FIRMILIAN* A.D. 269.
bishop, the correspondent of S. Cyprian the martyr, zealous for the discipline of the Church.

In England, the memorial and obit of *ALFRED THE GREAT*, 900.
king of the Anglo-saxons, surnamed by his people 'Aelfred the Truth-teller.'^d This monarch has come down to us as the pattern of a perfect king, a lover of truth and justice, the civilizer and instructor of his people, the wise lawgiver, the saviour of his country from a foreign foe, the enlightened patriot, the sage, the hero, and the saint. His character presents some striking points of resemblance to that of the blessed Apostle S. Paul. Like him, Alfred was "in perils of robbers, in perils by the heathen, in perils of the wilderness, in perils of the sea."^e During the greater part of his reign he had to contend for his life and crown against the restless Danish pirates who then infested England, so that at one time he had even to conceal himself in the marshy solitude of Athelingey in Somerset, "in weariness and painfulness, in watchings often, in hunger and thirst." He was never free from care and solicitude on behalf of his desolated realm, which he built up out of its ruins, and by wise measures protected from the dangers that threatened it. He converted foes into submissive allies by justice and beneficence, assigning settlements to the Danes in Northumberland and East England, and becoming godfather to Gothrun the Dane and Anarawd of Wales. Like S. Paul, he had to sustain, "beside those things that were without, that which came upon him daily, the care of all the churches;"^f for he provided for the restoration of sound learning among the clergy by inviting learned foreigners from Germany, such as Grymbold and John of Old Saxony, who laid the foundations of that most ancient and famous University of Oxford. And as S. Paul caused contributions to be made for the poor saints that were at Jerusalem;^g so Alfred amidst all his cares forgot not to send his alms to Rome, and even to India in honour of S. Thomas and S.

^b Euseb: Hist. Eccl. iij. 20.

^d 'Aelfredus veridicus.' (Asser.)

^f ij. Cor. xj. 28.

^c Menol: Graec.

^e ij. Cor. xi. 26.

^g Rom. xv. 25, 26.

Bartholomew.^h Like S. Paul, "the strength of Christ was made perfect in his weakness; for there was given to him a thorn in the flesh, a messenger of Satan to buffet him,"ⁱ in the shape of an incurable malady, which kept him in perpetual anxiety. A true lover of his country, he cherished its traditions and poetry, and enriched its knowledge by rendering portions of the Holy Scriptures and of ancient authors into the vulgar tongue. And he left it as an immortal legacy in his testament that "the English should be as free as their thoughts;" "as free, and not using their liberty as a cloke of maliciousness;"^j not as some in later days, who "concerning the Faith have made shipwreck,"^k but that Englishmen should "so speak and so do, as they that shall be judged by the perfect law of liberty."^l This holy king, whose prayers and alms went up for a memorial before God,^m has never been canonized, though his meek and saintly successor Henry the sixth dealt concerning it at the Court of Rome; but the cause prospered not.

OCTOBER XXIX.

- A.D. At Jerusalem, the feast of *S. NARCISSUS* bishop.ⁿ
 212. In Wales, that of *S. TEUDERIUS* confessor.^o
 1038. In England, that of *S. EGELNOTH the Good*, archbishop of Canterbury.^p

OCTOBER XXX.

298. At Tingi (Tangier) in Mauritania, the passion of *S. MARCELLUS* centurion and martyr. When all were feasting and sacrificing on the emperor's birthday, Marcellus, a centurion of the Trajan Legion, thinking those banquets profane, flung away his belt, his arms, and a vine-branch, the ensign of his office, exclaiming with a loud voice, "I serve Jesus Christ the eternal King! Henceforth I give up serving the emperors, and spurn the worship of their gods of wood and stone. If such be the condition of soldiers, that they are compelled to do sacrifice to the gods and emperors, I renounce their standard and refuse to serve!" The astounded soldiers seized him, and he was in due course produced before *his Eminence* Aurelius Agricolaus, Vicar of the Praetorian Praefect. He was asked,

^h By the bishop Sighelm, A.D. 883. (Saxon Chronicle.)

ⁱ ij. Cor. xij. 9, 7.

^j i. Peter ij. 16.

^k i. Tim. i. 19.

^l S. James ij. 12.

^m Acts x. 4.

ⁿ Ado. Eusebius vj. c. 8.

^o MS. Cotton: Vesp: A. xiv.

^p Drayton, Poly-oblion.

with truly Roman brevity, to confirm what was alleged against him in the Praesidial Acts. He did so; and observed, "It becomes not a Christian man to be subject to secular troubles." The Vicar said, "The facts of Marcellus's case are such as must be vindicated by discipline;" and forthwith passed sentence of death on him. And Marcellus was beheaded for the testimony of our Lord Jesus Christ.^a

At Amasea in Pontus, the feast of *S. ASTERIUS* bishop, one of the Fathers of the Eastern Church. A.D. 400.

In Cornwall, that of *SS. ARVAN* and *ILLOGAN* confessors.^r

At Galinaro in South Italy, that of the Patron, *S. GERARD* 1119. an Englishman, bishop of Potenza in Lucania.^a

OCTOBER XXXI.

The Vigil of All Saints.

The feast of *S. Stachys*, 'the beloved' disciple of *S. Paul*,^t said to have been ordained by *S. Andrew* the first bishop of Byzantium.

At Amiens in Picardy, that of *S. QUINTINUS* martyr. 287.

In Bavaria, that of *S. WOLFFGANG* bishop of Ratisbon.^a 924.

^a Ruinart. Gibbon remarks, "It could scarcely be expected that any government should suffer the action of Marcellus the Centurion to pass with impunity. . . . Examples of such a nature savour much less of religious persecution than of martial or even civil law." (Decl. and Fall, &c. c. xvj.) Certainly, if the martyr's unqualified language before the Vicar be alone regarded, not even a Papal government could brook the insubordination of its soldiers: but Marcellus had previously based his action on the implied obligation of soldiers to 'sacrifice to the emperors;' which removes it from complicity with the Quaker's objection "to bear weapons and serve in the wars." A distinction, which the partial historian has disdained to notice!

^r Mem: of Ancient Brit: Piety. The former's memorial still remains in Monmouthshire near Tintern; the latter is the Patron of Redruth in Cornwall, and possibly the same as *S. Illog* of Hirnant in Montgomeryshire.

^t Drayton, Poly-olbion, Song xxiv. (Romans c. xvj.)

^a A name rendered illustrious by the compositions of Wolfgang Mozart.

NOVEMBER I.

The festival of All Saints, otherwise called All Hallow-mass.*

In Wales, that of *S. CYNVELYN*.†

vj cent. At Towyn in Merioneth, that of the Patron, *S. CADVAN* abbat, who was the son of Eneas Lydanwyn an Armorican prince, and also the Patron of the ancient Welsh warriors.

In Anglesea, that of *SS. PAULINUS, VIGILIUS, CAIANUS* (Peulan, Vigail, Caian), and others, Patrons of local churches.

In South Wales, that of *S. DINGAD* son of Brychan, the Patron of Dingestow by Monmouth, where he lies buried; of *S. Clydwyn* his brother, a warlike prince who subdued the Gael in South Wales; and of others, Patrons of churches.

A.D.
972.

In Scotland, that of *S. DUFFUS* king of Scots.

NOVEMBER II.

The memorial of All Souls.

In the Abyssinian Church, that of the Flight of Christ from Mehsa to Koskuama, towns in Egypt.‡

Some have commemorated on this day the virtuous church-historian *THEODORET* bishop of Cyrrhus as ‘*S. Theodore bishop.*’

ix cent. In the Isle of Man, the feast of *S. BRENDAN* bishop, Patron of Kirk-Braddan.

At Kilmaure in Scotland, that of the Patroness, *S. MAURA* virgin.‡

Also, that of *S. DORAN* bishop.

1600. In England, the obit of the ‘holy and humble man of heart,’ *RICHARD HOOKER* priest, one of the chiefest theologians of the Anglican Church, by common consent surnamed ‘the judi-

* In Ireland, this day was formerly dedicated to the Angel presiding over fruits, and called *La mas ubhal* or ‘the Apple-mass.’ (Forster, *Per: Calend*: p. 596.)

† This saint is sung by Aneurin: “Gwir a ddywaid Cynvelyn, Gorau canwyll pwyll i ddyn.” The name is the same as ‘Cymbeline’ in Shakespeare. His church is near Aberystwyth.

‡ Synaxarion. Sozomen (V. 21,) mentions the residence of the Holy Family at Hermopolis “in a garden of balsam.” (Bp. Taylor.)

§ Petr. De Natalibus.

¶ Ferrari.

cious.' This profound divine was born at Exeter, and was remarkable in youth for pregnant parts and a sweet serene quietness of nature ripening into holy habits in the fear of God. Brought up in the University of Oxford, he was never known to be angry, or passionate, or extreme in any of his desires; never heard to utter an uncomely word; and by this, and a grave behaviour, which is a divine charm, he begot an early reverence unto his person. Admitted Fellow of Corpus Christi college, he enriched his quiet and capacious soul with the precious learning of the philosophers, casuists, and schoolmen, and with them, the foundation and reason of all laws, both sacred and civil. After seven happy years thus spent, an imprudent marriage betrayed him into those corroding cares that attend a married priest and a country parsonage. But the good man repined not at what his wise Creator had appointed for him, but laboured to possess his soul in patience and peace. He was soon called to London as Master of the Temple by that wise and faithful archbishop of Canterbury, John Whitgift; who fearlessly warned Queen Elizabeth of the sin of sacrilege and spoliation of the Church-lands; reminding her how her father Henry the eighth, after the violation of those laws of the Great Charter, to which he had sworn, fell from one sin to another, till he was forsaken of God, as was King Saul. But Richard Hooker met with such opposition from such as were zealous for the Geneva discipline, that in order to disabuse their minds he designed to write a sober Treatise of the Church's power to make canons for the use of ceremonies and by law to impose an obedience to them on her children. To this end, weary of the noise and oppositions of his place, he solicited his removal to some quiet country parsonage, where he might live in peace and privacy, and behold God's blessing spring out of his mother earth.* His wish was granted; and accordingly in the parsonage of Boscomb in Wiltshire and again at Bishopsbourne in Kent he laboured to complete his design. Concerning the performance it is enough to cite the judgement of Pope Clement the eighth; who, when Dr. Stapleton, a zealous Roman Catholic, told him of the excellent work of "a poor obscure English priest" (for so he called him), expressed with such a grave and

* Without presuming to cavil at Hooker's action, which probably best suited his genius and circumstances, (his injudicious and most unhappy marriage seems to have blighted his career,) I would beg to draw attention to another view of the question, unfavourable as it may be to 'Isaac's pure blessings and a verdant home.' "If blessed Paul had stayed in cot or learned shade, With the priest's white attire, And the Saints' tuneful quire, Men had not gnashed their teeth nor risen to slay: *But thou hadst been a heathen in thy day.*" (J. H. Newman, in the 'Lyra Apostolica.')

so humble a majesty, and read to him a portion thereof in Latin, spake to this purpose: "There is no learning that this man hath not searcht into; nothing too hard for his understanding: this man indeed deserves the name of an author; his books will get reverence by age, for there are in them such seeds of eternity, that if the rest be like this, they shall last till the last fire shall consume all learning." In his country cure, this holy man was diligent in maintaining laudable customs (such as the observance of the Ember-fast, the Perambulation of the parish-boundaries in Rogation-week, and the like), as far as the temper of the times would allow. Specially he would incline the sick and suffering to confession and the communion, when he had first by pious reasons and prayers moulded them into holy resolutions for the time to come. Nor was the bitter cup of grave slander spared him, such as befell chaste Susannah, S. Athanasius, and S. Britius; until such time as his cause was known and his accusers were brought to just punishment. He would say afterwards, "O with what quietness did I enjoy my soul after I was free from the fears of my slander! and how much more after a conflict and victory over my desires of revenge!" Much study and holy mortifications brought him to the grave at the age of forty-six; and as he lay on his death-bed, when as his confessor Dr. Saravia had shriven and communicated him, being asked his present thoughts, he replied, that he was "meditating the number and nature of angels, and their blessed obedience and order, without which, peace could not be in heaven; and oh! that it might be so on earth!" And soon after, declaring his fruition of that inward joy, which the world cannot give, he fell asleep.^b

NOVEMBER III.

The memorial of S. Quartus, a disciple of the Apostles, bishop of Berytus in Phoenicia.

A.D. 650. At Holywell in North Wales, the feast of S. WINIFRED virgin and martyr. Her legend relates, that in the days of Cadvan prince of North Wales a stout soldier, by name Teuyth son of Eylud, was the possessor of three villages in Tekeyngl (Flintshire).^c He had an only daughter named Guenfrewi (Winefred), who was resolved to espouse the Heavenly Bridegroom only. He proposed to S. Beuno to accept the charge of instructing her in the law of God, who complied on condition

^b Walton's Life of Hooker.

^c Abelityc, Maynguen, and Guenphennaun.

of having land given him. Accordingly he built a cottage and a small church in the valley of Sechnant; and Teuyth and his household daily went to mass when Beuno celebrated. One Lord's day Teuyth and his wife were gone to church, and Winefred had tarried behind for the purpose of bringing with her what was necessary for mass, to wit, fire and salt with water. Meanwhile Karadauc son of Alauc of royal extraction, tired in hunting, came to the house to ask for drink, as he was thirsty. Finding the girl alone, Karadauc's heart was inflamed with lust, and he began to urge her to compliance. Winefred in vain pleaded her inferior birth and her engagement to another. To escape his importunity, she asked leave to retire to her chamber to array herself. She was making her way thence to church speedily across the glen, when Karadauc in a rage spurred his horse, and overtaking her, as she was setting foot within the monastery-gate, smote off her head. Beuno quitted the altar, and seeing Karadauc standing with his bloody sword cursed him so that he straightway died. A plentiful fountain burst where the earth was stained with the virgin's blood, the stones seemed sparkled with blood, and the moss was fragrant as incense. The virgin was restored to life; and Beuno left, requesting her to send him yearly a chasuble of her own work as a gift.^d Winefred was afterwards under the spiritual conduct of S. Deifer (Diheuvyr) at Bodvari, of S. Saturnus (Sadwrn) at Henlhan, and finally of S. Elerius at Gwytheryn, where she died abbess. Her relics were translated to Shrewsbury in A.D. 1138, and deposited in the abbey-church.^e

At Buckingham in England, that of the Patron, *S. RUMWOLD* "the king's son of Northumberland."^f

At Maestricht in Belgium, that of *S. HUBERT* bishop, the apostle of the Ardennes.^g

A.D.
727.

At Pfeffers in Switzerland, that of *S. PYRMINIUS* abbat, Founder of the abbey of Pfeffers.^h

758.

At Clairvaux in Burgundy, that of *S. MALACHI* bishop of 1148.

^d It is said, that this was done on S. John Baptist's Eve yearly; it was deposited in the well and came dry by sea to S. Beuno's hands in Arvon: hence he was called Beuno Gasul-sych, à Casulâ siccâ, or 'of the dry Chasuble.'

^e From an ancient Life by S. Elerius, probably copied and augmented by Robert, Prior of Shrewsbury, MS. Cotton, Claudius A. v. Mus: Brit. Her festivity was kept with an office of nine lessons according to the Use of Sarum.

^f The crass lying legend in the Sarum Martyrology makes him, as soon as he was born, deliver "a noble sermon with mervaylous good eloquence!"

^g He was regarded as the Patron of the chase: "Les chasseurs ont été favorisés de Saint Hubert," says M^{me} De Sévigné, Lettre Nov. 4, 1676.

^h Tscharnier.

Connor, (Maolmaedhog O'Morghair,) the friend of S. Bernard, and the Patron of Armagh.

NOVEMBER IV.

At Rome, the feast of S. Perpetua the wife of S. Peter, martyr. They say, that the blessed Peter, seeing his wife led away to be put to death, rejoiced because of her call and return home, and cried out very encouragingly and comfortably, calling on her by name and saying, 'Remember the Lord!' Such the married life of the blessed, and the perfect dispositions of the dearest relations.¹

The memorial of S. Patrobas bishop of Путеoli.¹

Also, that of S. PHILOLOGUS bishop of Sinope in Pontus.¹

A.D. 304. At Bologna in Italy, the feast of the Patrons, SS. VITALIS and AGRICOLA martyrs.

934. At Winchester, that of S. BYRNSTAN bishop.

1190. In Scotland, that of blessed EDWARD of Cupar bishop of Brechin.¹

1584. In Italy, that of S. CHARLES BORROMEO archbishop of Milan and Cardinal of the Roman Church. He was born at the castle of Arona on the Lago Maggiore, the son of count Giberto Borromeo by his wife Margaret De' Medici, sister of pope Pius the fourth. At the age of twelve (by a strange abuse) he was made abbat of S. Gratinian at Arona; but he carefully spent the surplus revenue on the poor. He studied civil and canon law at Pavia, where owing to his taciturnity and an impediment of speech he was considered slow. While there he had a very severe cold, the consequences of which were only removed by many years of strict abstinence; whence 'the remedy of Cardinal Borromeo' became a proverb. His only solace was music, of which he was naturally fond. In the year 1560 he was called to Rome by his uncle the pope, and created Cardinal and Archbishop of Milan at the age of two and twenty.^m From that time to the pope's death he in a manner ruled the Church.ⁿ He filled the posts of Legate of Bologna and Grand Penitentiary; and it was by his care that the Roman Catechism ordered by the Council of Trent was drawn up, and the Breviary and Missal reformed.^o After his

¹ Clemens Alex.

¹ Romans c. xvj. Menolog. Græcum.

^k Ibid.

¹ Menol: Cisterciense.

^m Again, a gross abuse and violation of the canon law by the Pope!

ⁿ "Vae tibi, terra, cujus rex puer est!" (Eccles. x. 16.)

^o If we are to estimate his learning and judgement by that portion of the Breviary, which I have so often been forced to animadvert upon, we can

uncle's death he came to reside in his diocese in the year 1566; and proposed for his models S. Ambrose and Fisher bishop of Rochester, whose portraits he had before him. In his household silk was forbidden to the churchmen; and the laymen wore black without vain ornaments. Weapons and musical instruments were interdicted. After dinner and supper all went to chapel to give thanks, reciting Litanies; in winter, when it was customary after supper to stand at the fire, they used to hold spiritual conferences, avoiding idle discourse. To the same end he would have spiritual books and Lives of the Saints lying on the table of his ante-chamber and in the sacristy of the *Duomo*. He was careful in his confirmations that none should be admitted under eight, that all should be confessed and the elder ones communicated; and if any were not called by a saint's name, he would change it in giving the chrism. He visited the Alpine districts of his diocese, using iron *grappels* in scaling the inaccessible rocks where no one had seen a bishop's face before. He would lodge always in the curate's house, often sleeping upon bare planks or straw, and would willingly take milk and chestnuts, as if he had been one of the poorest mountaineers. His diet was always most austere; in Lent he ate dry figs only; and, when urged by Father Luis de Granada to be less severe to himself, he replied by reminding him of the austerity of the Nicholases, Chrysostoms, Spiridions, and Basils of old, and how they yet reached a good old age. His confessors said they learnt much from him in confession, even while he accused himself. Such was the testimony of Father Francesco Adorno, and of Gryffydd Roberts (Griffidio Roberti), canon theologal of Milan, the saint's ordinary confessor. His disinterestedness was wonderful. He sold the principality of Oria in the kingdom of Naples, to which he succeeded on the death of his elder brother, and distributed the proceeds to the poor. He gave up the marquise-

only lament that this excellent man's intellectual perception of Truth was not equal to the overflowing charity of his heart. But so it is; "there are diversities of gifts, but the same Spirit." (i. Cor. xij. 4.) Nearly at the same period God raised up Richard Hooker in England and Carlo Borromeo in Italy. To the one was "given by the Spirit the word of wisdom and of knowledge" in most abundant measure; to the other "by the same Spirit the gifts of healing and the working of miracles," if a super-human effusion of love may be so called. In the one we behold the spiritual counterpart of the English oak in its durable vigour and majesty; in the other, that of the rich vine of Italy in all its beauty and generous profusion, whereby it cheereth both God and man. The sturdy growth of the one is nurtured by the sharp winds of heresy and schism; the luxuriance of the other is promoted by the bounteous sunshine of unbroken Unity. Surely, "all these worketh that One and the self-same Spirit, dividing to every man severally as He will." (Ibid. v. 11.)

sate of Romagnano to his uncles. He was told at Vigevano he ought to have a garden attached to his palace, as the bishop of that place had, that he might take the air. He replied, "A bishop's garden should be the Holy Bible." He was at Caprarola, a delicious place belonging to the Farnese family, and would not examine its beauties, saying to a prelate, "We should build eternal houses and seek loftier buildings." He set to work in his diocese by holding provincial Synods and clerical Conferences, and putting in practice the reforming ordinances of the Council of Trent. Particularly he enjoined the curates on all sundays and holydays to call together their children by ringing the bell after dinner, and to instruct them in Christian doctrine.^p In 1569 he had stirred up enemies by his reformation of the religious Orders; and while he was at prayers before the altar of his chapel one evening, and the anthem "Let not my heart be troubled" was being sung, a villain discharged a harquebuss at him. Charles went on with his prayer; the assassin escaped; and it was found that the ball had glanced off the rochet of the holy bishop. In 1575 the plague broke out at Milan. The governor and the nobles fled to Vigevano; but Charles remained at his post, giving the sacraments, relieving the afflicted, and instituting solemn processions through the streets to avert the wrath of God.

It was his custom to make a spiritual retreat every year; and in 1584 he did so at the Sacred Mount of Varallo, for the special devotion which he bore to the sacred Passion there represented.^q He would there go at night, lantern in hand, to visit all the chapels, and spend six hours of the day in mental prayer. There he fell sick, and died soon after at Milan.^r

^p Hence the origin of Sunday schools.

^q Let any Catholic, who may, visit Varallo, and seek in its pine-groves, amidst scenes of Calvary, to drink in the spirit of San Carlo! His heart will surely respond to the music of Wordsworth. "Hail to the firm unmoving Cross Aloft, where pines their branches toss! And to the chapel far withdrawn That lurks in lonely ways!"

^r Life in Italian by Giussano. Alban Butler. I have lingered over the details of S. Charles's Life, fascinated, as it were, by memories of that charmed region, which was his cradle, his home, and his sepulchre. Nor less attracted by the incidental connexion of the Italian saint with my own compatriots of Wales. For, besides the Welsh confessor above-mentioned, his last Vicar-General was Lewys Owen (Audoëno Ludovisio) of Llanvaethlu in Anglesea, bishop of Cassano in the kingdom of Naples, and Nuncio in Switzerland. A third Welsh priest in his family was Hugh Gruffydh, nephew of the last, and afterwards provost of the church of Cambray. Whatever may have been the excesses of the Roman Church in Italy, the names of S. Francis and S. Charles should cause the accusing voice to falter. Like Hooker, Borromeo died in his forty-seventh year; so early ripe for the Master's use!

NOVEMBER V.

The memorial of the holy priest Zacharias and his wife Elisabeth, the parents of the Fore-runner of Christ.

NOVEMBER VI.

At Lausanne in Switzerland, the feast of *S. PROTASIUS* the first bishop.* A.D.
500.

In Wales and in Brittany, that of *S. ILTUTUS* the knight, abbat. He was the son of Bicanus a chief in Letavia (Britanny) and his wife Rieingulid ('modest queen'), daughter of Amblaud (Anlawdh Wledig) a king of Britain. The lad became a soldier, but was gifted with intellect and memory; so that no one was more eloquent throughout all Gaul than Iltutus the soldier, reciting philosophical lore. Hearing of the magnificence of his cousin king Arthur, he quitted the *Further Britain*, and was honourably received; and thence retired with his wife Trynnihid to Poulent (Paulinus) king of Glamorgan. Seeing he was a courteous knight, the king appointed him over his household. One day Poulent took his retinue hunting over S. Cadoc's land, and roughly ordered him to send him meat, or he would take it by force. Iltutus consented not to this violence, and humbly asked the saint's counsel; who advised him to forsake the world and assume the clerical habit. He received the tonsure from Dubricius bishop of Lhandav, and built an oratory in the pleasant valley of Hodnant. In course of time he became abbat at the place since called after him (Lantwit), and was the instructor of many, but specially of Samson, Paulinus, Gildas, and Dewi. His wife Trynnihid lived blamelessly in her state of separation; she loved the mountain solitude, and founded an oratory, where Christ was her food and consolation. Once she was overcome by a longing to see her long-lost spouse. She found him pale, with his face begrimed with mud from constant digging, clad in skins and sackcloth, not the handsome soldier she had formerly seen. She never repeated her visit. Once a messenger passed by, carrying a brazen bell made by the historian Gildas, and sent by him a present to bishop Dewi¹ in memory of their past friendship. Iltutus, hearing its sweet sound, came out, tried it thrice, and asked whither the messenger was conveying *the beautiful thing more excellent than gold*.

* Gallia Christiana.

¹ S. David of Menevia.

When it arrived at Menevia, it uttered no sound ; and Dewi, learning that his old master Iltutus wished to possess it, returned it to him. Iltutus went to visit the church of S. Michael in *Monte Tumbá* (Mont S. Michel), and relieved the Brétons suffering from famine. When the time of his departure was at hand, he returned to his native soil of Letavia, and died at the city of Dol.*

At Faenza in Italy, that of the Patron, *S. AEMILIANUS* a Scottish (Irish) bishop.†

A.D. 559. At Limoges in France, that of *S. LEONARD* confessor, the Patron of prisoners.‡

NOVEMBER VII.

In Anglesea and Cornwall, the feast of *S. KEBIUS*, son of Solomon prince of Cornwall on the banks of the Tamar.* In youth he went to Jerusalem to adore the Lord's Sepulchre. He refused to be prince of Cornwall, and went to Ethelicheaun in Gwent (Monmouthshire) with ten disciples, among whom were Maelauc, Libiau, Peulan, and Kengar. Thence he went by Menevia to Ireland, where he dwelt in the isle of Arann, and his disciples stoutly cultivated the ground. But he was driven from place to place by Crubthir-fintam, and forced to put to sea ; when a storm overtook them, and their boat shot safely between two rocks on the coast of Mona, where king Mailgun gave him his *castle* (or village) in perpetual alms, since called *Kaer-gybi* (Holyhead); and there the saint slept in Christ.†

Also, that of his brother *S. CYNNGAR*, the Patron of Congresbury in Somerset and of Llangevni in Anglesea.

Also, that of *S. CYNVARWY*, a prince of Cornwall.*

At Bodmin in Cornwall, that of *S. WITHINOC* bishop and confessor.‡

* MS. Cotton: Vespasian. A. xiv. The port of Aber-Ildut, north of Brest, and the parish of Lanildut in Brittany bear his name (Lobineau); as also the church of Llanelltyd in Merionethshire, near the ruins of Kymmer abbey. † Ferrari.

‡ Bohemond, Prince of Antioch, son of Robert Guiscard, when he came to France in 1106, visited Limoges, and offered *silver fetters* to S. Leonard for his escape from captivity. (Annales Lemovic.)

* Selyv ab Geraint ab Erbin. Geraint was the young 'Welsh' noble, who fell against the Saxons at their landing at Cynensora on Southampton water under Bleda, Maegla, and Porta. (Saxon Chron.) He is made known to moderns in 'the Idylls of the King.'

† MS. Cotton: Vespas: A. xiv. S. Kebius is also the Patron of Kenwyn, Duloe, and Cuby in Cornwall. ‡ Rees' Welsh Saints.

* Kal: Bodm: ap. Itin: Will. Wyrcestre.

At Utrecht in Friesland, that of *S. WILLIBRORD* of England bishop, the apostle of that country. A.D.
738.

NOVEMBER VIII.

The Octave of All Souls.

In Wales and in Brittany, the feast of *S. TYSILIO* bishop of *S. Asaph*, a bard and chronicler, the son of the unhappy Brochmael prince of Powis, who fought against Ethelfrid king of the Angles, when the monks of Bangor-iscoed were massacred. *S. Tysilio* was the Patron of Meivod (the Roman *Mediolanum* in North Wales) and of the Welsh Bards; but the Brétons preserve his memory as *S. Suliac* hermit on the river Rance below Dinan, whom they make the son of Brocquemard prince of Cambria.

At Meivod in Montgomeryshire, that of the Patron, *S. GWYDHFARCH* son of Melorus prince of Apulia.^b

At Bremen in Germany, that of *S. WILLIHAD* bishop, 789 brother of *S. Willibrord*.

At Dunkeld in Scotland, that of *S. MOROK* abbat. 817.

At Einsiedeln in Switzerland, that of *S. GREGORY* abbat, 996. said to have been a grandson of king Alfred of England.

The obit of *JOHN DUNS SCOTUS*, of the Order of *S. Francis*, 1308. surnamed 'the Subtle Doctor.'

NOVEMBER IX.

At Rome, the memorial of *S. FLAVIUS CLEMENS* martyr, a i cent. person of Consular dignity, the uncle of *S. Flavia Domitilla*, who suffered under Domitian.

Also, at Rome, the feast of the Four Crowned Martyrs, that 304. is to say, *SS. CLEMENS, SEMPRONIANUS, CLAUDIUS*, and *NICOSTRATUS*.^c

At Amasea in Pontus, that of *S. THEODORUS* soldier and 306. martyr.^d

In North Wales, that of *S. PABO*, honourably distinguished

^b I have no clue to this singular riddle.

^c Kal : Liberii.

^d He had provoked his fate by an act of wilful incendiarism, even setting fire to a heathen temple. An individual, however enlightened his belief, is not justified in illuminating the darkness of his neighbours by such violent proceedings. We should not applaud a Protestant, who by way of proving his zeal should deface the Madonnas in Italy; nor yet a Christian, who in India should set fire to the mosque of Aurungzebe or the Brahminical shrines of Benares.

by the title of 'the pillar of Britain' (Post Brydain), sometime a prince and warrior in North Britain; who in the fifth century was driven to seek refuge in Wales, where he led a religious life and founded a church in Mona.^c

A.D. 812. In Scotland, that of *S. GERVADIUS* bishop of Moray, the founder of Elgin Cathedral.^f

306. At Rome, the dedication of the venerable basilica or church of the Saviour of the Lateran, which is the original see of the Pope or Bishop of Rome.

NOVEMBER X.

The memorial of *SS. Trypphaena and Tryphosa*, converted by S. Paul at Iconium, companions of S. Thecla.^e

250. At Nicaea in Bithynia, that of *SS. TRYPHON* and *RESPICIUS* martyrs, two Phrygian youths, who were dragged out bound to the chase. It was cold weather, the rime was falling, and the soles of their feet chapped. They were again produced, their feet nailed, and so cruelly dragged through the city in the severe winter and in a vehement tempest. They were then beheaded.^h

627. At Canterbury, that of the third archbishop, *S. JUSTUS*.

1065. In Germany, that of *S. JOHN* the Scot, missionary bishop among the Slavs on the Elbe, martyr.

At Amlwch in Anglesea, that of the Patron, *S. ELAETH* king, of the race of the emperor Maximus.

NOVEMBER XI.

295. At Cottaueum in Phrygia, the passion of *S. MENNAS* the Egyptian, martyr.

597. At Tours in France, the feast of *S. MARTIN* bishop and confessor, one of the Patrons of France. This most eminent saint was born at Sabaria in Pannonia (Hungary), but brought up at Pavia in Italy. His father was a military tribune; both parents were gentiles, but Martin when he was ten years old

^c Owen's Cambr: Biogr.

^f Ad. King.

^g Romans c. xvj.

^h Ruinart. The version, followed by the Roman Breviary, makes Respicus a tribune, and adds a complement of prodigies. There is a strange prayer attributed to the martyr Tryphon in the Greek Euchology, in which he is coupled with *SS. Eustace and Julian the Libyan*: it is an exorcism of noxious insects to be pronounced in a garden or vineyard. S. Tryphon is the Patron of Cattaro in Dalmatia.

ran to the church, demanding to become a catechumen. When he was fifteen, he was, being the son of a veteran, compelled to serve as a soldier under the emperors Constantine and Julian. He remained in the army nearly three years before his baptism, yet free from the vices incident to that condition. His temperance was such as caused him even then to be considered a monk, not a soldier. Though not yet regenerate in Christ, he by good works played the part of a candidate for baptism. Once at midwinter he met a poor man bare of clothing, begging outside the gate of Amiens, but no one regarded him. The young soldier had nothing save the cloke he had on ; so, snatching his sword, he cut it in twain, and gave one half to the poor man. Some of the by-standers began to laugh, for Martin cut a sorry figure with his damaged dress ; others sighed deeply, that they had done nothing of the sort, when they might have done so without stripping themselves. Next night, when he slept, he saw Christ clad in the portion of his cloke which he had given the poor man. Presently he heard Jesus saying aloud to the angels standing by, " Martin, yet a catechumen, has covered Me with this garment." When Martin was baptized and had served in the army about five years, the Caesar Julian bestowed a donative on his army at the city of Vannes. The barbarians were then bursting into Gaul, and it was then that Martin thought fit to decline the donative and ask for his discharge. His words were, " I am Christ's soldier. I may not fight." Julian taunted him with cowardice and fear of the battle which was to come off next day. Whereupon Martin offered to stand before the line unarmed, and in the Name of the Lord Jesus, protected by the sign of the cross, not by shield and helmet, he would securely penetrate the ranks of the enemy. His faith was not put to the test ; for next day the enemy sent envoys for peace, making a full surrender.¹ On leaving the army, he stayed some time with S. Hilary of Poitiers, who ordained him an exorcist ; but warned in a dream to visit his parents, Martin crossed the Alps, and, as he

¹ I adhere to the remarks made above on S. Marcellus's case, Oct. 30. Martin's is a yet stronger instance ; and we cannot suffer our judgement to be dazzled by the rare virtues of the saint, nor bribed by the elegant Latinity of his biographer Sulpicius Severus. We may not bow down in abject homage to the enthusiasm of men, however exalted, where Holy Scripture affords us clear precedents. S. John Baptist regulated the conduct, but did not abrogate the calling, of a soldier ; nor did S. Peter bid Cornelius 'the devout centurion,' throw up the command of the Italian cohort. (S. Luke iij. 14. Acts x. i.) The conduct of our old English clergy, who won 'the white battle' against the invading Scots in the twelfth century, is more to be admired than the crude action of a youth of twenty ! By Sulpicius's favour, Julian was no 'tyrant' on this occasion.

expected, converted his mother to the Faith. The Arian heresy then prevailing in Illyricum, he was publicly whipped, and driven from home. He retired for a season to the island of Gallinaria (opposite Albenga), where he lived on roots ; at which time he took poisonous hellebore for food, but repelled the danger by prayer. On S. Hilary's return from exile, he followed him to Gaul ; where the bishop assigned him a place called Locociagum (Ligugè) near Poitiers to set up a monastery, the first of the kind in Gaul. In the year 371 he was sought after to be bishop of Tours. All the laity were unanimous in their suffrages. Happy, they thought, the church that should get such a pastor ! But the bishops, who were met to consecrate a prelate, objected to Martin ; their objections however were drowned by the clamours of the people.^j Martin filled the episcopal office with dignity, without abandoning the virtues of a monk. He set up a monastery two miles out of Tours, in a secluded spot, shut in on one side by a steep rock, and on the other by a bend of the river Loire. Martin himself had a wooden hut ; most of his eighty disciples scooped out cells for themselves in the rock. They had all things in common, and were not allowed to buy or sell. No art, save the writer's, was exercised among them. The younger men worked, the elder were at leisure to pray. Seldom did they quit their cells except for common prayer. Many of them became bishops.

Martin signalized his zeal in demolishing the temples and sacred trees of the pagan worship ; and a story is admirably told by Sulpicius, how he boldly undertook to satisfy the rustics as to the truth of his religion, by receiving the sacred pine-tree as it was felled. When it was now tottering to its fall, he made the sign of the cross, and it swung back, and almost crushed his adversaries.^k But the most important lesson read us by the life of S. Martin remains to be told ; for his example stands out in strong contrast to the vacillation, the worldliness, the time-serving policy of later times. When Maximus usurped the imperial purple, and the disgraceful adulation of the bishops

^j The whole business is not of a kind to raise our esteem for Episcopal Election, as conducted at that time. Some bishops actually objected to Martin's looks, mean dress, and scrubby hair ! while the casual reading of the verse in the Psalm, (vij. 2.) " that Thou mightest still the enemy and the avenger," sounded in the popular ear as a divine pun on the name of one of the adverse bishops (Defensor), and the consequent enthusiasm swept away all obstacles.

^k Gibbon remarks ; " In the execution of this arduous task, the prudent reader will judge, whether Martin was supported by miraculous powers, or by carnal weapons." (ch. xxvij.) If I venture to admit the sincerity of the narrator and of the Saint, shall I be considered an ' imprudent reader ? '

was a subject of remark and censure, Apostolic authority remained in Martin alone. Being frequently asked to dine with the emperor, he declined, saying he could not partake of his table, who had robbed one emperor of his life and another of his dominions. He at last gave way to Maximus's plea of necessity; but, when the goblet was solemnly presented to him, Martin having drank handed it to his attendant presbyter, judging it improper to prefer even the Emperor to a priest. This made him most renowned in the palace, in that he had done at the imperial table what none of the bishops had ventured on at the banquet of the lowest judges.

Again, when the two Spanish bishops Ithacius and Idacius were engaged in prosecuting the heretic Priscillian before the emperor Maximus, Martin, who was then at Trèves, besought Ithacius to cease from accusing him, and prayed Maximus to spare the life of the unhappy man; saying, it was more than enough for heretics judged by episcopal sentence to be expelled from the churches; that it was a new and unheard-of iniquity for a secular judge to decide an ecclesiastical cause.¹ During the last sixteen years of his life, he never approached a synod, and withdrew from all meetings of bishops, to mark his indignation at being entrapped into a solitary act of communion with the Ithacian party, guilty of handing over Priscillian the heretic to the secular arm.^m He used to say, that he by no means had the same grace of working miracles in the episcopate, as he remembered he had before." S. Martin, it appears, had frequently supernatural visitations. His disciple Sulpicius says that he and another once sat watching for two hours at

¹ "Novum esse et inauditum nefas, ut causam Ecclesiae iudex sæculi judicaret." What would S. Martin have said of nearly a whole episcopate actively or passively handing over ecclesiastical causes to a secular judge, under pretext of a Royal Supremacy, which claims only the "prerogative of godly Princes," that is, to see to the execution of Law in its due order, not through the confusion of order, whether ecclesiastical or temporal? The prerogative of Constantine was to secure the ends of justice by compelling "church-men" to "do the work which is proper unto them," openly, honestly, and with the advice of experts, not by invoking the incongruous aid of forensic advocates or political factions.

^m Would S. Martin have been in communion with the Church of Rome in later times, which has been 'guilty' of the Ithacian policy on a vastly extended scale? Happy had it been for that Church if she had not in an evil hour suffered herself to be led, by the least intelligent portion of her obedience, to adopt the rough and ready method of quenching the offence of Heresy in a sea of blood!

ⁿ Something of this kind has been noticed in the career of modern bishops; as though their isolation from their presbyters, and intimacy with the World in its most seductive form of culture, exercised a baneful influence. Unlike the old Greek heroine in Thucydides, οὐκ ἤρθη νοῦν ἐς ἀρασθάλιν. (vj. 59.)

the door of his cell in as great terror, as if they had mounted guard before the tent of an angel. Meanwhile they heard a murmur of persons conversing, and were overcome by a sort of divine horror. At last he came out; and on being questioned said, "I will tell you, but do not tell any one, pray; Agnes, Thecla, and Mary have been with me." And he told them their look and dress respectively. He confessed he was often visited by them; and did not deny he had often seen the apostles Peter and Paul.^o Once the devil stood by him, as he was in his cell praying. He had on a royal robe and shoes embroidered with gold. His brows were bound by a diadem of gold and gems; his face was serene and joyous; and, the better to aid the illusion, a purple light invested him. Martin was dazzled. There was a long pause. "I am Christ," said the apparition; "on coming down to earth I would manifest Myself first to thee." After a while Martin replied, "The Lord Jesus foretold not that He would come in purple with a glittering diadem. I will not believe that He has come unless bearing the marks of the cross." Hereupon he instantly vanished like smoke.^p Their veneration for Martin led others to see him in a supernatural light. Thus, the Ex-Praefect Arborius testified, that he had seen the holy man's hand, in a manner covered with the noblest gems, as he offered the Sacrifice, and gleaming with purple light; and he heard the report of the gems clashing together, as he moved his hand. When Martin lay at the point of death, on sackcloth and ashes, with eyes fixed heavenward and uplifted hands, he relaxed not from prayer. The priests in attendance wished to ease him by shifting his body. "Let me alone, brethren," said he, "to gaze at heaven rather than earth, that the spirit now on its journey may be directed to the Lord." This said, he saw the devil standing by him; "Why standest thou here by me, cruel beast?" said he, "thou wilt find nothing in me, wretch! Abraham's bosom receives me!" And with that he expired.^q

A.D. 589. At Cavaillon in Provence, that of S. *URANIUS* bishop, (S. V^éran), Patron of Vaucluse.

And note, that anciently in some churches S. Martin's Lent was kept from this day till Christmas, by the old Britons called 'Elias his Lent.'

^o "As to the demons, he was wont to rebuke them by name. Mercury he was chiefly troubled with; he used to say, Jove was a brute and dull." Was S. Martin in earnest? Or did he propound a riddle?

^p "Lest any one should think this fabulous," writes Sulpicius, "I heard it from Martin's own lips."

^q Life by Sulpicius Severus; a charming piece of biography, written (at a late period) in marvellous pure Latinity.

^r 'Gra^uys Helias.' (Addit. MS. 14912, Mus: Brit:)

NOVEMBER XII.

The memorial of the prophet *Abijah* the *Shilonite*.

At Avignon in France, the feast of *S. RUFUS* the first bishop.³

In Wales, that of *S. CADWALADER*, the last king of the Britons.

At Aberdeen in Scotland, that of the Patron, *S. MACHAR* A.D. 780.
bishop of Moray.⁴

NOVEMBER XIII.

At Aix in Provence, the feast of the Patron, *S. MITRIUS* 304.
martyr, (S. Merre,) surnamed 'the Guardian of the vines.'

In Africa, the passion of *SS. ARCADIUS, PROBUS, PAS-* 441.
CHASIUS, and *EUTYCHIUS*, martyrs under Genseric. Their
brother Paulillus, a lad, was flogged and reduced to slavery.⁵

At Tours in France, the feast of *S. BRITIUS* bishop and 444.
confessor, the nephew of S. Martin.⁶

In England, that of blessed *ETHELRED* abbat of Wardon.⁷ 1220.

NOVEMBER XIV.

In South Wales, the feast of *S. DUBRICIUS* archbishop of 520.
Caerlŷon on Usk. He was first bishop of Kaerguair (Warwick),
while that place was yet occupied by the Britons or Welsh.⁸
He is said to have crowned king Arthur, and to have trained
many holy men in the traditions of S. Germanus; and after
holding the synod of Brevi in Cardiganshire against the
Pelagian heresy and recommending Dewi (S. David) as his
successor, he retired to end his days as a hermit in the holy isle
of Enlhi (Bardsey), whence his relics were afterwards trans-
lated to Llandav.⁹

At London, the translation of *S. EARCONWALD* bishop and
Patron of the diocese.¹⁰

³ The Canons of S. Rufus had the honour of cherishing the latent merit
of our English pope, Nicholas Brekespere, the rejected of S. Alban's.

⁴ Ferrari.

⁵ Prosper. Aquitani Chron.

⁶ A church in North Wales, (Llanverres between Ruthin and Mold),
retains his name.

⁷ Henriquez, Menol: Cisterciens.

⁸ Leland, iv. 169.

⁹ The church of S. Devereux in Herefordshire, (a corruption of the
British form 'Dyvrig') retains his invocation. ¹⁰ Sarum Missal. Wion.

- A.D. At Eu in Normandy, the feast of the Patron, *S. LAURENCE*
 1181. (O'Toole) archbishop and also Patron of Dublin in Ireland.

NOVEMBER XV.

565. At S. Malo in Brittany, the feast of the Patron, *S. MACHUTUS* bishop, a monk of Bangor in North Wales.*
 1136. In Austria, that of *S. LEOPOLD*, Marquess of Austria and confessor.
 1292. At Eisleben in Saxony, that of *S. GERTRUDE* virgin and abbess. The Countess Gertrude von Lachenborn was placed in the Benedictine abbey of Rodersdorff in the diocese of Halberstadt in the fifth year of her age. In her early days she was never weary of searching the *hidden light*, which is found in Holy Scripture; and she had ever a passage at hand, when she had occasion to exhort or rebuke or console any one. She composed many prayers, seasoned with the unction of the Holy Spirit, which none of the chiefest divines could have slighted.^b She used to consider her own good works and exercises of preparation for Communion so slight and nothing worth that she would never intermit communicating for the neglect of them; esteeming every attempt of a devout man, as compared with the excellence of this Free Gift, that is, the Eucharist, to be a mere drop in comparison with the ocean.^c

* Wilson. He is known in Wales as *S. Mechell*, and at Rouen as *S. Maclou*.

^b Alas! how little has the mere study of Theology, as an intellectual exercise, to do with the grace of earnest Christian Prayer! The simple German nun soars into the golden ether of Divine Love, sweeping freely and courageously along that boundless Ocean; while the 'divines' too often speak with stammering lips, and their thoughts seem chained to the Earth. "Qui est de terrâ, de terrâ est, et de terrâ loquitur." (S. John, iij. 31.) Note, for instance, the turgid efforts of that truly good and great man, Samuel Johnson; the poetical rhapsodies of Jeremy Taylor; or the bald *centos*, (limping in the ruts of Prayerbook and Precedent), which appear occasionally 'by order of the Queen in Council.'

^c This is dangerous language and needs caution. Let us remember who S. Gertrude was. A holy nun, cloistered in her fifth year, screened, as far as may be, from "the lust of the flesh, and the lust of the eyes, and the pride of life," (i. John, ij. 16.) a lily in the garden of God, "a garden inclosed, a spring shut up, a fountain sealed." (Canticles iv. 12.) But what are we save Gibeonites, brought "into the dust of death?" (Ps. xxij. 15.) "Our garments and our shoes are become old by reason of the very long journey" of Life, and we are only meet to become "hewers of wood and drawers of water, for the altar of the Lord." (Joshua ix. 18, 27.) Surely, if Moses was bidden to 'put off his shoes from off his feet, for the place whereon he stood was holy ground;' (Exod. iij. 5.) and if Solomon saith, "Keep thy foot when thou goest to the house of God;" (Eccles. v. i.) should we

By this noble gift of confidence towards God, to live or to die was the same to her. When once she expressed a wish that a severe fall had been the means of her coming sooner to Jesus, and the nuns asked was she not afraid to die without the support of the Sacraments? she replied, "I wish with all my heart to be supported by the holy Sacraments before I die; yet I confidently prefer to them the providence and Will of my Lord God. For I doubt not, that is the most wholesome preparation for death." This freedom of heart so wrought in her, that Gertrude's whole life was Praise. In her book, called 'The Insinuations of Divine Piety,' she records her *conversion* and its date. "In the twenty-sixth year of my age, on that to me most wholesome Monday before the Feast of the Purification, (it was the 26th of January), at a sufficiently desirable hour, after Compline at dusk, Thou, O God of Truth, clearer than any light yet closer than any secret, didst gently begin my *conversion*, allaying a disturbance which Thou hadst raised in my heart a month previously." She was Abbess more than forty years. In her last illness she lost the use of speech for two and twenty weeks, during which she was unable to articulate any words, except these, "My spirit." It was a touching sight to see her so kindly raising her feeble hand to bless the persons present with those words. It was as though she would make mention only of Him, in Whom her spirit lived. "My spirit" were the words with which she closed Compline, before her agony commenced. The Sunday before her death the Blessed Virgin seemed to offer her Son her virginal chastity as a pure white *camisia*, her most pleasing humility as a green tunic, and her imperishable charity as a purple amice; and the Lord invested with them the soul of Gertrude. Again, she beheld the loving Heart of God smiling on her in the guise of a garden full of spiritual delight. All the longing desires of Christ's Sacred Humanity bloomed like the most verdant herbage; all the thoughts of His most Holy Heart breathed the fragrance of roses, lilies, and violets; all the virtues of the Lord Jesus shot up tall and beautiful as the vine of Engaddi, whose clustering grapes were so sweet. The vine spread its branches and tendrils about her soul, relieving it with wonderful delight. The description given of the death of S. Gertrude by a nun of her convent is, in truth, a fine poem illustrative of the Communion of Saints. As the Litany of the Saints was being said, while she was in her last agony, the Patriarchs approached, bearing the fruits of their good works like green

not fear to approach the Holy Mysteries without such a careful seeking after God as befits 'reverence and godly fear?' "For our God is a consuming fire." (Heb. xij. 29.)

branches in their hands, and set them round where she lay. The holy Prophets bore the merits of divine revelations like golden mirrors, and hung them over against her face. That elect and delicate disciple, John the Evangelist, followed by the other Apostles, graced her fingers with rings, in token of their special fidelity to their Lord while on earth. The Martyrs decorated her with golden leaves, on which shone all their past sufferings for the love of God. Even the Holy Innocents irradiated her soul with the splendour of their innocence, ennobled in union with that perfect Innocence of Jesu Christ. At last, the King of Glory, bending as it were to bestow a kiss on His spouse, drew her happy soul into Himself; as the sun at noonday absorbs a little drop of dew.^d

NOVEMBER XVI.

At Builth in South Wales, the feast of *S. AMANDUS* son of Caedicius, (Avan ab Cedig,) bishop of Llanbadarn by Aberystwyth.

- A.D. 758. At S. Gall in Switzerland, that of *S. OTHMAR* abbat, whose flask became proverbial among the Germans as never empty, however much he gave to the poor.*
1242. In England, that of *S. EDMUND* archbishop of Canterbury. This meek man was born of poor but holy parents at Abingdon in Berkshire. His father, Edward Rych, by assent of his wife Mabel, led a religious life at Evesham. Their son was named Edmund, that is, 'gracious and clean,' for he was born on a S. Edmund's day. He used the hair-cloth, and fasted every Friday on bread and water; and every Sunday and holyday said all the psalter ere he would dine. Seldom he sat in church, but he said his beads either standing or kneeling. He would taste no flesh the day before he sang his mass. He would have lay-men or seculars with him to meat, that he might win them to the bliss of heaven. He had before him painted the image of our Lady, and all about him the passion of our Lord; and so the lesson came from conning the book. And before the image he had his beads; and of either came great devotion. As oft as he opened his Bible, he would worship it with a cross. For the worship of our Lady, he worshipped all women; but thereby he was never sullied.^f S. Edmund's religion was "as the olive

^d Life and Revelations of S. Gertrude, ed. Paris, 1662.

^e Rodolph. Hospinian.

^f The reverence of blessed Mary has entered largely into the formation of the chivalrous regard and honour paid to the female sex in our modern civilization, as compared with that of Antiquity. There is no term in

tree, that holdeth to itself the bitterness in the rind, and yieldeth out to other the sweetness of the oil : so he was hard to himself, and easy and goodly to other men." He became a distinguished preacher at Oxford:^a and was promoted to the see of Canterbury by pope Innocent the third. In that perilous eminence he lacked the courage to follow closely in the footsteps of S. Thomas of Canterbury. When he had to contend with king Henry the third, he made as though he knew it not. And when his friends said he was too mild, he said, "The swelling of the sea we shall suck as milk, and eat wild honey in the wilderness of this world with John Baptist the fore-runner of our Lord." Unable to make head against the evil of the time, this gentle person retired to the abbey of Pontigny in Burgundy, where he died.^b When the Sacrament of the Altar was brought to him at the close of life, he said, "Thou art my Lord ! Thee have I loved, in Thee have I trowed, Thee have I preached, Thee have I sought, and none other ! Men tell that It goeth into the stomach, but I say that It goeth into the soul and thought."ⁱ

NOVEMBER XVII.

The feast of S. GREGORY the Wonder-worker (Thaumaturgus), bishop of Neo-caesarea in Pontus. He was, along with A.D. 271.

Greek or Latin expressing the exact shade of meaning conveyed to us by the word 'lady.' 'Kyria' or 'Domina' properly denote 'the mistress of a household of bond-slaves.' Let Christian women mark how that Protestantism, pure and simple, must logically reduce their position to the Turkish quagmire of goods and chattels !

^a His experience reminds us forcibly of some passages in John Wesley's Diary. On a time as he preached "at Oxenforde in y^e chircheyerde of Al-halowen," suddenly the weather changed and 'wex all derke,' so that the people began to disperse. S. Edmund declared it was the fiend's doing "for enuie to distrouble Goddes worde." At his prayer the weather began to withdraw the other side of the churchyard. They that went from the preaching were thorough wet, "for there fyll soo moche rayne in the Hyghe strete, that men myghte not go ne ryde therin ;" while those who heard it had not one drop of rain. Another anecdote shows that the good man was not above the childish credulity of the Saxon plebeian. As he and his fellows on a day came from Lewkenor to Abingdon, they saw in a valley many black souls like crows or ravens, and one of them all to rent and torn with the other black birds. This was, as S. Edmund explained, the soul of a wicked man, which died right then at Chalfgrave. (Golden Legend.)

^b Hence the old English called him 'S. Esmonde of Pounteney.'

ⁱ There is here no necessary contradiction of the sound teaching expressed in the Anglican Catechism. S. Edmund's dying thoughts were fixed on the Divine Reality in the Eucharist : 'men' attend to the 'veils' or outward elements of Bread and Wine, when they seem to differ from him.

Firmilian, a disciple of Origen the great Christian philosopher. On his return to his native country, Phaedimus bishop of Amasea laid hands on him against his will, consecrating him bishop of Neo-caesarea, where there were only seventeen Christians at the time.¹ Before he began preaching the Word, he saw in a vision a venerable old man pointing to a female of super-human dignity; and, though it was dark night, light flashed on his eyes as from the kindling of a lamp. He could hear them discourse; and the Lady, it seemed, exhorted John the Evangelist to explain to the young bishop the mystery of godliness, who replied he was ready to oblige the Mother of the Lord, since that was her pleasure.² On reaching the scene of his future labours, Gregory was overtaken at evening by a violent storm. He entered for shelter one of the heathen temples, which happened to be famous for its oracle; and calling on the Name of Christ put the demons to flight. He also made the sign of the cross (as was his custom), and so purified the air polluted with the steam of the sacrifices, and passed the whole night awake in prayer and praise. At daybreak he went his way. When the minister of the temple made the usual morning-oblations, the demons signified to him that they could not enter the temple, because of him who had been tarrying there. It was in vain that the priest tried invocations. Whereupon in a rage he pursued the holy man, threatening to inform the emperor of his audacity in presuming as a Christian to enter the temple. Gregory began to boast that by the power of his Master he could expel and install the demons as he pleased. The man demanded a proof of it. Then Gregory wrote an order in these very words; "Gregory to Satan, Go in." And on the priest's laying it on the altar, with the usual fumigations, he heard and

¹ This venture of Faith, and its consequent success, should teach us to disregard the objections sometimes raised to the appointment of a bishop in the first stage of a mission. It is clear, that Phaedimus did not wait to raise funds to secure the permanency of the work. It was an Age of Faith.

² Mark here the worthy conception of Mary, "a living light from Hebrew fountains sprung," the descendant of the Royal House of David; a conception derived most likely from traditional sources; a Jewess indeed, but transfigured "from glory to glory as of the Spirit of the Lord." (ij Cor: iij. 18.) The early character of the story is evidenced by the title of 'Mother of the Lord' given her, as in S. Luke's Gospel. (i. 43.) Later on, it would have been 'Mother of God,' a style redolent of an antecedent controversy. Could the Apostles have recognized the Mother of the Word of God in some modern representations? We are flooded with the creations of Overbeck, fair-haired unmeaning German *frauleins*; or haunted by certain French notions of aged nuns in blue! Again, note the natural delineation of S. John as a venerable old man, at a period when traditions must have yet lingered concerning one, who so long tarried on earth waiting his Master's coming. The Apostle, surely, should not be made a boyish counterpart of S. Mary Magdalene!

saw what he was wont to do. Struck by this evidence of power, the man gave up all and followed Christ. Another miracle attributed to Gregory is this. The river Lycus or *the Wolf*, which comes down from Armenia swollen by numerous torrents, had overflowed its banks, and was sweeping off, not only trees and herds of cattle, but also houses with their inhabitants. All came to crave the aid of the holy man. He was led to the exact spot where the river had burst its banks; when, reminding them that it was for Him Alone to curb the elements, of Whom it is said, "Thou hast set them their bound which they cannot pass," he fixed his staff in the soft wet mould. It took root, and became a tree. And ever after the river, when it overflowed as usual, retired as soon as it touched the roots of that tree. More than a century later, the tree was cherished by the neighbours, and went by the name of 'the staff.'¹ Before his death he asked how many unbelievers were left in the city? Finding there were only seventeen, "Thank God," said he, "there were only as many believers, when I took the episcopal charge." He died, enjoining his friends not to erect for him a special tomb; he had owned nothing when alive, and after death he was not ashamed of having neighbours.^m

At Cordova in Spain, the passion of *SS. ACISCLUS* and *VICTORIA* martyrs; "in the commendation of whose precious death, every year on the day of their passion, sweet and fresh roses do spring by miracle."ⁿ

At Orleans in France, the feast of *S. ANIANUS* bishop, by whose prayers that city was delivered from the arms of Attila king of the Huns. A.D. 453.

In Scotland, that of *S. FERGUS* bishop and confessor, the Patron of Glamis. 505.

At Lincoln in England, that of *S. HUGH* bishop and confessor, born at Avallon in Burgundy,^o sometime a Carthusian monk, and notable as bishop for recovering the rights of the church and for his charity to lepers and lazars. 1200.

NOVEMBER XVIII.

The Octave of *S. MARTIN*.^p

At Rome, the dedication of the great churches or *basilicas* of

¹ Ἡ βασιλίσκία.

^m Life by S. Gregory of Nyssa.

ⁿ Adonis Mart. Sarum Mart. S. Acisclus is rendered into English as 'Acyldy.' If the said miracle be not true, I wish it were so, as well for the merits of the martyrs, as for the intrinsic beauty of the legend.

^o In "Burgoyne not ferre fro the Alpes otherwyse called y^e mountayns." (Golden Legend.)

^p Sarum Missal.

S. Peter on the Vatican and of S. Paul on the Ostia road by pope S. Sylvester.⁹

NOVEMBER XIX.

- A.D.
1231. In Germany, the feast of *S. ELISABETH* widow, Landgravine of Hesse and Thuringia. She was the daughter of Andrew king of Hungary, and married the Landgrave Lewis of Hesse. She was a pattern of charity and patience. In Rogation-time she would follow the procession barefoot, and at the preaching would sit among the poor people. She often span wool with her chamber-women and made thereof clothes for the poor, giving good ensample to others. She caused a large house to be built under her castle, where she received and nourished a great multitude of poor people, and visited them every day, leaving not off for any sickness or malady that they had. Moreover she gave order for the nurture of poor women's children so sweetly, that they all called her 'mother.' She went devoutly to the death-bed of the poor, and would bury them in the clothes that she had made. When after her husband's death she was expelled from her castle by her brother-in-law, she went then by night into the house of a taverner in the place where the pots lay, and gave great thanks to God; and at the hour of matins came into the house of the Freres Minors, and prayed them to give laud to God for her tribulation. She slept in the Lord, having served His poor as a member of the Third Order of S. Francis.^r

NOVEMBER XX.

855. At Elmham in Norfolk, the feast of *S. HUMBERT* bishop and martyr, slain by the Danes.

⁹ We are invited in the Roman Breviary to believe that Constantine after his baptism, laying aside his diadem and shedding a power of tears, himself turned hodman and dug up twelve baskets full of earth in honour of the twelve Apostles. He is credited with the destruction of the idol-temples. The facts remain, that that ambiguous Prince never relinquished his supremacy in the heathen hierarchy as 'Pontifex Maximus;' and that neither were the temples violated nor the sacrifices abolished till the reign of Theodosius.

^r The memory of 'the dear Elisabeth' is yet cherished by the Germans. Even the bitter Lutheran Matthæus Dresser and the Zuinglian Rodolph Hospinian abstain from carping, and style her 'foemina sanctissima.' A son of hers, a young German of the age of eighteen, was at the court of S. Louis; and Joinville relates a singular piece of devotion on the part of queen Blanche of Castille; "l'en disoit que la royne Blanche le besoit ou front par devocion, pour ce que ele entendoit que sa mère li avoit maintes foiz besié." (Hist. de Saint Louis.)

In England, that of *S. EDMUND* king of East England and martyr; who, being taken prisoner by the barbarous Danes under Ingvar and Hubba, was bound to a tree, scourged naked, and then shot full of arrows; for that he nobly refused to procure his ransom by laying oppressive taxes on his people. In reverence of whom "it was used that kings of England, when they were crowned, sent, for an offering, their crowns unto *S. Edmund's* shrine, and redeemed them afterwards with a condign price."^a Also, his "Psalter in the Saxon tongue was reserved in the re-vestry of the monastery of *S. Edmund's-Bury*, till the same church was suppressed."^b

A.D.
870.

NOVEMBER XXI.

The feast of the Presentation of the blessed Virgin Mary, called by the Greek Church 'the Entrance into the Temple, of the Mother of God.' Of whom *S. John of Damascus* beautifully says, "She was brought into the Temple, and thenceforth planted in the house of God and fattened by the Spirit, like a fruitful olive, was made the home of all virtues; as one who had withdrawn her mind from all fleshly desires of this life, and had so preserved a virgin body and soul, even as it became one who was to receive God into her womb."^a "Such was Mary," writes *S. Ambrose*, "that the life of her alone is an instruction for all."^b

The memorial of *S. Rufus*, a disciple of *S. Paul*, bishop of Thebes in Greece.^c

At Rome, the feast of *S. GELASIUS* pope, to whom the Latin Church owes a rich treasure in his *Sacramentary* or book of administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the primitive Church of Rome.^d

At Bobbio in Lombardy, that of *S. COLUMBAN* abbat. Born in Leinster among the *Scots*, he was at first attached to the monastic society of Banchor under *S. Comgal*. At the age of

615.

^a Fabyan's Chronicle, fol. 263.^b Stowe's Chron. f. 64.^c De Orthodoxa Fide, iv. 15.^d De Virginibus, 2. I have pleasure in citing the words of a candid large-hearted Dissenter: "I have often thought that, in the reaction from Romanism, we Protestants were in danger of forgetting the treasures of religious sweetness, which the Bible has given us in Mary's brief history." (Mrs. Beecher Stowe's 'Sunny Memories of Foreign Lands.')^e Romans c. xvj. Adonis Mart.^f Why is he forgotten in the modern Roman Breviary? The Sarum Martyrology attributes to him "the preface that daily is songed and said in the Masse."

thirty he wished to go abroad to preach the Gospel. Accompanied by twelve monks he sailed to Britain, and to Gaul, where owing to the frequent attacks of external foes or the negligence of prelates the power of religion was nearly abolished. Only the Christian faith, no medicines of penance, and scarcely anywhere was the love of mortification found! ⁷ Wherever he went, the man of God preached the Gospel, and it was recommended to men by his eloquence as well as example. Such were the patience, charity, and gentleness of the monks, that you could not mistake but how the gentle God dwelt among them. By permission of Sigibert king of Austrasia they went to occupy the old ruined castle of Anegrate (Anégray) among the Vosges mountains, and for nine days they had no food but the bark of trees and forest-herbs; but God sent a vision to one Caramtoc abbat of 'the Willow,' who sent Marculf his cellarer with provisions for the strangers. He knew not the way, but the horses of their own accord took the direct road to Anégray. One day as Columban was walking in the dark forest with a book of the holy Scriptures on his shoulders, the thought occurred to him, whether he would rather fall into the hands of violent men or encounter wild beasts? And he said to himself, it were better to suffer from wild beasts than bear the fury of men attended by the loss of their souls. With that he sees twelve wolves approaching him on either side. He stood motionless, saying, "O God, make speed to save me;" They came nearer, and even touched his clothes; but, as he stood firm, they left him and prowled through the forest. He pursued his way; when not far off he heard the voice of many Suevic rovers, who used to rob thereabouts, but he overcame that trial also. He never clearly knew, whether it was an illusion or a real transaction. Again, penetrating far in the wild, he found a huge rock with a hollow cave beneath a precipice; and on exploring it he discovered a bear crouching therein, whom he bade depart, and the docile beast obeyed, and Columban took up his abode there: it was seven miles from Anégray. Chamoald, the saint's disciple, used to testify, that he had often seen wild animals and birds come to him at his bidding, while he was praying in the wilds, and they would show signs of joy

⁷ Is not this an exact description of the state, to which the Church of England was reduced by Ultra-Protestantism? The offence of the Cross, the persistence with which the austere side of the Gospel was presented to the world, was the main cause of the outcry against the early Tract-writers, notably in the case of Froude's 'Remains' and Williams's Tract 'on Reserve.' As to the 'medicines of penance,' the uncourteous refusal of the Bishops to regulate their dispensation, (though requested by near five hundred Priests), leaves them at the mercy of any spiritual quack or charlatan.

when stroked by his hand, just as little dogs do. He had often seen a squirrel summoned from the tops of trees, taken by the hand by him, and nestling in his bosom.* While at Anégray, he knew that his brethren at Luxovium ought to be harvesting, where a new field had yielded a bountiful crop. Violent winds and rain prevailed; the clouds seemed never weary of pouring. The man of God set four men full of religion at the four corners of the field, Cominin, Eunoc, and Equanac, *Scots*, and Gurgan, by race a *Briton*;† and himself with the rest reaped the crop. The rain cleared off, a hot sun chafed the reapers, and a warm air breathed on them at work. So much did faith and prayer merit! Theodoric king of Burgundy was often reproached by Columban for deserting his honourable queen. The wicked Brunehild the king's grandmother, who encouraged him in his evil courses, one day brought the saint the king's little boys, born in adultery, to receive his blessing. Columban foretold, that such spurious progeny should never inherit the sceptre. The king, on a frivolous pretext, drove him and his monks out of his dominions. They were sent under military escort to Nantes to be shipped off to Ireland, but a storm drove the ship ashore. Columban was graciously received by Chlothar king of Neustria; and under the protection of the king of Austrasia sailed up the Rhine to the country of the Suevi (Suabia and East Switzerland). While there he found the natives going to sacrifice, and they had all ready a large vessel, commonly called a *cup*, containing twenty-six bushels more or less, full of ale. He asked, What they meant to do with it? To offer it to their god Wodan, said they. Standing at a distance he blew, and the vessel burst with a crash, and the ale was spilt. The astounded barbarians said, the man of God had a powerful breath thus to shatter a vessel bound with wooden hoops. Many of them were converted and baptized. He had a thought of going to preach the Gospel to the Sclavic Wends; but on understanding that the nation was not ripe for the faith, he stayed where he was. Meanwhile war broke out between Theodebert of Austrasia and Theodoric. Columban exhorted the former to become a monk, lest he should lose eternal life along with his present kingdom. The king and the bystanders laughed. Never

* Columban's master, S. Comgal, had charmed wild swans to endure the caresses of his child-like monks. S. Paul Aurelian had domesticated a wild sow. This power of the hermit-Saints over the brute creation must have greatly influenced men's imaginations, at a time when wild beasts multiplied amid the desolation ensuing on the fall of the Roman empire. It was a ghostly sunbeam lighting up ruins.

† The Scots were of Ireland; it is uncertain whether Gwrgant was of Wales or Brittany; at this period the language of either country was the same.

had they heard of a Merwing^b raised to the throne, who had willingly become a clerk. "If he will not willingly," said the saint, "he shall shortly be so against his will."

The battle of Zulpich followed, when Theodebert fled. He was sent to his grandmother Brunehild, who ordered him to be made a cleric, and after a few days cruelly put to death. At the hour when the battle was fought, the man of God was sitting on the trunk of a decayed oak, reading a book, when a sudden sleep overcame him, and he saw what was going on between the two kings. He awoke, called his servant, and told him of the bloody battle, sighing over the effusion of much human blood. Gaul and Germany being thus made subject to his old enemy, Columban retired to Italy; where Agilulf king of the Lombards established him at Bobbio among the Apennines, and there he died.^c

In England the dedication of the cathedral church of Exeter.^d

NOVEMBER XXII.

The memorial of S. Philemon bishop of Colossae, and of his wife Apphia.*

A. D.
230.

At Rome, the feast of S. CAECILIA virgin and martyr. This most noble virgin was betrothed to a youth named Valerian. She wore sackcloth next her skin, and over it garments of gold tissue; for she might not openly disclose that she loved Christ only. The bridal day arrived; and as the organs played, she kept singing in her heart to the Lord Alone, saying, "May my heart and my body be undefiled that I be not confounded." And fasting three days she commended to the Lord the subject of her fears, and intreated all the whole company of heaven to help her with their prayers and to commend her chastity to the Lord. When night came and the wedded pair were left alone, "There is a secret," said Caecilia to her spouse, "which I should confess to thee, if only on thine oath thou wilt engage to keep it inviolably." On Valerian's solemn promise, she proceeded thus; "I have an angel of God for my lover, who guards my person with exceeding jealousy. If he should even lightly perceive that thy love for me is carnal, his wrath will be kindled against thee; but if it be sincere and pure, he will love thee also and show unto thee his grace." Valerian desired to see the angel and have proof of his reality, and was directed to seek an old man on the Appian Road, who knew how to purify men so that they might see the angel. The bridegroom

^b 'Merovingum.'

^d MS. Harl: 6979.

^c Life by Jonas abbat of Elnon.

^e Apost: Constt: vij. 46.

went, and by help of some poor pensioners of S. Caecilia found holy Urban the bishop hiding within the sepulchres of the martyrs.^f When Valerian had told his business, the bishop rejoiced, and said, "Lord Jesu, Good Shepherd, Sower of holy purpose, receive the fruit of the seeds, which Thou hast sown in Caecilia. Thy handmaid Caecilia, serves Thee like a busy bee. For the spouse, whom she received as it were a fierce lion, she hath returned to thee a meek lamb. Open Thou the door of his heart, that acknowledging Thee his Creator he may renounce the devil, and his pomps, and his idols." He baptized Valerian, and taught him the Rule of the Faith. On the latter's return home, he found Caecilia praying within the chamber, and a radiant angel beside her, with glittering wings, bearing in his hands two garlands of roses and lilies; who gave one to Caecilia and one to Valerian, saying, "Keep these crowns with a pure heart and body, for I have brought them to you from the paradise of God. They never fade, nor lose their fragrance, nor may they be seen but of them whose choice is chastity."^g As the holy pair were feasting in Christ, presently Tiburtius, Valerian's brother, came in, wondering whence grew that odour of roses and lilies at an unwonted season; and was assured by his brother that he had perceived the perfume already by his intercession. "But when thou believest," he added, "thou shalt enjoy besides the sight of the roses, and understand Whose Blood blooms in them, and Whose Body shines purely in the lilies. For we have crowns thine eyes may not see, of ruddy bloom and delicate as snow." "Hear I this in dreams, or sayest thou it in earnest?" said Tiburtius. "We have hitherto lived in dreams," replied Valerian; "now are we in a state of reality, and are not deceived, for the gods whom we worshipped are proved to be demons." Tiburtius believed and was baptized, and soon after beheaded for the sake of Christ together with his brother Valerian, who had won him to God. But Caecilia was ordered to be burnt in her own house with the fires used for heating the bath. She was slain there cruelly by an executioner; and S. Urban buried her body by night among his colleagues the bishops.^h

^f "Intra sepulchra latitantem," which Caxton renders by "lowtynge amonge the buryellys." (Golden Legend.)

^g Such a passage as this inspired a Mediaeval poet to write these sweet lines: "Lectus ille florulentus, Ubi cubat hic conventus Virginalis gloriae; Sub candore liliorum, Sub amplexu Angelorum, Tales fiunt nuptiae." I append a free translation. "Blooming is the bed of roses, Where this maiden troop reposes; Blessed is the holy ground, Where they grow, those fair white lilies; In the Angels' pure embraces, Are those happy bridalss found."

^h Breviarium De Camerâ. It is to be noted that the Antiphons of the

In South Wales, the feast of *S. PAULINUS*, (Peulan Hên), first abbat of Alba-Landa, the instructor of *S. David*.

In North Wales, that of *S. DEINIOLEN*, son of *S. Daniel* bishop of Bangor.

NOVEMBER XXIII.

A.D.
100.

At Rome, the feast of *S. Clement* bishop of Rome and martyr, the fellow-labourer of *S. Paul*, "whose name is in the Book of Life."¹ He is said to have been the son of *Faustinianus* a noble Roman of the family of the Caesar. His mother *Matthidia* was the object of her brother-in-law's unlawful passion. Unwilling to expose the disgrace of her family, this chaste lady pretended a dream, whereby she was ordered to quit Rome with her two eldest boys *Faustinus* and *Faustus*, leaving the youngest *Clement* at home. She did so, but was cast by a storm on the island *Antaradus*. Her boys were seized by pirates, carried off to *Caesarea*, and sold under the names of *Nicetas* and *Aquila* to a religious lady, who adopted and liberally educated them. In course of time they fell under the seductive influence of *Simon Magus*, till discovering his impostures they attached themselves to *Zacchaeus* the Christian bishop of *Caesarea*. Meanwhile *Clement* had fallen in with *S. Barnabas* at Rome, and followed him to *Caesarea*, where the re-union and mutual recognitions of the afflicted family was the work of the Apostle *S. Peter*, and caused the discomfiture of *Simon Magus*. The entire story is framed as a refutation of judicial Astrology. "See, how it comes true in my wife's case!" observes old *Faustinianus*. "She had *Mars* and *Venus* over the centre, and the *Moon* in the west in the house of *Mars* and on the confines of *Saturn*; which figure makes women adulteresses, to love criminally their own slaves, and die on a voyage abroad. And so it came to pass; for she fell in love with a slave, and fearing the danger as well as the disgrace ran away with him; and having gone abroad and satisfied her desire perished at sea." Such was the story told him by his treacherous brother; but the restoration of *Matthidia* proved its falsehood, and dissipated the presumptions in favour of horoscopes and fortune-

festival in the Reformed Roman Breviary are mostly taken from the earlier text of the legend. All the world knows that *S. Caecilia* is reputed the Patroness of Church Music. I see no ground for it in her story, save the casual expression 'cantantibus organis,' which simply denotes the playing of wind instruments at her wedding. It is possible that the Antiphon may have wrought on the imagination of the Middle Ages, and so effected the connexion of her name with music. The whole Legend is clearly an Allegory built on Fact.

¹ Philipp. iv. 8.

telling. Clement became bishop of Rome in succession to S. Peter ; Linus and Cletus having acted in the Apostle's lifetime as his co-adjutors in the external government of the Church. Clement wrote an Epistle to the Corinthians, to allay the tendencies to schism in that church, wherein he clearly witnesses that the Apostles had provided for the orderly succession of bishops after their death as a remedy against ambition and schism. S. Jerome calls that epistle "a very useful one, which is still read in some places," (that is, as late as the close of the fourth century), "and seems to me" (he says) "to suit the style of the Epistle which passes under the name of Paul to the Hebrews."¹ An uncertain tradition reports that S. Clement was banished to the marble quarries of Cherson in the Crimea, and there drowned in the sea with an anchor tied to his neck by order of the emperor Trajan.

At Chepstow in Monmouthshire, that of *S. TATHAI* (i. e. Tathaeus or Thaddaeus) confessor and hermit.

NOVEMBER XXIV.

At Rome, the feast of *S. CHRYSOGONUS* martyr, under Dioclesian.

In Cornwall that of *S. MENEFREDA* virgin.²

In England, that of *S. Eanfleda* queen.¹

A.D.
672.

At Segovia in Spain, that of *S. JOHN* of the Cross confessor, who assisted S. Theresa in reforming the Order of Mount Carmel, and was classed by her among the purer and holier souls that adorned the Church of God in her time.

1591.

At Fresingfield in Suffolk, the obit of *WILLIAM SANCROFT* 1693. archbishop of Canterbury and confessor. This holy man, who sat in the chair of S. Anselm and Laud, appears to have inherited a portion of their brave and inflexible spirit as well as their integrity. He suffered imprisonment in the Tower of London with six other bishops for opposing the *dispensing* power, whereby the weak and arbitrary king James the second sought to tamper with the religious settlement of his country ; for from the early Saxon times the kings of England have been admitted by formal compact at their coronation to govern

¹ De Viris Illustribus c. 15. I venture to think, that, if we are to doubt S. Paul's authorship, Coleridge's attribution of it to Apollos, the Apostolic man who was 'mighty in the Scriptures,' will be found more plausible than S. Jerome's. Clement's style lacks the fervour and elevation of the Epistle to the Hebrews. S. Clement's personal history is taken from 'the Recognitions of S. Clement.' I will not vouch for its authenticity.

² Kal: Bodmin.

¹ Ferrari.

in accordance with law and the solemnly expressed will of their people, not after the despotic pattern of a military chief or a Roman emperor. But when a powerful party among his subjects proceeded to dethrone king James and to set up the prince of Orange in his room, putting aside the legitimate succession to the crown, the archbishop again proved faithful to the acknowledged principles of the Church of England, and was uncanonically deprived of his see by the ruling Powers. He retired to lead a private and devout life at his native place. His own words will best exhibit the spirit of abnegation, in which he quitted Lambeth Palace, suffering wrong for conscience's sake: "When I was suddenly driven out of it at eight or nine of the clock at night, I wish it were known, how cheerfully I turned my back upon it, and how soundly I slept the night following under another man's roof."^m But now in this cottage of my own building, this 'lodge in a garden of cucumbers,' (*questa povera mia capanna*,) I am as well to my contentment as the greatest."ⁿ In the history of this confessor was reproduced that of an age long past. In him we again behold S. Felix bishop of Rome, 'allowed by all to be a pure priest,' expelled from his see by the Civil Power, leading 'a life of prayer on his poor farm.' The intruding Tillotson recalls the image of the 'prevaricator' Liberius; while William of Orange is a faithful transcript of the cold, supercilious Constantius, whose question "What is the difference between one faith and another?" still troubles the unlearned and unstable.^o It may be regretted, that the good archbishop sanctioned the transmission of the episcopal succession among his party of Non-jurors (as they were termed), thereby dealing a fatal blow to the spiritual efficiency of the Church of England. Herein also we find the perilous step of Lucifer of Caralis repeated, and the schism of Meletius and Paulinus enacted almost down to our own times.

NOVEMBER XXV.

At Alexandria in Egypt, the feast of *S. CATHARINE* virgin and martyr. We are told that she was a young maiden of eighteen, so well instructed in the liberal arts as to vanquish the philosophers appointed by the tyrant Maximin to reduce

^m He found refuge in obscure lodgings near Temple Bar. See Narcissus Luttrell's Diary.

ⁿ Sancroft to Mr. North, June 28, 1693. Familiar Letters.

^o See under S. Eusebius of Rome, Aug. 14.

her to the worship of idols ; and that she suffered death by the axe. Her legend is disgraced by the grossest fables.^p

At Caesarea in Cappadocia, that of *S. HERMES* or *MERCURIUS* martyr.

NOVEMBER XXVI.

At Alexandria, the feast of *S. PETER* bishop and martyr. A.D. 311.

At Constance in Switzerland, that of *S. CONRAD* bishop. 976.

At Porto Maurizio in the Riviera of Genoa, that of blessed *LEONARD*, a spiritual writer. 1571.

NOVEMBER XXVII.

In Persia, the passion of *S. JAMES Intercisus* martyr. He 421.
was a Christian at the court of Bahram the fifth, king of Persia. Seduced by the lure of honours he renounced the faith, but was brought to repentance by the remonstrances of his mother and his wife. He was overheard reading his Bible with groans of compunction ; and on being questioned confessed his remorse for forsaking Christ. The king had him put to death by the most frightful tortures. They cut off his joints one by one, till the martyr resembled an odorous pinetree, of which only the trunk remains. "My God !" exclaimed he,

^p In the old version of her story she was the daughter of king Costus of Alexandria ! (see the Jesuits' *Gradus ad Parnassum*.) This was too much even for the Correctors of the Breviary, seeing Catharine lived in the reign of the emperor Dioclesian, of whose times something is known ; and accordingly they rejected the royalty of Costus. But in their *restoration* of the text they keep Catharine alive in prison eleven days without meat or drink ; they convert to the faith by her preaching Maximin's wife and Porphyrius 'dux belli ;' (whatever that means ! There were military Dukes of provinces in Dioclesian's system ; Porphyrius would have been 'Dux Aegypti' in the language of the Empire.) Catharine by her prayer breaks in pieces a wheel stuck with sword-points ; and her body is transported by angels to Mount Sinai in Arabia ! The last-named fiction may be a poetic rendering of the possible fact of the translation of her remains by monks to the convent on Mount Sinai called after the martyr ; for it was the fashion to style monachism 'the Angelic Life.' But when do we find authentic Acts of the Saints disfigured by such monstrous features ? Do not those who sanction these unhappy fictions incur a grave responsibility, as raising suspicions against the Faith which shelters them ? The now discredited *royalty* of king Costus was the cause of *S. Catharine* being the Patroness of ladies of royal birth. She has not been fortunate in her clients Catharine De Medicis and the Russian Catharines. Scholars will be more easily disposed to venerate in her a Christian towns-woman of the murdered Hypatia. The Greeks highly rank her as 'Aikaterine.'

"see me on the ground amidst my scattered members; I have no more fingers to join together in supplication, nor hands to lift up to Thee, no more feet, nor limbs, nor arms! O Lord stay Thine anger on me, and turn it from Thy people; and I will bless Thee, I the last of thy servants, with all thy martyrs and confessors of the east and west, of the north and south." The Christians in the absence of the guards stole the martyr's trunk, and gathered up the blood as best they could. Fire from heaven fell on the urn, and consumed the blood in the vase, in the linen cloths, and on the ground steeped therewith. The flame coloured the martyr's members with a purple and rose tint. The faithful tremblingly implored his protection that they might not be consumed; and interred the holy relics.^a

A.D. 713. At Rode in Brabant, the feast of the Patroness *S. ODA* virgin, daughter of a king of Scots.

784. At Salzburg in Austria, that of *S. VIRGILIUS* of Ireland the first bishop, apostle of Carinthia.

In India on the borders of Persia, that of *S. JOSAPHAT*, a king's son, that was disciple unto *S. Barlaam* a hermit, by whom he was baptized, and with whom he lived in the desert a holy life full of miracles.^a

NOVEMBER XXVIII.

The feast of *S. Sosthenes* bishop of Colophon, the disciple of *S. Paul*.^a

In Sutherland, in Scotland, that of *S. PATRICIANUS* bishop.^a

At Athelney in Somerset, that of *S. EGELWIN*, Patron of the abbey, brother of Kenwalch king of Wessex.^a

At Cerne abbey in Dorset, that of the Patron, *S. EDWOLD*

^a Assemani, Acts from the Chaldee. This account seems like a distychic poem, separated by a whole world of pathos and natural feeling from such frigid romances as that of *S. Catharine*.

^a Sarum and Roman Martyrologies. Their adventures form the subject of a high-flown philosophical romance by *S. John Damascene*. Their 'actus mirandi,' says the Rom. Martyrology. In point of fact, it is an anticipation of the *Rasselas* of Dr. Johnson. *Barlaam* stands for the sage *Imlac*. I suspect that *Josaphat* is a Christian adaptation of the story of *Gautama Buddha*, the prince of *Béhar*, whose wonderful gentleness and goodness, (evinced even by the extreme measure of shedding his own blood to feed a famished tigress); whose services to humanity by the substitution of fruits and flowers in the room of bloody victims; whose sublime moral precepts preserved in 'the Lotus of the Good Law,'—might well tempt Christians to enroll him among the saints.

^a Menolog. Graec.

^a Camerarius.

^a Willelm, Malmesburien.

hermit at 'the silver well' by Shaftesbury, brother of S. Edward king and martyr.*

NOVEMBER XXIX.

At Toulouse in France, the passion of *S. SATURNINUS* A.D. 250. bishop and martyr. When the images of the false gods ceased to give responses, and a great crowd assembled to do sacrifice, Saturninus passing by afforded them an opportunity of vengeance. They tied him with a rope to a bull's tail, and lashed the animal down the steep sides of the Capitol, till they dashed out the martyr's brains. Two poor Christian women, braver than the men who were afraid to do so, hid rather than buried the venerable remains under some brushwood to avoid the fury of the gentiles.†

In North Wales, the feast of *S. SATURNUS* (Sadwrn) hermit, one of the teachers of S. Winifred.

At Lochaber in Scotland, that of *S. GOLGUS* abbat.‡ 606.

NOVEMBER XXX.

The feast of *S. Andrew the Apostle and martyr*, Patron of the kingdom of Scotland and of the most noble Order of the Golden Fleece. This great Apostle is justly distinguished in the Greek Church by the happy title of *Proto-klētos* ('the First-called');‡ and is specially honoured as the reputed founder of the Patriarchal church of Constantinople. He was a fisherman, the son of Jonas of Bethsaida in Galilee, and the brother of Simon Peter. He appears to have been an intimate friend of S. Philip his townsman;§ and, possibly from the circumstance of his being so ready to introduce Gentiles to our Saviour, has been called 'the most gentle of the Apostles.'¶ He was sometimes honoured by Christ above the other Apostles;‡ "howbeit he attained not unto the first three,"‡ Peter and James and John. On the dispersion of the College of Apostles to preach the Gospel, S. Andrew is said to have been allotted Scythia as his province.‡ If, according to some accounts, he

* Kalendre of the newe Legende of Englande, 1516. Pynson.

† Ruinart.

‡ S. John, i. 35-40.

§ S. John vj. 7, 8. xij. 22.

¶ "Mitissimus Apostolorum." (Flor: Wigorn.)

‡ S. Mark xij. 8.

‡ ij. Samuel xxij. 19.

‡ Euseb. Hist. Eccles. iij. 1, quoting Origen.

preached to the Scythians beyond the Caspian Sea, the *Sogdi* and the *Sacae*; Englishmen would gladly learn, that Scotland's Patron-saint, 'the gentlest of the Apostles,' had converted some of their collateral ancestors of the *Scots* and *Saxons* in their primitive Aryan home in the East. But the Russian tradition is not improbable, that he ascended the river Dnieper as far as Kiev, and then turned southwards blessing 'holy Russia.'* They say he then founded a church at Byzantium, consecrating Stachys, S. Paul's disciple, as its first bishop. It was accepted as a fact in the fourth century,¹ that the Apostle was crucified at Patrae in Achaia by order of the Proconsul, who was enraged at the conversion of his wife and brother. That his death might be prolonged, S. Andrew was bound with cords to a cross decussate (of the form of the Roman letter X.) When he saw the cross from afar, he is said to have saluted it, saying, "All hail, Cross, which art consecrated by the Body of Jesu Christ, and wert adorned with His members as with pearls! Before that our Lord ascended on thee, thou wert the instrument of punishment on earth; now art thou the love of heaven! O thou Cross, which hast received beauty and nobleness of the members of our Lord, Whom I have so long desired and carefully loved; Take me hence, and restore me to my Master; to the end that He receive me by thy means. Who by thee redeemed me."² The holy Apostle's remains were honour-

* It is to be hoped that the serious, solid Slavonic genius will yet in the Future make itself felt, and help to restore the balance of Christianity; disturbed, as it has been, by the materialism of the Latin, and by the innovating temper of the Teutonic, races.

¹ E.g. by Philastrius of Brescia and S. Jerome (*Adv. Vigilantium*).

² Roman Breviary. Golden Legend. I fear that this touching address is due to the *invention* of Philastrius or of the author of the Epistle of the priests and deacons of Achaia, who wrote S. Andrew's Passion, as the Breviary assures us. But, independently of the *Greek* names of the proconsul and his brother (Aegeas and Stratocles)—we might have looked for a real Roman senator as Proconsul!—I consider the plain exposition of the Mystery of the Eucharist by the Apostle to the heathen governor, fatal to the authenticity of the narrative. For it is a violation of the *Discipline of Secrecy* observed in the Ancient Church. (See Mr. Isaac Williams's *profound* Tract on Reserve.) And it savours of the precise language of a later and theological age. S. Andrew is made to say thus: "I sacrifice daily to Almighty God, Who is the One and True God, not the fume of frankincense, nor the flesh of bellowing bulls, nor the blood of goats, but the Lamb without spot on the Altar of the Cross; Whose Flesh when all the faithful people hath eaten and drank His Blood, the Lamb Which has been sacrificed continueth whole and alive." Now let the intelligent reader mark the changes or omissions made by the 'reformers' of the Breviary to suit later practice. 1. "not the fume of frankincense" is left out, lest Protestants should urge S. Andrew's words against the use of incense at Mass. This was needless, for Incense might be maintained, those words notwithstanding. 2. "of the Cross" is omitted, as interfering

ably interred by Maximilla the wife of the proconsul; and afterwards translated by the emperor Constantine the great to the church of the Apostles at Constantinople.¹

At Tréguier in Brittany, the feast of the Patron, *S. TUGD-VAL* bishop of Lexobia and confessor, also the Patron of La Val.¹ A.D. 553.

In Belgium, the memorial of *S. JOSCION the Rosy*, so called from the roses that sprang up divinely from his sacred body.¹ 1163.

In England, the dedication of the cathedral church of Norwich.¹ 1278.

with the notion of *repetition* in the Sacrifice of the Mass. 8. "and drank His Blood" disappears, for the Cup has long ago been withheld from the 'populus credentium' by the unchanging Church of Rome. I only add, that the above cited words are strictly translated from the Latin of the Breviarium *De Camerâ*; a far honest, more poetical, and not more superstitious volume than the pretended-Reformed modern book.

¹ Amalfi in Southern Italy claims a second translation, as well as the patronage, of S. Andrew. He became Patron of Scotland by the importation of some of his relics into that kingdom. By a better title, surely, if the Scots have any ancestral connexion with the Apostle's clients, the ancient Scythians. The imagination of our forefathers was amused or edified by the following tale: "It is said y^t out of S. Andrewis sepulchre comyth manna lyke unto mele: and oyle whyche hath a right swete sauour and odour. And by y^t is shewed to y^e people of y^e countree, whan there shall be plentee of goodes." (Golden Legend.)

¹ He was a Cambro-Briton, Tudwal *Bevr* or 'the fair,' ab Morvawr; and his name is still preserved by a beautiful bay and an islet below Pwllheli in Caernarvonshire.

¹ Lydgate terms him 'Dan Joos.' "This ruddy rose they have so long behold, That sprong fro his mowthe, til they han espyed, Ful fayre i-graven, in lettris of bourned gold, Mariaful curiously, as it is specified." (Minor Poems.) The same legend appears in Brittany, respecting the idiot Salaun, (though he bore the lily); and was the occasion of building the superb church of Folgoat.

¹ Annales Waverlei.

DECEMBER I.

The memorial of the holy prophet Nahum, who rests at Bethgabar.¹

- A.D.
516. At Bangor in North Wales, the feast of the first bishop and Patron, *S. DEINIOEL* (Daniel) confessor, who was the son of Dionothus (Dunawd) abbat of Bangor-Iscoed.

At Llanrwst in Denbighshire, that of the Patron *S. RESTITUTUS*.^m

In North Wales, the memorial of the Saints of the isle of Bardsey.ⁿ

665. At Noyon in France, that of the Patron, *S. ELIGIUS* bishop, who with *S. Audoen* had held a high position at the court of king Dagobert; and, having been brought up to goldsmith's craft, is said to have made for the king "two right fair saddles of gold and of precious stones."^o

At Thorney in Lincolnshire, the translation of *S. BOTOLPH*.^p

DECEMBER II.

363. At Rome, the feast of *S. BIBIANA* virgin and martyr, that under the emperor Julian was beaten to death with plummets of lead.^q

¹ Martyrolog. Roman.

^m Pennant (Tour in Snowdonia) supposes him to be *S. Rhystyd* bishop of London, who assisted at the Council of Arles, A.D. 814; but his genealogy proves him to have been three centuries later, and the descendant of a British prince in Scotland: Grwst, ab Gwaith Hengaer, ab Elffin, ab Urien Reged.

ⁿ The 'insula de Henli' (I quote a Papal rescript,) in Welsh 'Ynys Enlli,' 'the isle in the flood,' was the Iona of Wales; the most ancient monastic establishment in North Wales; the retreat of Cambrian saints, the sepulchre of the chiefs, and a famous place of pilgrimage. A singular relic of olden time still lingers on down to the present day. For a farm on the southern slope of the romantic Eivl mountain remains tithe-free, charged from ancient times with the duty of supplying homely refreshment to the weary pilgrim bound on the holy errand to Bardsey. The charge is no longer onerous.

^o Golden Legend. From that circumstance, I presume, he became the Patron of goldsmiths and workers in metal, as also of horses. "Saynt Loy," writes Sir Thomas More, "we make an horseleche, and muste let our horse rather renne vnshod and marre his hoofe, than to sho hym on his daye." (Dyaloge.)

^p MS. Harl: 3658.

^q In old English, 'S. Viviane.' (Sarum Martyrology.)

At Thornbury by Gloucester, that of the Patroness, *S. EVA* virgin.

In the Netherlands, the obit of the most illuminated and devout man, *JOHN RUYSBROEC*.^r A.D.
1381.

At Little Gidding in Huntingdonshire, that of the holy ascetic, *NICHOLAS FERRAR* deacon and confessor. The memory of this saint has not been cherished as it deserves, because his example too keenly rebukes England's besetting sins of avarice and decorous self-indulgence. When one, who answers to the general notion of a prosperous and able commercial Englishman, gives up fair prospects of wealth and honour to follow an unworldly course of life in pursuance of the strictest principles of the Gospel, it is felt as a censure and a condemnation. For Ferrar was not a dreamy student, nor yet a priest or a missionary unversed in the ways of mankind, but the son of an India merchant and himself the secretary of the Virginia Company. He was educated at Cambridge, and then travelled over most part of Europe. The tradition of the ascetic life of the Past could not then have quite died out in the Church of England, as it did later on under the influence of intellectual heresies. For we are told, that "when he came upon the frontiers of Italy, on the Venetian territory, he was compelled at one place to perform quarantine. This occurred during Lent. His manner of life was this: in the morning he went up into a neighbouring mountain, where there grew an abundance of wild thyme and rosemary; there with a book or two and with God, having spent the day in reading, meditation, and prayer, he came down in the evening to an early supper, his only set meal, of oil and fish. He omitted not his offices and exercises of devotion, morning, evening, and at midnight, in his travels; for to serve and please His Maker was the travail of his soul."^a On his return to England, he became a member of the Commons' House of Parliament, by whom he was appointed to impeach the Lord High Treasurer of England for alleged corrupt practices. For his religion did not teach him to mask an interested servility under the guise of Loyalty; nor to spare Vice, because it basked in the sunshine of a throne. Soon after he retired to a purchased property called Little Gidding, accompanied by his mother, his sisters, their husbands and families; where he set up a religious Society, recalling some features of the old Jewish Essenes of Palestine or of the Therapeutae of Alexandria. It was not, in strictness, a Catholic Monastery; for the members were connected together by ties of blood; the sexes lived not separately; they did not

^r Usuard. Addit.

Life by bishop Turner.

invite or receive externs; nor were they bound by the three vows of poverty, continence, and obedience, essential to pure Monachism. Yet while it lasted, the society, presided over by Nicholas, fulfilled more faithfully than many ambitious professors the primary obligations of the Ascetic Life. For they kept up the *Laus Perennis* or ceaseless Praise of God 'in psalms and hymns and spiritual songs' by relays of companies; and devoted their spare time to works of mercy and labour spent on the adornment of the sanctuary. And if it be objected, that the daily Oblation of the Divine Sacrifice formed no part of their plan; let it be understood, how recent was the memory of much cold and unworthy handling of 'that holy Mystery;' and also how that in Egypt, the early home and cradle of Monachism, S. Anthony and S. Arsenius were content with the measure of the first disciples, who "met on the first day of the week to eat Bread."¹ However, even as it was, the Society escaped not "the scourge of the tongue"² nor "perils among false brethren."³ Some twelve short years was the time appointed for the continuance of that spiritual vision; for it pleased not the Lord to think thoughts of peace towards England. The holy Founder, who had been ordained deacon to minister in holy things to his beloved community, was taken away from the evil to come; and his little flock was soon swept away by the rising waters of the Great Rebellion.

DECEMBER III.

In Judaea, the memorial of the holy prophet Zephaniah.

A.D. 182. At Coire in Switzerland, the feast of S. LUCIUS king and martyr, the Patron of that city. He was a British or Welsh prince, exercising local authority over his clansmen in Siluria (Glamorganshire) under the Roman supreme Government, the son of Coelius; and obtained missionaries from pope Eleutherus, the ninth bishop of Rome, even Damianus and Paganus, whose names still exist in Wales in the dedication of churches.* King Lucius, according to the confident though uncertain tradition of the Swiss, went to Helvetia to preach the Gospel, founded a church at Coire, and became a martyr.†

¹ (Acts xx. 7.) This is not meant in any wise to imply censure of such as modestly and piously celebrate or receive the Eucharist daily.

² Job v. 21.

³ 1j. Cor. xj. 26.

* E.g. Llan-dhoewan in Merioneth and S. Fagan's near Cardiff.

† The objection to Lucius's kingship may be disposed of by reference to the existing fact of native Rajahs in India reigning in subjection to British

At Dorchester in Oxfordshire, that of the first bishop, *S. BRINUS* an Italian, the apostle of Wessex.^{A.D. 650.}

The feast of *S. FRANCIS XAVIER* confessor, the apostle of the Indies. This great missionary, a companion and disciple of Ignatius de Loyola, was sent to the Indies to labour in the propagation of the Gospel in the Portuguese settlements; and we are told that in his case the wonders of apostolic times were renewed, that many hundreds of thousands were converted to the Faith by his preaching, and that the Lord confirmed the Word by signs following. He died on the coast of China, worn out by his godly labours.^{1552.}

DECEMBER IV.

At Alexandria, the memorial of *S. CLEMENT* (or *TITUS FLAVIUS CLEMENS ALEXANDRINUS*), a priest and a Father or Doctor of the Church. He was the successor of Pantaenus in the catechetical school, and the instructor of the yet more famous Origen. He is chiefly memorable, for that he departed from what had been the traditional policy of Christians down to his day, namely, of disparaging and eschewing the learning of the Greeks, their poetry and philosophy; which seemed to the zealous converts hopelessly contaminated by idolatrous

suzerainty. Lucius (Llës ab Coel) finds room in the Welsh Triads; venerable echoes of a mythic age, documents more trustworthy than the Philosophy of History, which is evolved out of the surmises and sneers of a Niebuhr, a Gibbon, or a Macaulay.

“A beeres (shrine, ‘bier,’) of a wonder worke standeth at this day ouer y^e grave where this holye man was fyrste buried.” (Fabyan, fol. 148.)

The statements of the Breviary test our faith or credulity to the uttermost. We are asked to believe, that Francis in divine contemplation was sometimes elevated from the ground at mass before a host of people. “These spiritual delights” (“has animi delicias”) he merited by great bodily tortures; such as a two days’ fast, the severe use of the *discipline* or whip to the copious effusion of blood, sleeping on the ground, and the like. Like the Apostles on the day of Pentecost, while he preached in one idiom, he was understood by men of different tongues. He turned as much salt-water into sweet, as sufficed for five hundred mariners dying of thirst. He repeated the miracle of Lazarus’s resurrection, and duplicated that of the widow’s son of Nain. While I do not deny God’s power to multiply miracles indefinitely, till they indeed become palpably reducible under a general law, (according to bishop Butler’s suggestion,) say, one of a spiritual demand and supply, (a thing far more easily suggested than demonstrated); I only ask, Have these alleged Roman miracles been subjected to the same searching criticism as those of the Gospel, and have they triumphantly survived the ordeal? In the meantime, I observe none of these fantastic elevations in mid air, these physical symbolisms of spiritual delights, in the sincere records of Primitive Saints.

admixtures. Clement boldly re-claimed on God's behalf His 'every good and perfect gift,' as descending from 'the Father of lights;' and called such action 'spoiling the Egyptians' of the gold of wisdom and the silver of eloquence. His example has been happily followed by the Christian church in after-ages; and his saying has been embodied in the Canon Law of the West.^a

A.D.
306.

At Nicomedia in Bithynia, the feast of *S. BARBARA* virgin and martyr. The fame of this saint bears no proportion to the authenticity of her history. For in truth her legend has degenerated into fable. According to accounts formerly received in the Church,^b she was the daughter of a bigotted pagan, one Dioscorus of Heliopolis in Egypt, and received a liberal education, which led her to search into the nature of the universe and the source of all things. To this end she sought by letters the advice of Origen, 'the most wise presbyter,' who with growing repute taught the true faith at Alexandria.^c The man of God committed to writing the entire doctrine of the Faith, and sent it to her with the textual books of the Old and New Testaments. Her father, unwilling to lose the society of his motherless child, who was of uncommon beauty, resolved to seclude her in a lofty tower; which he caused artificers to construct with two windows only, and a bath of noble work, adorned with representations of the sun, moon, and stars. But Barbara made them make a third window in the tower, and thence took occasion by the example of the one tower and three windows to teach her father the mystery of the Trinity.^d It is said, that, having been stripped and scourged by order of the pagan governor, she had her head struck off by her own father.^e

450. At Imola in Italy, the feast of *S. PETER* surnamed from

^a I desire to call attention to the fact, that Clement stands on the same ground as most of the Anglican Worthies whom I have ventured to honour. He is neither Martyr nor Confessor, nor indeed a Doctor of the Universal Church. No miracles or healing relics ever attested his sanctity. No heroic venture of Faith or far-reaching deed of Charity shed a halo around his brows. He is simply a serene and holy Christian sage: and that is commendation enough.

^b The Roman Church prudently commemorates her, omitting any further notice.

^c I applaud a legend, which does homage to Origen, and avoids stupid anathematisms.

^d A coarse and material illustration, but paralleled by similar arguments in Tertullian and the Early Apologists.

^e *Brev. De Camerd.* From the alleged incident of thunder and lightning occurring at the moment of her death, *S. Barbara* is the chosen Patron of the artillery and thence of soldiers, and among Spaniards the 'abogada de las tempestades.'

his eloquence Chrysologus, (Golden Speech), archbishop of Ravenna, confessor, and Doctor of the Church. He was appointed in the room of the Elect of Ravenna in consequence of a vision by pope Sixtus the third, whose confirmation of the election was required *by custom*.^f At the desire of pope S. Leo, Peter wrote to the Council of Chalcedon against the heresy of Eutyches. He was a powerful preacher. He laboured to put down the riotous masquerades on the First of January; and had the honour of paying the last duties to S. Germanus of Auxerre.

At Salisbury in England, that of the Patron of the diocese, *S. OSMOND* bishop and confessor. This bishop was the first that "made the Ordinal of the service of holy Church, and named it the Consuetudinary."^g He also "himself shunned not to write and limn and bind books," used in divine service.^h A.D. 1099.

DECEMBER V.

At Thebeste in Africa, the passion of *S. CRISPINA* of 304. Thagara martyr. She was urged to sacrifice to the gods of the Romans on the plea of obedience to the law; being assured by the proconsul, that she would not be sacrilegious in obeying the imperial precept. But the holy martyr was not deceived by the flimsy pretence; and "persisting in an unworthy superstition," as the Roman law then branded our holy Faith, she was punished with the sword.ⁱ

At Nice, on the river Var, that of *S. BASSUS* bishop and martyr.

In Wales at the minster of S. David, the feast of *S. JUS- 486. TINIAN* bishop and martyr, hermit on Ramsey island in Pembrokeshire. He was of the noble blood of the lesser Britain, and came unto S. David, and was his daily ghostly father; where

^f 'By custom,' (not my words); *ergo*, not by Divine appointment.

^g "Now," writes Caxton in the reign of Edward the fourth, "well nygh all Englonde, Wales, and Irlonde vsen that Ordynall." (Polychron: fol. 266.) Fabian reiterates the same information, at the beginning of Henry the eighth's reign; adding, "and it is now named Salisburie vse, or thordinarie after Salisburie vse." (Chronicle, fol. 307.) The scurrilous John Bale (bishop, to be sure, of Ossory,) says of the former prevalence of Sarum Use in England; "Euery syr Sander Slyngesby had a boke at hys belte therof, called hys Portasse, contaynyng many superstycyouse fables." (Actes of Englysh Votaryes.) We are told in Wilson's Martyrology, that "in ancyent tymes the Catholicke bishops of Salisburie obtayned the title of the Pope's Maister of Cerimonies, and had y^e place alwayes assigned y^m in y^e Popes Chappell and other soleñityes at Rome according to y^t dignity." ^h Caxton. ⁱ Ruinart.

his own servants, because he rebuked their sins, struck off his head.¹

A. D.
1240.

In England, that of *S. EALSWITHE*, 'lady of the Angles.'²
Also the dedication of the cathedral church of Rochester.¹

DECEMBER VI.

342. The feast of *S. NICHOLAS* bishop of Myra and confessor. He was a citizen of Patara in Lycia, born of noble lineage. After his parents' decease, he often dwelt on that saying in the Gospel, "Except a man forsake all that he hath, he cannot be My disciple." And it befell, that a neighbour of his came to such want, that he resolved to expose his three daughters to dishonour, hoping by their commerce to win an unhappy living. When Nicholas knew thereof, he had compassion on the miserable man, and threw by night secretly into his house a mass of gold wrapped in a cloth. And when the man arose in the morning and found the gold, he rejoiced greatly and thanked Almighty God. Then gave he his daughters in marriage, whom he had minded to expose to infamy. It came to pass that the metropolitan see of Myra fell vacant, and the bishops of the province met to provide a successor, and it was divinely inti-

¹ S. M. The Welsh monks surpassed the French in audacious invention. For whereas S. Dennis was made to carry his own head merely on dry land from Mont Martre to S. Denys (a slight affair!) we are told of S. Justinian, that his "deed body took vp the heed and bare it ouer the see, and the people folowed as though it had ben the drye londe vnto they came where now he lyeth full of myracles." The compiler of the *Sarum Martyrology*, Richard Whiteford, 'the wrecche of Syon' (as he humbly styles himself), the chaplain priest of the noble foundation of the Brigittine nuns of Syon, Middlesex, was a Welshman and a native of Whitford near Holywell in Flintshire. He evinces a considerable acquaintance with the Welsh saints, but disgraces them by the crassest fictions. A Welsh lady Abbess of Syon, Katharine Bulkeley, had the charge of the sons of Owen Tudor by Queen Katharine of Valois in their childhood. Henry the seventh and his queen frequently offered at the 'pardons' of that favoured house. But conceive the need of a 'Reformation,' when such a 'lying legend' as the *Sarum Martyrology* was set forth, "as it is read in Syon!" An inordinate thirst for the marvellous takes the place of Faith. Yet what saith the great pope S. Gregory, commenting on S. Mark chap. xvi. ? "These (signs) were necessary in the beginning of the Church. For, in order that the multitude of believers might grow into the Faith, it was to be nourished by miracles. Since we too, when we plant saplings, pour water on them, until we see that they have grown in the earth; and if they have once taken root, the irrigation shall cease. Hence it is that Paul saith, 'Tongues are for a sign, not to believers, but to unbelievers.'" The manly sense of S. Gregory is providentially allowed utterance on the feast of S. Francis Xavier.

² MS. Cotton: Galba A. xviii.

¹ MS. Lansdowne, 985.

mated to them to consecrate as bishop him whom they should first find at the church doors at the hour of matins. Nicholas was accordingly raised to the pontifical chair, and in that station maintained his former gravity and humility. One day as some mariners were in peril by a sudden storm at sea, they began to cry, "Nicholas, servant of God, if those things be true that we have heard of thee, succour us now, that escaping this peril we may thank God and thee." And anon one appeared, saying, "Well, ye called me! Lo, here I am!" And he began to help them in the tackle of the vessel. And anon the tempest ceased. Down to the time of this holy man many were still wont to sacrifice to Diana under a sacred tree. But he caused them to relinquish the custom and to cut down the tree. Then the devil was wroth with him, and made an oil that burned against nature in water, and burned stones also. And then he transformed him in the guise of a religious man, and put him in a little boat, and encountered pilgrims that sailed in the sea towards this holy man, and said to them, "I would fain go to this holy man, but I may not. Wherefore I pray you to bear this oil into his church, and for remembrance of me that ye anoint the walls of the porch." And anon he vanished away. Then they saw another ship with honest persons, among whom there was one like to S. Nicholas, who spake to them softly, and asked what the stranger said to them? And he told them it was the evil and foul Diana, and in proof of his words bade them cast the oil into the sea. And when they had cast it, a great fire caught it in the sea, and they saw it burn long against nature.^m Mercy and charity were the special graces of the good bishop of Myra. Not only is it said that three tribunes doomed to death were saved by his miraculous appearance to the emperor Constantine, (though Nicholas was personally absent); but also that, when a destructive famine oppressed the province of Lycia, and certain ships arrived laden with wheat, he went and prayed the mariners to succour the distressed people

^m It is perhaps vain to attempt to re-cast the legendary narratives of olden times in a form that will commend itself to English common-sense in the nineteenth century. Yet I see no absurdity in supposing a real transaction underlying this strange story. Some heathen zealot, a kindred spirit to Apollonius of Tyana, may have conceived the happy thought of extinguishing the Christian Reformer by a recondite appliance of physical science, and thus have anticipated the *petroleistes* of the Parisian Commune. It is instructive to mark the mighty revolution effected in three centuries from the time, when Horace dedicated his pine-tree to "the Virgin-guardian of the woods and mountains." (Odes iij. 22.) She is become 'the evil and foul Diana;' and her brother, who haunted his native forest in Lycia, is unable to secure her sacred trees against his fellow-citizen of Patara. ("qui Lyciæ tenet Dumeta natalemque sylvam, Delius et Patareus Apollo." iij. 4.)

with at least an hundred bushels of wheat of every ship. And by the bounty of God the wheat was increased, so that it sufficed the people for food, and the mariners for the full measure that they had received. S. Nicholas was one of the orthodox Fathers of the Oecumenical Council of Nicaea; he is the Patron of scholars and mariners, and of the orthodox empire of Russia; and Italian tradition claims the presence of his relics at Bari in Apulia.^a

DECEMBER VII.

A.D. 303. At Assisi in Italy, the passion of S. *SABINUS* bishop and martyr. He was brought before Venustianus, the *Augustal* of Tuscany; and on his asking to see the governor's god, a statue of Jupiter made of coral, whose vestments were of gold, was brought out of his chamber with lights and acclamations. The bishop took the image and brake it in pieces on the ground. Venustianus gathered the fragments in linen cloths, laid them up in a silver case, and sent them to his house; and on the spot ordered Sabinus's hands to be chopt off. The bishop's deacons, Exuperantius and Marcellus, trembled greatly, seeing this cruelty; but were fortified by his firmness to endure martyrdom. Sabinus was remanded to prison; where Serena a matron of Spoleto ministered to him, and gathering up his hands put them in a glass vessel, embalmed them with spices, and applied them to her eyes day and night. The president was seized with a violent pain in the eyes, which the physicians could not cure, and was at last reduced to apply to Sabinus for aid. On receiving baptism he was healed; and on his conversion becoming known to the emperor, a tribune was sent to Spoleto to behead him with his wife and sons, while the bishop was scourged to death.^o

At Glasbury in Brecknockshire, that of S. *KENEDRUS* bishop, a grandson of Brychan prince of Brecknock.^p

DECEMBER VIII.

The feast of the Conception of the glorious ever-Virgin Mary Mother of God. As we read in Scripture that the prophet Jeremiah and S. John the Baptist were 'sanctified' and 'filled with the Holy Ghost' in their mothers' wombs; so the Church of God is led by an unerring instinct to say no less

^a Sarum Breviary. Golden Legend. ^o Baluzii Miscellanea, ij. 47.

^p MS. Cotton: Vespas. A xiv. The Patron of Llangynidr.

of that most pure Virgin, through whom the Word of God was 'made flesh.'¹ "Very excellent things are spoken of thee, thou city of God."² In honour of the central verity of the Incarnation, we consider no titles of veneration overcharged for the Parent of our God and Saviour Jesus, nor the wealth of Eastern imagery misapplied to do her homage. All that is most beautiful in creation reflects her spiritual worth and nobleness. The incorruptible cedar among the snows of Lebanon, the majestic palm amidst the arid wastes of Cades, proclaim the royal maiden of the house and lineage of David. The cypress on Mount Sion is a type of the Mother of Sorrows. The rose of Jericho and the fair olive-tree in a pleasant field express her fragrant chastity, and the noble fecundity, which brought Salvation into the world. The spreading plane-tree beside the waters and the turpentine-tree in the time of summer are emblems of the refreshment which she brought to the people of God. She is the Star of the Sea, (according to the signification of her name), whose mild splendour illumines the course of the mariner amidst "the waves of this troublesome world." She is "the mother of fair love and of fear and knowledge and holy hope;"³ for she is the mother of Jesus. Her life, shadowed forth in a few pregnant hints in holy Scripture, presents as in a mirror the perfect image of purity and virtue. And if her cousin Elisabeth exclaimed at the Visitation, "And whence is this to me that the mother of my Lord should come to me?"⁴ how much rather shall not we regard with due reverence this most exalted being? If some have extended her prerogatives to a dangerous proximity to her Divine Son; if others, in their recoil from that error, have forgotten to call her 'Blessed,' and so in their measure have striven to belie Prophecy; if some even eminent Fathers have "charged angels with folly;"⁵ let us imitate the modesty of St. Ambrose, who confines himself to the setting forth of her pre-eminent example, and the reserve of S. Augustine, who "for the honour of the Lord would have no question at all concerning the Virgin Mary, when we come to treat of sin."⁶ Our true English poet has caught the echo of his theology, when he hails her

"Mother! whose virgin bosom was uncroست
With the least shade of thought to sin allied;
Woman! above all women glorified,
Our tainted nature's solitary boast;

¹ Jerem. i. 5. S. Luke i. 15.

² Ps. 87, v. 2.

³ Ecclus. c. 24.

⁴ S. Luke j. 43.

⁵ Job iv. 18. Chrysostom directly charges her with *ambition*, as wishing to show off to the people that she swayed her Child; ὅτι κparei καὶ αὐθενρεῖ τοῦ παιδοῦς. (Homil. 45 in Matth.)

⁶ De Naturâ et Gratiâ c. 86.

Purer than foam on central Ocean tost,
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemished moon
Before her wane begins on heaven's blue coast." *

- A.D. At Rome, the feast of *S. EUTYCHIANUS* pope. He ordained,
283. it is said, that the first fruits should be blessed upon the altar.*

DECEMBER IX.

In the Greek Church, the feast of *S. Apollos* the fellow-labourer of *S. Paul*.

96. At Pavia in Lombardy, that of the Patron and first bishop, *S. SYRUS*, a Galilaean by birth, ordained by *S. Peter* ; said to have been the lad, who had the five loaves and two fishes, wherewith Christ fed so many thousands.*

At *S. Riquier* in Picardy, that of *S. INGELRAM* (or *ENGUERRAND*) abbat. *

DECEMBER X.

304. At Merida in Spain, the feast of the Patroness, *S. EULALIA* virgin and martyr.

DECEMBER XI.

The memorial of the holy patriarch *Joseph* the son of *Jacob*.* An Eastern romance, called 'the History of the marriage of *Joseph* and *Asenath*' is extant, and referred to by *S. Jerome*. It describes the maiden as repelled at first by *Joseph* because of her idolatry. On her flinging aside her idols, she is visited by an angel, who gives her honey white as snow, of the sweetest taste and odour, and says, "Happy they who approach the Lord in a spirit of penitence for they shall eat of this honey, which the bees of the paradise of God have made with the juice of the roses of paradise! And all the angels of God shall eat thereof, and whosoever eateth thereof shall never die." And a swarm of bees white as snow issued out of the honey-cake; their wings were purple as the hyacinth; they rested on the cake, and ate thereof. And the angel said

* Wordsworth, *Eccles. Sonnets*, xxj.

* *Polychronicon*, fol. 168.

' Ughelli.

* A name greatly ennobled by the *De Coucy* and the *De Montmorency*.

* *Surius*.

to the bees, "Go home!" And they all flew on the eastern side towards paradise. This is an allegory, pointing to that 'Bread from heaven,' Which is the 'Food of Angels;' and the virginal bees betoken that condition of paradise, wherein men shall be as the angels of God. Such was the esteem, which these symbolical creatures were held in by our ancient British ancestors, that they considered them as created in paradise; that, when they quitted it on the fall of man, they were blessed by God Himself; and therefore no mass ought to be celebrated but by the light of their wax.^b

At Rome, the feast of *S. DAMASUS* pope. Tradition assigns to him the general prescription of a law previously observed in most places, namely, the singing of the Psalter day and night throughout the churches; it was enjoined on presbyters, bishops, and monasteries.^c

A.D.
384.

DECEMBER XII.

At *S. Valéry-sur-Somme* in Picardy, the feast of *S. 622.*
VALERIUS abbat.^d

^b Laws of Howel the Good. If the above legend be of Egyptian origin, (I borrow it from the Abbé Migne, Dict. des Apocryphes, who refers to Vincent of Beauvais' 'Mirror of History,' xi. c. 118,) the resemblance to the Welsh-British belief is remarkable; seeing Baron Bunsen, on very slight grounds of philology and the dark hints of Nennius, maintains that the Kelts must have somehow sojourned in Egypt in their migration westwards from their Asiatic cradle. So, then, *Scota* the daughter of Pharaoh may be something more substantial than the gossamer-film of the summer.

^c *S. Damasus* is invoked in Italy against fevers. (Migne.) Formerly water was given for that purpose in his church to drink. (Ancient Roman Kalendar.) If his election as pope cost so much disturbance and even bloodshed, as Ammianus Marcellinus intimates, (and who shall impugn the truthfulness of that honest soldier-historian?) *Damasus* had done well to allay the feverish passions of his adherents during his lifetime on earth. His best title to our respect is his share in promoting *S. Jerome's* improved Translation of the Bible into Latin. He is commemorated in the Missal of Hereford.

^d "At Saynt Waleryes in Pycardy there is a fayre abbey, where saynt Walery was monke. And vpon a furlonge or two, vp in a wood, is there a chapell, in whiche the saynt is specyally sought vnto for the stone, not only in those partyes, but also out of Englonde. Then was there yet a monke standynge at the autler that halowed certayne thredes of Venyce golde; and them he delyuered to the pylgrymes, techynge theym in what wyse theym selfe sholde vse those thredes agaynst the stone." (Sir Thomas More.)

DECEMBER XIII.

A.D.
304. At Syracuse in Sicily, the feast of the Patroness, *S. LUCY* virgin and martyr. This noble lady went to Catania, together with her mother Eutychia, who was afflicted with the bloody flux, to visit the tomb of the martyr Agatha. While they were long engaged in prayer, Lucy was overtaken by sleep, and saw the saint among angels, standing and saying to her, "My sister Lucia, virgin devoted to God, why seekest thou of me what thyself mayest presently bestow? For lo, thy faith hath helped thy mother, and she is whole. And as the city of Catana has through me been exalted, so by thee shall that of Syracuse be ennobled; for God has prepared Him a pleasant dwelling-place in thy virginity." Lucy awoke, and found her mother healed; whom she straightway begged to bestow her marriage-portion on the poor. When this was done, he who should have wedded Lucy accused her before the *Consular* Paschasius, saying she was a rank Christian and lived contrary to the laws of the *Augusti*. She was foully charged with spending her patrimony on her paramours; and when she repelled the lie by exposing the vanities of the heathen, Paschasius said, "Your words will cease when we come to stripes." "Words cannot fail the servants of God," replied the fearless maiden. And she recalled the Saviour's promise concerning the indwelling Presence of the Holy Ghost. The devilish craft of the tyrant then suggested her removal to a place of infamy, to deprive her (if possible) of the Divine Advocate; but, it is said, God defended His handmaiden by miracle. A sword was thrust through her throat; and she died, predicting in her last moments the peace of the Church under Constantine.*

At Quimper in Brittany, that of the Patron, *S. CORENTIN* bishop.^f

669. At S. Josse-sur-mer in Picardy, that of *S. JUDOCUS* hermit, son of Judicael king of Brittany, called in old English 'S. Joyce.'

* Brev. De Camerà.

^f He was possibly bishop of the submerged city of Ker-Is in the present bay of Douarnenez, whose tragic legend has left so mournful an impression on the memories of the Brétons. (Corisopitum, his see, seems to be merely Ker-Is-*oppidum*.) Something of the sublime gloom of Aeschylus appears to brood over those crumbling shores of Brittany, Wales, and Cornwall. The levity of Dahut and the ebriety of Seithenyn mark the crimes of the Past and their punishment. The sorrow of king Gradlon and the sighs of Gwydhnno have become proverbial. We know less of the Cornish land of Lyonesse. But traditions still remain, and are in sympathy with the waning fortunes of the Keltic race. Yet here, at least, S. Corentin sheds a gleam of Christian sweetness on the desolate scene.

In England, in the city of London, the obit of *SAMUEL JOHNSON*, who "in the guise of a philosopher proclaimed the Word of God."^a At a period when Religion exercised but a feeble control over general society in England, this truly good man by his nervous and solid writings became the moral teacher of the English nation. While Wesley and others made known the mystery of the Cross to perishing souls in the humbler grades of life, Johnson maintained and enforced the excellence of virtue in such wise as to influence those who are chiefly reached by reason and argument. His essays have been described as 'a mine of gold and a mass of sense.' He was not a bishop or priest, pledged by solemn vows to "drive away all erroneous and strange doctrine;" yet who among the chief Pastors of England's National Church did so much and so nobly as this man for the interests of Religion?^b He was not a saint, so as men expect to see the children of God walk the earth already invested in white robes, their brows encircled with diadems of light. His life expressed some of the weaknesses and errors peculiar to his age and country; but they were balanced by great and noble qualities. He had a vigorous intellect applied to the service of God; a lofty independence of mind, worthy of "that liberty, wherewith Christ hath made us free;"^c a heart full of tenderness and compassion, not shrinking from contact with polluted objects, when mercy moved him to interfere. He was a zealous champion of the Christian Religion as professed in the Church of England; and some traditions of a brighter Past lingered in his practice. He would reverently uncover his head in presence of churches and ancient monastic ruins. He preserved some remnants of the discipline of Fasting, at a time when men had generally cast aside that token of 'the children of the bridechamber.'^d He prayed earnestly for the souls of his departed wife and friends, albeit his "mind was clouded with a doubt" concerning its lawfulness, which the study of 'ancient Authors' would have dispelled.^e When he contemplated a journey to Italy at the

A.D.
1784.

^a I borrow the motto already so appositely applied to him in the 'Tracts for the Times.' It is written by Eusebius of S. Justin Martyr: *ἐν φιλοσοφῶν σχήματι πρεσβύων τὸν θεῖον λόγον.* (Hist. Eccles. iv. c. 11.)

^b It is difficult to recall the name of a single prelate, which would not seem poor beside that of Johnson. Butler and Berkeley had passed away before Johnson attained his full fame. Quiet Secker and gay Cornwallis slumbered or revelled in the see of Canterbury. The days had irrevocably gone by, when the olive, the fig-tree, and the vine had a chance of being invited to reign over the trees. The bramble's turn had not yet come.

^c Gal. v. 1.

^d S. Matt. ix. 15.

^e The Church of England refers us to holy Scripture and ancient Authors in proof of Episcopacy, &c. (Preface to the Ordinal.) They as clearly testify to Prayers for the Dead.

close of his life, he signified that he would care to visit monasteries rather than palaces; although his constitutional melancholy led him to suppose, that he should there also "find life supported with impatience and quitted with reluctance." These things, it is true, were branded by the men of his time as superstitions, and were said to proceed from melancholy and the power of imagination. But we know what to think of those Sadducees, when they go on to say, that his confession of secret faults, (and that not to a priest but to God,) as well as his constant fear of death were inconsistent with his strength of mind and his conviction of the goodness of God. The one he shared with David;^m the other with the Mother Angelica Arnauld and many more, undoubted saints of God. The Most High deals diversely with His chosen ones. Some He "writes bitter things against, and maketh them to possess the iniquities of their youth;"ⁿ whilst others "He feeds in green pastures, and leads them forth beside the waters of comfort."^o Truly, His "way is in the sea, and His path in the great waters, and His footsteps are not known."^p Yet it is a comfort to know that the clouds cleared off before this just man's departure; he died, calmly leaning on the bosom of the Good Shepherd; and in the evening time there was light.^q

DECEMBER XIV.

A.D. 347. In Cyprus, the feast of *S. SPIRIDION* bishop of Trimythus and confessor, the Patron of Corfu. Spyridon, (for that is his correct name,) was a shepherd; and such was his simplicity, that he fed sheep after he became bishop. Once there came thieves to his fold at midnight to steal. But God, Who guarded the shepherd, took care of the sheep also; for the thieves were imprisoned near the fold by an invisible Power. When it dawned, the bishop came to the fold; and when he found the men with their hands tied behind them, he understood what had taken place, and loosed them by prayer, having advised them to labour to get their own living honestly. And giving them a ram he dismissed them, kindly adding, "Lest ye should seem to have kept awake to no purpose." He had a wife and children, but was not the worse for that in regard to divine things.^r How hospitable he was may be hence known.

¹ The Christian who has visited Varallo, Oropa, and Graglia, will justify the Philosopher's preference.

^m Ps. xix. 12.

ⁿ Job xij. 26.

^o Ps. xxiii. 2.

^p lxxvij. 19.

^q Zech. xiv. 7.

^r Whoever has had the privilege of knowing the late bishop of Salisbury,

It was Lent, when Spyridon and his family were wont to keep a strict fast; and there came to him a person on his journey. Seeing the stranger greatly fatigued, "Come now," said the bishop to his daughter Irene, "look you wash the man's feet, and set before him to eat." On the maiden's saying there was no bread nor flour, for the provision thereof was superfluous because of the fast; having first prayed and asked indulgence, he bade her cook some pork, which he happened to have salted in the house. He made the stranger sit beside him, ate of the meat set before him, and invited the man to follow his example. He declined, saying he was a Christian. "On that score the rather you should not refuse," said the bishop, "for the Word of God hath declared how that to the pure all things are pure." An instance of his zeal against innovators is given. There was a meeting of the Cypriot bishops; the shepherd-bishop was present, and also a very different person, to wit, Triphyllius bishop of Ledra, a learned man, who had spent much time in the study of the law at Berytus. An assembly was held in church; and Triphyllius undertook to instruct the people. When he had occasion to say, "Take up thy bed and walk," instead of 'ton krabbāton' he said 'skimpōda.' Spyridon indignant at this exclaimed, "Are you forsooth better than he who said 'krabbāton,' that you are ashamed to use his words?" And with this he leapt up from his bishop's chair in the sight of the people. This primitive Pastor assisted at the First General Council of Nicaea.*

At Aberdeen in Scotland, the feast of *S. DROSTANE* hermit.

At Riehall in Rutlandshire, that of *S. TYBBE* virgin.*

In England, in the city of London, the obit of *GEORGE HICKES* bishop and confessor. This great divine was a man of strong mind, great resolution, and vast abilities.* He became Dean of Worcester, of which dignity he was deprived at the Revolution of 1688 for refusing the oaths to a King elected by an oligarchy. The deprived bishops, anxious to preserve the episcopal succession among their adherents, consecrated him suffragan bishop of Thetford in 1693. Thus began an Anglican line of bishops in separation from the Church as by law established, though retaining her

A.D.
1715.

Dr. Walter Kerr Hamilton, will readily appropriate to that noble-hearted man of God the encomium here passed on S. Spiridion.

* Socrates, Hist. Eccles. i. c. 12. Sozomen, Hist. Eccles. i. c. 11.

* She was the Patroness of English falconers. (Camden's Britannia.) "When any noblemen have lost their hawks," writes John Rouse of Warwick, "or cannot tame them by human skill, it is the custom to send waxen models of hawks to the virgin S. Tylba, and they soon obtain their wish."

* Not merely a divine, he was the first Anglo-Saxon scholar that England has produced.

doctrine and constitution. It died out with Robert Gordon in 1779; an irregular offshoot, however, lingered on down to 1805. The chiefs of the separated body were men of learning and piety, rarely to be equalled in the Establishment. It was adorned by bishops such as Collier, the best church-historian, and Brett, the best liturgical scholar, that England possessed until recent times. In its priesthood it might boast of the unrivalled dialectical power of Charles Leslie, the vast erudition of Henry Dodwell, and the mystic piety of William Law.* It had its confessors even unto bonds. One bishop (Robert Welton) attempted to do in America, what the State-bishops cared not or failed to accomplish in the discharge of episcopal functions; and was forced by their mean jealousy to abandon his work. The *Non-jurors*, (as the separation was called,) faithfully appealed to Catholic Antiquity; and sought to restore 'the things' that Bishop Andrewes prayed for as 'lacking' in the Church of England. Such were 'the usages' of chrism in Confirmation, of Prayers for the Dead, of the Invocation of the Holy Ghost and of the Mixture in the Eucharist.†

* These are the men, whom the ennobled historian Macaulay contemptuously sneers at as "poring over the Acts of Chalcedon or seeking for wisdom in the Targum of Onkelos." (Hist. of England, iij. p. 456.) They need not have 'pored' long over those Acts; which are neither obscure nor voluminous. Even his Lordship's episcopal friends might possibly benefit by a modest acquaintance with the Laws of the Catholic Church. As to the Targum, the Jews may complain of their Whig allies. Leibnitz would have said that gold was to be found occasionally in *stercore illo barbarico*. A sneer is not sound argument. Would Whigs allow a High Churchman to pronounce the ethics of their party fairly represented by the purity of Sir Robert Walpole, and their literary merit by the efforts of Colley Cibber? The noble Lord also ridicules Dr. Johnson as "celebrating the Redemption of mankind with butterless buns and sugarless tea!" It was well for the superb Scotsman, that those dead lions could no longer vindicate themselves. Were they alive, the brilliant and powerful Leslie and the giant intellect of Johnson would have ground him to powder.

† Bishop Roger Laurence's chrism-pot of silver and Bishop Boothe's crozier were preserved after their death. Boothe was the last of the irregular Succession. One of that despised remnant, (Hallam compares them to toads immured in a rock! But see what S. Paul says of 'the base things of this world,' i. Cor. i. 28)—it was Kenrick Price bishop, a grocer at Manchester, wrote a letter to Bishop Seabury, so faithful to true Church principles, that we may in vain try to match it in the Establishment. While their rivals, the State 'men of Latitude,' amassed fortunes, were "clothed in purple and fine linen, and fared sumptuously every day," these obscure bishops "wrought with their own hands" like S. Paul, or otherwise won their bread. Bishops Wagstaffe and Cartwright practised medicine; Collier lived by his pen; Bedford kept a boarding-house for Westminster boys; Price was a grocer; the saintly Blackbourne corrected the press in Little-Britain. Bishop Gordon lived and died in Theobald's Road, in a neighbourhood soon to witness a larger and deeper Revival of Catholicism. *Exoriare aliquis!*

But two fatal errors underlay this organized witness to Catholicism. It was connected with the fortunes of a Dynasty that had proved false to England; and it did not address itself to the heart and understanding of the people. Yet it is too hastily assumed, that it was a *mere* schism from the State-Church. Its responsible chiefs, and eminently Bishop Hickee, were convinced that the Faith was dying out in the Establishment. They had seen the rise of the 'Men of Latitude,' men of science and Platonic sages rather than Christian divines, (such as Wilkins, More, Whichcott, and Cudworth;) "divines of great parts, and otherwise learned, in learning *external to their profession*, but not in the ancient ecclesiastical learning."^a They judged this "Latitude the source of all mischief, having scarce left any one principle but this, that there is no principle nor any creed, but that of 'I believe all that I can.'"^b They saw a brood of Infidels, the re-action from the hypocritical professors of Religion in the Great Rebellion, sheltering themselves under the name of Protestants, and claiming the Latitude men as allies. One of the Infidel writers even spoke of the intruding archbishop Tillotson as the person, "whom all English free-thinkers acknowledge as their head."^c Another bragged of "that great Reformer and glorious martyr, Archbishop Cranmer."^d The same knave took care to say, that in opposing the clergy, he only meant "the popish, Eastern, presbyterian, and Jacobite clergy," and others "falling into notions inconsistent with our legal Establishment."^e What wonder, that in view of these gloomy facts Bishops Collier, Brett, and Gadderar, in communicating with the Russian Church touching proposals of Re-union, should have styled themselves 'bishops of the Catholic Remnant of the British Churches?'^f Moreover, they found 'the Gothic constitution,'

^a Hickee's Works, Vol. i. p. 826, ed. *Anglo-Cath. Libr.*

^b Ibid. p. 56.

^c Collins, Discourse of Freethinking, p. 135, 1718.

^d Tindal, Rights of the Christian Church, p. 178.

^e Preface to Rights, p. lxxxiv.

^f I marvel at the unqualified condemnation passed on the Nonjurors by the late Mr. Perceval, in the Appendix to his useful Tractate on the Apostolical Succession. With him the consent of the majority of the bishops of the Province to accept Tillotson made him a lawful Primate, while the true Claimant had never been canonically deposed, far less had ceded his rights. A strange ignorance of Canon Law! Of what value, in the judgement of the Ancient Church, would the mere possession of Episcopal Order have been, joined with heretical sympathies? Nearly all the old heretics retained the Succession. Did that fact atone for their heresies? We may easily see where this 'consent of the majority' principle would have landed us in the Arian troubles. In acceptance of Arian pastors, who frequently had a show of Canonical right. Grant that the State-

built up by Charlemain, which confers secular honours on the clergy, producing bitter fruit; so that "some prelates are so dazzled with the splendour of their titles, that they value themselves more as lords and judges of parliament than as they are bishops and senators of the Church."^a Proposals were entertained by the State and its *creatures* the bishops to abrogate the fundamental distinctions between the Church and the Sects, even at the sacrifice of a Creed. And they remembered how the wise Chancellor Clarendon had dissuaded King Charles the second from communicating with the foreign Presbyterians in France, saying, that "there could not be a more deadly wound to the Church of England than to have it thought indifferent, whether one were of the Presbyterian, or of her communion."^c To stem this current of an evil Latitude, Bishop Hickee wrote his powerful Treatises 'Of the Christian Priesthood' and 'Of the Dignity of the Episcopal Order;' in which he maintained the spiritual independence of the Church upon the State, the power of the Clergy to offer the commemorative Sacrifice of the Eucharist, and their Sacerdotal power of Absolution of sins.^f He had his reward in the severe invectives of the State-bishops and the coarser abuse of the Infidels masked as 'Protestants.' "We are not in the interests of the world which hath deprived us," he feelingly observes; "it had been much more for our worldly ease and interest to have

bishops had such as Beveridge and Bull among them; yet one swallow does not make a summer. If the worst forebodings of the Nonjurors were happily never fulfilled, it is simply the case of Meletius of Antioch over again. Whilst I cannot applaud the policy of Hickee, I will not condemn it. ^a Hickee, i. p. 45.

^c Hist. of the Rebellion, Vol. vi. p. 575. Oxf. 1826. We may hope that whenever an English sovereign is tempted like as Charles II. was, some honest councillor, say the Archbishop of Canterbury, (who by the old Canon Law is the *parochus* or Parish Priest of his Sovereign in all places,) will tender the sound advice of Lord Clarendon; and that that Sovereign will follow the noble example of the emperor Valentinian, and "receive his reproofs as spiritual medicines; for we being but men must of necessity sometimes do amiss." (Theodoret. Hist. Eccles. iij. c. 158.)

^f He writes (Vol. i. p. 325.), "We should study to be skilful confessaries and physicians of souls, as well as good preachers, to know when and how to use the power of remitting and retaining sins, of blessing the people aright, and of administering the Christian Sacrifice." He attributes the neglect of the Sacrament of Penance to the want of penitential Canons in the Church of England, which (he too liberally supposes) "every bishop of any country may supply in his own diocese." It will scarcely be believed in after-times, that, when Four hundred and eighty three English priests humbly supplicated the House of Bishops to take measures for the licensing of duly qualified Confessors, (to restrain notorious scandals,) their request was treated as an outrage! So true is it, that 'the learning external to their profession,' (that of Triphyllus and the grammarians,) excludes 'the ancient ecclesiastical learning.'

lowered the priesthood in our writings; to have nailed the ears of the Church to the door-posts of the State; to have flattered the *empire* into an *absolute spiritual supremacy* over the Church; to have published books of sceptical subjects, which gratify the animal life."^s He died, true to his sturdy old principles, like the unbending oak of the forest; while a noxious growth of parasitical plants soon overspread the desolated Church.^a

DECEMBER XV.

In Africa, the feast of *S. VALERIAN* bishop and confessor in the persecution of Genseric; who at the age of eighty was for the defence of the Church put out of his city, and strait commandment given that no person should lodge him, nor yet suffer him to lodge upon their ground; so was he compelled to bide continually unto his death in the highways and streets.¹

A.D.
437.

In England, at Winchester, the obit of *IZAACK WALTON*, the friend of Bishop Morley, and the brother-in-law of Bishop Kenn; a pious layman, whose memory is deservedly cherished, not only as the writer of excellent Lives of other holy men, but also as himself an eminent example of the modest and loveable character, which may be bred among men of business under the sound teaching of the genuine Church of England, undiluted by foreign innovations.^j

1683.

DECEMBER XVI.

The Church, in preparation for her Lord's Nativity, sings the Anthem '*O SAPIENTIA*' (O Wisdom).

The memorial of the three holy Children Ananias, Azarias, and Misael.

At Vercelli in Piedmont, the feast of *S. EUSEBIUS* bishop and confessor. He was a Sardinian by birth, and an undaunted champion of the Nicene Faith in the troubled reign of

371.

^s Ibid. p. 46.

^a The Socinian Hoadley was consecrated bishop of Bangor, (a see which he durst not visit!) in the very year of Hickes's death, even as a lurid fog gathers at sunset! Hickes was the friend of Robert Nelson and the confessor of Samuel Pepys.

¹ Sarum Martyrology.

^j The 'gentle Angler' had been a tradesman under the Royal Exchange, and on losing his wife retired to live with his friend Bishop Morley. "O who can tell how calm and sweet, Meek Walton, shews thy green retreat, When wearied with the tale thy times disclose, The eye first finds thee out in thy secure repose." (Christian Year.)

Constantius. He refused to be an accomplice of the Arian intrigues against S. Athanasius or to subscribe to his condemnation; and accepted banishment into far distant countries as a duty appertaining to his ministry. Pope Liberius's recovery from the snare of heresy is attributed to the firmness of S. Eusebius. He is noted as the first who introduced into the West the institution of Clergy living under monastic rule.^k

A.D. In Brittany, that of *S. JUDICAEL* (Idgual or Idwal) king
651. and confessor.

999. In Germany, that of *S. ADELAIDE* empress.

DECEMBER XVII.

The anthem '*O ADONAI*' (O Lord of Hosts) is sung.

The memorial of S. Lazarus the Friend of the Lord.

It is related, that when he was raised by the Lord he asked whether he was to die again—and that he smiled no more.^l

In North Wales, the feast of *S. TYDECHO* abbat, the son of an Armorican chief (Ammonius the swarthy or Amwn Ddu); who retired into the wilds of (Mowddwy in) Merioneth on the death of king Arthur, where he lived as an anchoret. His legend, faithful to the Keltic belief in the power of the saints over brute nature, relates, that, when Maglocunus prince of Venedotia (Maelgwn Gwynedh) took away his oxen by violence, wild stags were seen next day performing their office, and a grey wolf harrowing after them. The Prince came to chase the deer and reposed when weary on the blue rock, which formed the couch of the hermit; but was unable to stir, until he had made atonement for his trespasses by an ample grant of territory to the injured saint, with the right of affording sanctuary.^m

^k Brev. Roman.

^l Petr. De Natalibus. I own that I can more easily bear with the sublime audacity of John Asgill, who in attacking the Resurrection paid our holy Faith the tribute of an adamantine piece of reasoning, than I can endure the silken levity of Lord Lytton, who turned the awful subject into an occasion of fine writing, (in 'the Last Days of Pompeii.') A prison was the punishment of the one, a Peerage the guerdon of the other. As to S. Lazarus's bishopric of Marseilles, I leave it to the Provençals to settle accounts with History.

^m Pennant, who gives a Welsh Lancastrian Bard as his authority, treats the whole in a style of banter, which was thought suitable in his day, the supercilious Georgian era. (Snowdonia, p. 80.) We may thank Messieurs Milman and Kingsley for discussing in a genial and generous tone the ancient legends of our forefathers.

DECEMBER XVIII.

The anthem '*O RADIX JESSE*' (O Root &c.) is sung.

The memorial of the glorious prince and captain of God's ancient people, Judas Maccabæus.

At Philippi in Macedonia, the feast of *SS. RUFUS* and *ZOSIMUS* martyrs, concerning whose happy combat S. Polycarp ^{A.D. 116.} writes.

At Killaloe in Ireland, that of the Patron and first bishop, *S. FLANNAN*. ^{vij cent.}

DECEMBER XIX.

The anthem '*O CLAVIS DAVID*' (O Key &c.) is sung.

DECEMBER XX.

The anthem '*O ORIENS*' (O Rising splendour) is sung.

DECEMBER XXI.

The anthem '*O REX GENTIUM*' (O King of nations) is sung.

The feast of *S. Thomas* apostle and martyr, commonly called by the old English '*S. Thomas of Ynde*' from his apostolic labours in India. This holy Apostle was surnamed Didymus or 'the Twin,' and appears to have been a fisherman and a friend of Nathanael of Cana in Galilee and of the sons of Jonah Peter and Andrew. His noble disposition is clearly shown by this, that, foreseeing the perils attending our Lord's last journey to Jerusalem and His evident purpose to raise up Lazarus, he alone of the Apostles exclaimed, "Let us also go and die with Him."^a And albeit he was unwilling to believe in the Resurrection of the Saviour on the testimony of others, and required the evidence of his own senses in a strict and special manner, his incredulity was over-ruled by God to the comfort and encouragement of minds of the like inquisitive turn, and produced the direct confession of Christ's Divinity, "My Lord and my God."^o Ancient Tradition allots Parthia as his field of evangelical labour; whereby the Persian domi-

^a S. John xj. 16.

^o Ibid. xx. 28.

nions are intended, of which the Parthians (a Turkish tribe) were then the ruling race.^p But India was the final scene of his preaching, as though it were reserved for that Apostle, who alone required strict demonstration in matters of Faith, to make converts among the subtle and sceptical Aryan tribes of Hindostan. If we may credit a pleasing legend, Gondoforus (Chunda-poor) an Indian king had sent an embassy to Rome, to procure artificers such as might build him a palace that should surpass that of the Roman emperor.^q The Apostle met them at Caesarea in Palestine, as they were about to sail for Italy; and himself undertook to be the builder of a Palace, surpassing those of gold and gems and precious marbles, even that House not made with hands, eternal in the heavens. It is said that in Persia he met with the Three Kings or 'Wise Men from the East,' who had first of the gentiles worshipped the incarnate Saviour at Bethlehem, and baptized them into the faith. His course ended in martyrdom; for he was run through the body with a lance at Calamina a city in India.^r

A.D. 250. At Myra in Lycia, the feast of *S. THEMISTOCLES* the shepherd, martyr.

In England, in Oxfordshire, that of *S. BERENWALD* priest and martyr.^s

DECEMBER XXII.

The anthem '*O EMMANUEL*' is sung.

^p I am the more disposed to accept this statement, because the Manichees (a body of Persian heretics), when they must needs circulate a Gospel of their own, endeavoured to pass it under the venerable name of S. Thomas, doubtless familiar to their countrymen.

^q Why should he not have heard of Nero's famous Golden House from merchants of the empire periodically trading with India from Myos-hormos on the Red Sea?

^r As the Syrian Christians in Hindostan maintain, at Meliapore on the coast of Coromandel. I see no reason for rejecting all incidents preserved in the Apocryphal Gospels. The heretics, surely, must have embodied some facts, to pass off their fictions on the world. S. Augustine, though he says in one place (*Contra Faustum*), "These writings we may not believe, because they are not found in the Catholic Canon" of inspired Scriptures; yet elsewhere seems to leave it an open question. (*Contra Adimantum*. In *Sermon. Domini in Monte*.) The Roman Church borrows 'Calamina' from that Manichaean Gospel or from the spurious work of Abdias of Babylon. The Romans show tact in electing and adhering to certain facts; while the Anglicans (such as Cave, Robert Nelson, &c.), in accordance with the instinct of Protestantism, exhibit contradictory statements on the principle of 'Take your choice, it matters not!'

^s *Sarum Martyrology*.

DECEMBER XXIII.

The anthem '*O VIRGO VIRGINUM*' (O Virgin of virgins) is sung.

At Rome, the feast of *S. VICTORIA* widow and martyr.

A.D.

250.

590.

Also, that of *S. SERVULUS*. He was a poor man afflicted with palsy from early life, and was laid in the portico of the church of *S. Clement* at Rome. He could not sit up in bed nor turn on his side. His mother and brother used to wait on him. He could not read, but had bought a copy of the holy Scriptures, and would get any religious persons to read to him continually. And it came to pass, that he learnt the Scripture fully according to his measure. It was his study always to give thanks in pain. At last it reached his vital parts. Feeling death approach, he warned the pilgrims to chaunt psalms with him in expectation of his departure. And as he sang with his dying voice, he suddenly stopped them, crying, "Hush, hear ye not how the praises echo in the sky?" And as he strained the ear of his heart to catch what he heard within, his holy soul was released from the body.'

DECEMBER XXIV.

The Vigil of the Nativity or Christmas Eve.

DECEMBER XXV.

The Nativity of our Lord Jesus Christ according to the flesh, commonly called Christmas Day."

At Rome, the memorial of *S. ANASTASIA* virgin and martyr." 304.

In England, the obit of *AELGAR* the alms-full, bishop of Elmham in Norfolk." 1021.

In Italy, that of *JACOPO DE' BENEDETTI*, commonly known 1306.

' *S. Greg. Magn. Homil. in Evang. i. 15.*

" The Missal of Toledo directs, that at Lauds there be ready at the high Altar boys dressed like shepherds to sing "*Infantem vidimus*" in response to the antiphon, "*Pastores, dicite nobis.*" This was to be followed by other carols in honour of the festival.

' Her name is in the Canon of the Mass, because anciently the popes sang the second mass of Christmas in her church.

" ' *Se aelmes-fulla.*' (*Saxon Chronicle.*)

as *JACOPONE DA TODI*, of the Order of S. Francis, who enriched the Church with the hymn (little less than inspired), called 'Stabat Mater Dolorosa.'

DECEMBER XXVI.

A.D. The feast of S. Stephen the deacon and Proto-martyr.

34. The dignity of this most blessed saint may be gathered from the fact of his following so closely in the steps of his Divine Master, that he seems hidden in His splendour, even as a star is lost within the radiance of the sun in his strength. He is the 'crown' of the martyrs, (as his name imports), under Him, in Whose might they overcame; he, truly, is *the Archdeacon* in his near relation to "the Shepherd and Bishop of our souls." And S. Paul himself, who abetted his murderers, may be regarded as the greater Stephen's dying legacy to the Church, the firstfruits of his intercessions with Jesus.*

iiij cent. In Mesopotamia, that of S. *ARCHELAUS* bishop of Carrhae, the ancient Haran, (or of Caschar, that is, Kashgar beyond the Caspian sea); who held a disputation against the dangerous heretic Manes.

- A.D. At Rome, that of S. *ZOSIMUS* pope, who, they say, ordained
418. that the holy taper should be hallowed on Easter eve.†

At Tuam in Ireland, that of the Patron S. *JARLAITH* bishop.*

DECEMBER XXVII.

Anciently at Carthage, the feast of S. John the Baptist, and of S. James the apostle whom Herod slew.

The feast of S. John the apostle and evangelist, "the disciple whom Jesus loved," or, as the old English expressed it, "that is God's own darling."‡ He was the son of Zebedee or Zabdi of Bethsaida and his wife Salome, the sister, according to an ancient tradition, of the blessed Virgin. With his brother James he had the name of 'Boanerges' or 'Son of thunder'

* His festival appears early at Carthage in Ante-Nicene times. Superstition paid him grotesque honours. "On saynt Stenyns day we must let all our horses blode with a knyfe, bycause saynt Stephen was kylled with stones." (Sir Thomas More.)

† Poly-chronicon, fol. 179.

‡ Britannia Sancta.

* "Seynt Jon y^e euŋgelyst y^t ys goddus owne derlyng." MS. Cotton: Claud. A. II.

given him to designate, probably, that fiery zeal which would fain call down fire from heaven to consume the inhospitable and schismatical Samaritans.^b He received from Jesus on the cross the charge of His virgin Mother, a mark of confidence which the man of maiden purity merited, being also the cousin and bosom friend of the Lord. And from that hour he received her into his own home at Jerusalem; ^c whence it is most likely he departed not, till he was released from the glorious obligation of cherishing his 'mother' Mary^d by her withdrawal within the veil. For we find from S. Paul ^e long after, that John with James and Cephas seemed to be a pillar of the home-Church of Jerusalem, and that he ratified by his approval the mission-work of Paul and Barnabas among the gentiles. At length he must have pursued the task assigned him, of preaching the Word in the lesser Asia. In the persecution of Domitian he was brought to Rome and cast into a caldron of boiling oil near the Latin Gate, but escaped unhurt. Hence the Church regards him as a Martyr *in will*, though not in deed. Domitian then banished him into the isle of Patmos in the Aegean sea, where he received and wrote the Revelation. On the accession of Nerva he returned to Ephesus his residence.

It was then that the story, so beautifully told by Clement of Alexandria, took place. "Hear a tale," he says, "not a *tale*, but a real narrative, handed down and kept in memory concerning John the Apostle. When he had come to a town not far from Ephesus, he observed a vigorous youth, of graceful aspect and high spirit. Looking at the person appointed bishop he said, "I deposit with thee this youth in presence of the Church and of Christ as witness." And on the bishop's accepting the engagement, he even again repeated his injunction. The Apostle went his way; and the Elder, taking home with him the lad committed to his charge, brought him up, maintained him, and at last *enlightened*, that is to say, baptized him. After that he relaxed his vigilance, as he had set on him the last safeguard, the Seal of the Lord. Whereupon certain idle abandoned youths of his own age corrupted the young man, set free (as he was) before it was due time.

At first they allured him by means of costly entertainments; then perhaps they would take him out with them by night to rob on the highroad; then they got him to do even something worse.

But he by degrees got used to it. And because of his high spirit, having started off the right road like an unbridled and

^b S. Luke ix. 54.

^d Ibid.

^c S. John xix. 27.

^e Gal. ij. 9.

lusty steed, and having taken the bit between his teeth, he was the more vehemently borne down the precipice. Utterly despairing of salvation, he no longer meditated some slight offence, but having committed an enormity, and inasmuch as he was utterly ruined, he would fare like the rest. He formed a band of robbers; and was a ready bandit-chief, most violent, most sanguinary, most cruel. Time wore on; and on some occasion they send for John. Having despatched his business, the Apostle said, "Come now, Bishop, restore to us the pledge, which Christ and I deposited with thee in presence of the church, (over which thou presidest), as witness." The bishop at first was astounded, fancying he was falsely accused touching money which he had not received; and he could neither admit what he had not done, nor yet disbelieve John. But when John said, "I ask for the young man, for the soul of our brother," the presbyter groaned deeply, and shedding tears said, "He is dead." "How, and by what death?" demanded the Apostle. "He is dead to God," said the elder, "for he turned out wicked and profligate, and, in fine, a robber. And now instead of the church he has taken to the mountain with a gang like himself." Thereupon the Apostle, rending his garment and smiting his head, said, with a deep groan, "A pretty keeper of his brother's soul left I behind me! But get a horse ready for me, and let me have a guide for the journey." He sped just as he was, straight from church. Being come to the place, he was seized by the outpost of the robbers, neither fleeing nor begging for mercy, but crying aloud, "To this end came I! lead me to your captain." He meanwhile, as he was armed, halted; but when he perceived it was John that approached, he took to flight from shame. But the latter gave pursuit as well as he could, forgetting his age, crying, "Why fleest thou me, child, thine own father, the unarmed, the old man? Pity me, child, be not afraid. Thou hast yet hope of life! I will account to Christ for thee; if need be, thy death will I willingly undergo for thee, as the Lord did for us! I will render my life in exchange for thee. Stay, believe, Christ hath sent me!" And he, having heard, at first stood looking down; then flung away his weapons; then trembling he wept bitterly. And when the old man drew nigh, he embraced him, answering (as he might) with groans, and baptized anew with tears, only hiding his right hand. But the other promising, swearing that he had found pardon for him of the Saviour, beseeching, kneeling, kissing that very right hand as purified by penitence, brought him back to the church. And interceding with abundant prayers, striving along with him in continued fastings, and soothing his mind by various arguments, he departed not, they say, until he had restored him to the church; giving a great example of true

repentance and a great proof of regeneration, a trophy of a visible Resurrection." Thus Clement.^f

Other stories are told of S. John, which show that the Apostle of Love could consistently abhor such as through pride trampled on the Covenant of grace. Thus, we are told that he once went into the public bath with a mind to bathe; but finding that Cerinthus the heretic was within, he rushed out of the place without bathing; adding, "Let us fly, lest even the bath-house tumble down, as Cerinthus the enemy of the Truth is within."^g He is reported to have deposed a misguided disciple of S. Paul from the priesthood, for having out of false zeal for his master, and to do him honour, written the fabulous Acts of Paul and Thecla. A tradition in the second century, (that of Polycrates bishop of Ephesus), describes S. John as wearing the *Petalon* or gold plate on the mitre or turban, inscribed with 'Holiness to the Lord,' as the Jewish highpriests did; which marks the source of hierarchical ceremonies in the Christian Church. He also, with S. Philip the Apostle, was constantly cited as the example and authority of the Asian churches for keeping Easter Day, as the Jews did, on the fourteenth day of the moon, without regard to the Sunday. These facts pointing to Judaism, taken in connexion with that of John's succeeding S. Paul in his work at Ephesus, are full of meaning; as we may be sure that the Beloved Disciple perfectly understood the mind of Him, Who said that He was come not to destroy but to fulfil the Law. Nor was his conduct opposed to that of S. Paul, who on occasion thought fit to make vows and shave his head, as a matter of voluntary piety.^h In the Epistle to 'the elect lady' the Apostle seems already to address one vowed to the religious life; and in that to Gaius he displays the same steady aversion to the authors of heresy and schism, which the tale about Cerinthus has shown. A story, less authenticated, was current among the Religious in the fourth century, how that a young sportsman came one day, bow and arrows in hand, attracted by the fame of the divine old man. He was strangely disappointed. Instead of finding one absorbed in prayer, he saw John caressing a tame partridge. On his expressing his feeling, the Apostle taught him that a bow warps if constantly strung, and that the human spirit equally needs relaxation.ⁱ Another story, somewhat in the nature of a parable, relates that, when certain Christians repented of having sold their possessions and given them away in alms, S. John turned branches of trees into gold and a quantity of pebbles into precious stones for their

^f Euseb. Hist. Eccl. iij. 23.

^h Acts xvij. 18. xxj. 26.

^g S. Irenaeus, Adv. Haeres. iij. 8.

ⁱ Joan. Cassiani Collationes.

use; but again, on their sorrowing that they had thus forfeited their salvation, he converted the treasures into their original substances. While at Ephesus he wrote his sublime Gospel at the request of the bishops of Asia, as well to supply the silence of the other three Gospels concerning the early years of our Lord's ministry, as also to testify to His Divinity against the heresies of Cerinthus and of the Ebionites. A host of eminent men appear to have been his disciples. Such were Polycarp bishop of Smyrna, Ignatius of Antioch, Pothinus of Lyons in Gaul, and Papias of Hierapolis in Phrygia. Four bishops of Smyrna (before Polycarp) Ariston, Strataeas son of Lois (S. Timothy's uncle), Ariston the second, and Bucolus; John the Presbyter at Ephesus, Caius of Pergamus, and Demetrius of Philadelphia, are also said to have been ordained bishops by him.¹ When he had reached extreme old age, and was with difficulty carried to church in his disciples' arms, and could not manage to utter many words, he used at every meeting to bring out nothing but this, "Children, love one another." At length the brethren, weary of always hearing the same thing, said, "Master, why sayest thou this always?" And he gave the answer, worthy of John; "Because it is the Lord's commandment, and, if this only be done, it sufficeth."² His tomb was still to be seen at Ephesus centuries later; and popular rumour gave out that a healing manna or oil issued from it. The imagination of men continued for ages to be much exercised by the mysterious saying of our Saviour to S. Peter touching S. John, "What, and if I will that he tarry till I come?"³ and while some dreamed that he did but slumber in his grave, others believed that the Friend of the Bridegroom died not, but had like Enoch and Elias been absorbed into the Light that never ends. In many parts of Germany 'the Blessing of Wine' took place this day in memory of the Beloved Disciple, which they called 'the love of S. John.'⁴

A.D.
1707.

At Paris, the obit of *JOHN MABILLON* monk, of the Order of S. Benedict. In this holy and humble man of heart, whom no Catholic scholar should ever name without becoming reverence, a vast erudition was united with that modesty and sweetness, which unaffected piety, chastened by monastic abnegation, can alone produce. By his skill in moulding into system the buried records of the Past, he may be said to have created the science of Diplomacy. He was commissioned by

¹ Apostolic Constitutions, l. vij. c. 46.

² S. Hieron. in Ep. ad Galat. iij. c. 6.

³ S. John xxj. 26.

⁴ Missalia Pragense. Herbipolens. Mabillon notices, that in Southern Germany it was the custom, when people left an inn or house, to drink 'to the love of S. John.' (Iter Germanicum.)

Authority to collect and notify the precious monuments consigned to monastic libraries, before they fell into sacrilegious hands. A true Christian scholar and antiquary, he did honour to France, a country so richly furnished with men of genius ; and passed hence to his reward (as might seem meet) on the festival of his Patron Saint.

DECEMBER XXVIII.

The feast of the Holy Innocents, whom Herod slew at Bethlehem of Judaea, commonly called Childermas Day. S. Austin saith of these blessed babes, Martyrs *in deed*, though not in will or by choice; "They are rightly called the blossoms of the martyrs, whom, born indeed in the midwinter of unbelief, the frost of persecution nipt, as it were the first bursting buds of the Church."^a And how beautifully sings the old Catholic hymn to the same purport! "Hail, blossoms of the martyrs, whom on life's very threshold Christ's persecutor cut off, as the blast doth the rose-buds! First victims of Christ, tender flock of immolated (babes), ye simply play with your palms and garlands under the very altar!"^o

In England the dedication of the august abbey-church of S. Peter of Westminster. A.D. 1065.

Also, that of the glorious abbey-church of S. Alban's. 1116.

DECEMBER XXIX.

In Judaea, the memorial of the holy patriarch David, king of Israel and prophet, to whom under God the Church owes the priceless gift of the Psalms, the Manual and prayer-book of the saints throughout the ages following, and the very marrow of holy Scripture.

At Arles in France, the feast of S. Trophimus the first bishop and Patron, the disciple of S. Paul.

In England, at Wolverhampton in Staffordshire, the memorial of the foundress, *WULFRUNA* matron.

At Llanthony in Monmouthshire, that of the founders of the abbey, *HUGH* and *ERNISIUS* hermits.^p

^a Serm. 10, De Sanctis.

^o Prudentius. The ancient British or Welsh Church (I know not on what grounds) called this 'the Feast of the thousand children,' *Gwyl y mil veibion*. Any how my countrymen were more reasonable than the Greeks and Abyssinians, who commemorate *fourteen thousand*!

^p Mem. of Anc. Brit. Piety.

A.D. 1170. At Canterbury, the feast of *S. THOMAS* archbishop and martyr, who died for the maintenance of justice and the freedom or immunity of the Church.

All Englishmen, acquainted with the annals of their country, are familiar with the history of Thomas Becket ; how he was at first the sumptuous favorite and Chancellor of his Sovereign, king Henry the second, a man who strangely anticipated the eighth Henry both in respect of talents and of his nefarious designs on the liberties of the Church and people of England. With the view of subjugating the Church to his will, the king appointed Thomas to the see of Canterbury, though he was warned that he should find him other than he would. His next step was to enact the famous Constitutions of Clarendon ; whereby he abrogated privileges, which had belonged to the Order of Clergy before the State became Christian. This the archbishop steadily resisted : and in a Parliament held at Northampton was banished the realm, and his goods were confiscated. His return from exile after six years was due to the intervention of the pope and the king of France, and was hailed with joy by the poor and down-trodden people. For the Church under such a man was as a tower of strength against the monstrous oppressors in the feudal times. The lands of his see had been wasted and plundered by the pretended justice of the Lay Power ; and Excommunication was the only weapon in the Church's armoury. Thomas drew the spiritual sword ; and the smarting foe appealed to the king, whose hasty words set on certain men of Belial to vindicate the honour of their sovereign by the murder of the archbishop. Two of his monks stood faithful to the last ; his chaplain, the gifted Alexander of Wales,^a and his sturdy Saxon cross-bearer, Edward Grim. The cruel deed wrought in Canterbury minster on that gloomy December evening awoke enthusiasm throughout Europe in favour of the Church. The cause of *S. Thomas* is, in effect, that of all who assert the independence of the Church (as a Polity) upon the State. The passions and interests of men are strongly touched by the questions involved in that great contest. On the one hand, the Homilies of the Church of England treat Thomas as a mere rebel against the Powers that be, and so against the ordinance of God : a view of history, which few persons of education would now have the boldness to adopt. The true sons of the Church will remember, that those Homilies were written so as to win the approval of arbitrary Tudor Princes, bent on advancing their prerogative ; and that the following centuries have seen the growth of Erastianism, that system hostile to

^a His British name was Cuhelyn.

historical Christianity, which would reduce the very Priesthood into a mere delegation of certain functions by the Civil Magistrate.* On the other hand, the Church of Rome treats the cause of Thomas as one that admits of no modification or apology; that he simply fought for clear Right and Justice. But Truth will suggest, that a state of things inherited from ages long past must in course of time require some adjustment; that since the pontificate of Hildebrand the reins of Church government were drawn in tighter than had ever been the case before; and that many of the pretensions of the clergy were but usurpations of secular jurisdiction founded on the forged Decretals, those false wares of Isidorus Mercator, a kind of history which is indeed "a treason against the Catholic Church." Now though S. Thomas may have been deceived in details, (for the whole Western Church was then bewildered by the drugs of Isidore), he was right in principle; and it had been well, if, following his example, the unhappy clergy in the reign of Henry the eighth had died sooner than subscribe the Act of Submission, which has subjected the Church of England to the mere pleasure of the Civil Power, so that she can no longer, in alliance with the state either exercise godly discipline or even maintain unimpaired the Deposit of the Faith. Their human weakness condemned that Church to three centuries of ever-increasing servitude and disunion: whereas Thomas triumphed in his death, leaving the Church strong, "built up as a city that is at unity in itself," and free to erect and endow those stately cathedrals, those fair abbeys and countless houses of mercy, that were the safeguard and glory of Catholic England.¹

DECEMBER XXX.

At Rome, the feast of *S. FELIX* pope.*

DECEMBER XXXI.

At Rome, the feast of *S. SILVESTER* pope and confessor. A.D. 335.
This pope is for ever memorable, because it was in his pontifi-

* That disgraceful fact must never be forgotten. How noble appears the protest of those grand Presbyterians Chalmers and Guthrie beside the timid reclamation of well-endowed Episcopal divines! Nay more, their eager surrender of the things of God to Caesar! *They* (the Presbyterians) were, so far, the true successors of S. Thomas.

* At Sens in France the celebrant wore S. Thomas's vestments (except the mitre) at mass on his festival; the chasuble of a *Greek* fashion, with the maniple, stole, girdle, tunics. (Millin, Voyage.) ' Kal: Liberii.

cate that the Roman empire became Christian by the conversion of Constantine, and the State for the first time allied to the Church; a mighty revolution indeed, which hath wrought so much mingled good and evil. A gross fable (still retained in the Roman Breviary) maintains that Constantine suffering from leprosy was ordered by his physicians to seek a cure by bathing in the blood of infants; that that noble and humane Prince was preparing to adopt the horrible remedy worthy of a Herod or a Nero, when fortunately the Apostles SS. Peter and Paul appeared to him in a dream, charging him to relinquish his design, and seek recovery in holy baptism at the hands of Silvester, who was then hiding on mount Soracte. On the emperor's compliance he was healed, we are told, and bestowed numerous honours on the happy pontiff, including vast estates in the islands of Sicily, Sardinia, and Corsica, with the use of the imperial ornaments." This magnificent imposture passed unquestioned in the uncritical ages before the invention of printing; and must needs be taken into account, when we regard the action of such upright men as Gregory the seventh, Innocent the third, and Thomas Becket, for *they* had no misgivings about it. They had no means of checking it by other and truthful accounts. This Donation of Constantine (as it is called) made the great Italian poet exclaim, "Ah, Constantine, how much evil bred, not thy conversion, but that endowment which the first rich Pope received of thee!"^v But the truth is undeniable, that Constantine never was baptized until the period of his death; and that, by a heretic bishop Eusebius at the palace of Nicomedia in Bithynia. And though it may well have been, that he bestowed large gifts on the first see in Christendom; the popes owed their temporal sovereignty to the grants of Pepin and Charlemain in the eighth century.^v

Among the ordinances attributed to Silvester are the following: namely, that chrism should be made by the bishop only; that the priest should anoint with chrism the crown of the head of the baptized; that the deacon should use a dalmatic in

^v 'The islands' were afterwards ingeniously made to include the British islands, which Innocent the third quietly claimed as fiefs of the Holy See! The Canaries and the unknown lands in the ocean, even America, soon followed suit.

^v Dante, *Inferno*, Canto xix.

^v I marvel why the 'Correctors' of the Breviary should retain the fable of Constantine's leprosy. The final blessing in the Greek Marriage Service, that of 'the Crowning,' is given through the intercessions of "the holy God-crowned sovereigns equal-to-Apostles Constantine and Helena." What would an Orthodox-Eastern say of a story that prepares an atrocious bath of infants' blood for the August Patron of his nuptials? Did our Royal and Imperial couple at S. Petersburg invoke the blessing of an ogre?

church and a linen maniple on the left hand ; that the sacrifice of the altar should be consecrated on a linen cloth only. Other constitutions there are which savour of the craft of Isidore the forger; for they could not have stood under the conditions of society in Silvester's time. Such are, that no layman bring a charge against a clergyman, and that no cleric plead his cause before a civil judge. These formed the strength and the weakness of S. Thomas's cause; and are incompatible with the law and custom of our Church and Realm.

In Palestine, that of *S. MELANIA* the younger, a Roman lady, the grand-daughter of another Melania, famed for her charities. She was wedded to Pinianus, a man of high family. They lost two sons in infancy; and in the twentieth year of her age Melania renounced the world. First she made a present to the altars of all her silken veils; then she distributed her vast property in Spain and the Gauls to the monasteries and hospices of Syria, Palestine, and Egypt; her property in Sicily, Campania, and Africa, she personally bestowed on the necessitous in the West; by her faith rescuing it from 'the mouth of the lion,' even Alaric the Goth, to whom it would otherwise have fallen a prey. She also set free, as many as would of her serfs, eight thousand; for the rest declined, preferring to remain with her brother. She and her husband Pinianus retired to Africa, where they lived at Tagaste in voluntary poverty, occupied in reading and copying good books; Pinianus also cultivated his garden. Afterwards they removed to Palestine; where Melania died, after burying her mother and husband.*

And note, that it is customary in churches to sing *Te Deum*, to render thanks to God for the blessings received, during the past year, of His Divine goodness and mercy.

* Palladius, Hist: Lausiac. c. 119.

LAUS DEO.

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